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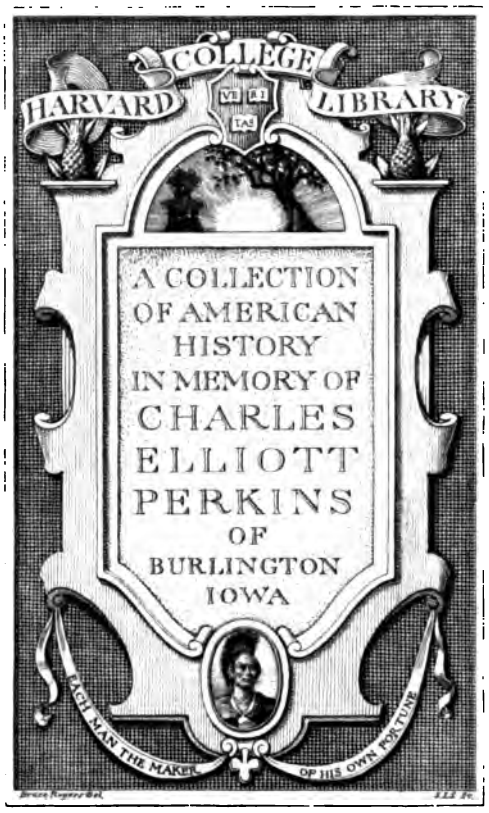
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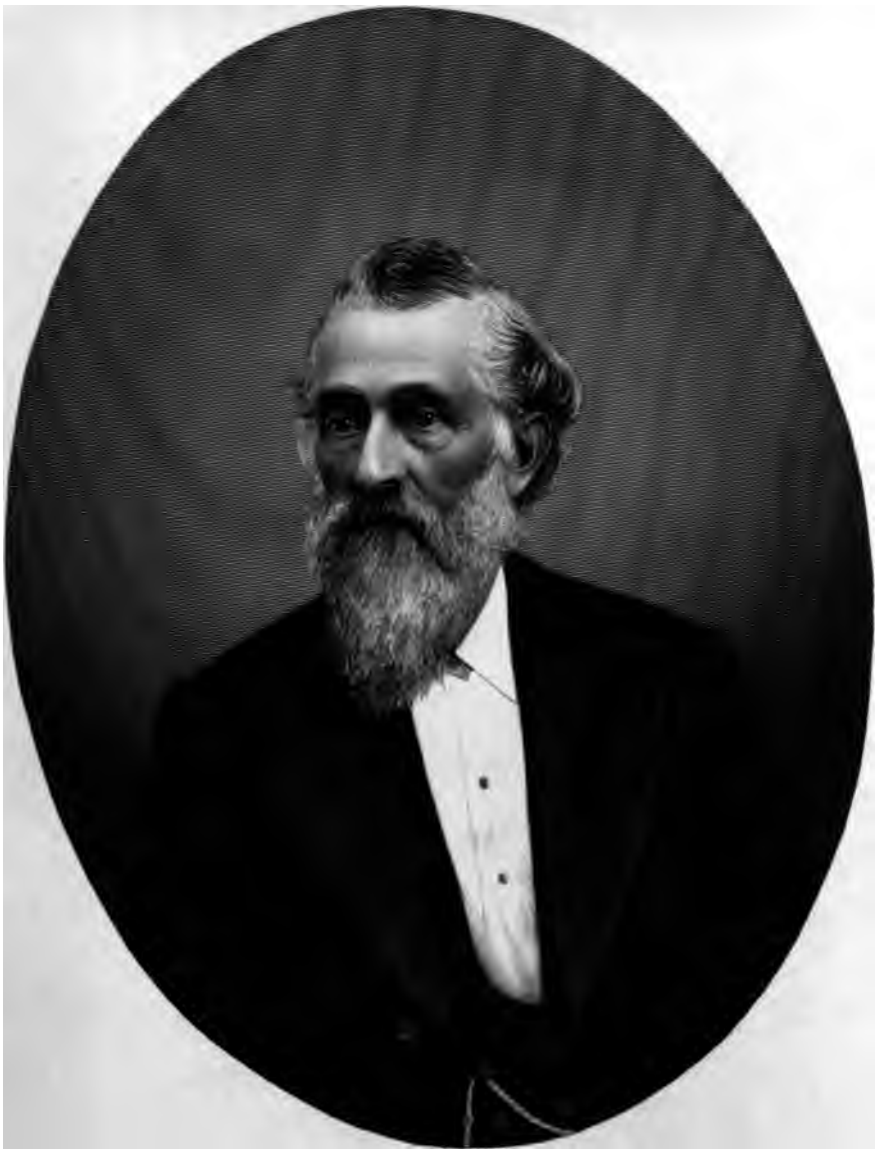

Lorenzo Snow

TULLIDGE'S HISTORIES,

(VOLUME II.)

CONTAINING THE HISTORY OF ALL THE NORTHERN, EASTERN AND WESTERN COUNTIES OF UTAH; ALSO THE COUNTIES OF SOUTHERN IDAHO.

WITH

A Biographical Appendix

OF REPRESENTATIVE MEN AND FOUNDERS OF THE CITIES AND COUNTIES;

ALSO

A COMMERCIAL SUPPLEMENT, HISTORICAL.

EDW. W. TULLIDGE, Proprietor and Publisher.

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SALT LAKE CITY, UTAH.
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FRIEND, BROTHER:

As the chief Apostle of the North, it is proper that I should dedicate this Book to you; but, in doing so, I perform the service of the heart as well as the duty of the historian. The everlasting covenant of love that exists between your angel-sister and me, as two poet souls of one mystical family, you, knowing thereof, can understand; and believing that I could do nothing better to prove my ever living reverence for her memory than to dedicate this Book to her brother Lorenzo, whom she almost worshiped as a divine man of her sacred house, I affectionately subscribe this History of the North to you, and place your portrait as the frontispiece of this second volume of Tullidge's Histories of Utah. Hoping that you will receive my book, also, not as an unworthy tribute of my love for you, I remain,

Your Brother,

EDWARD W. TULLIDGE.

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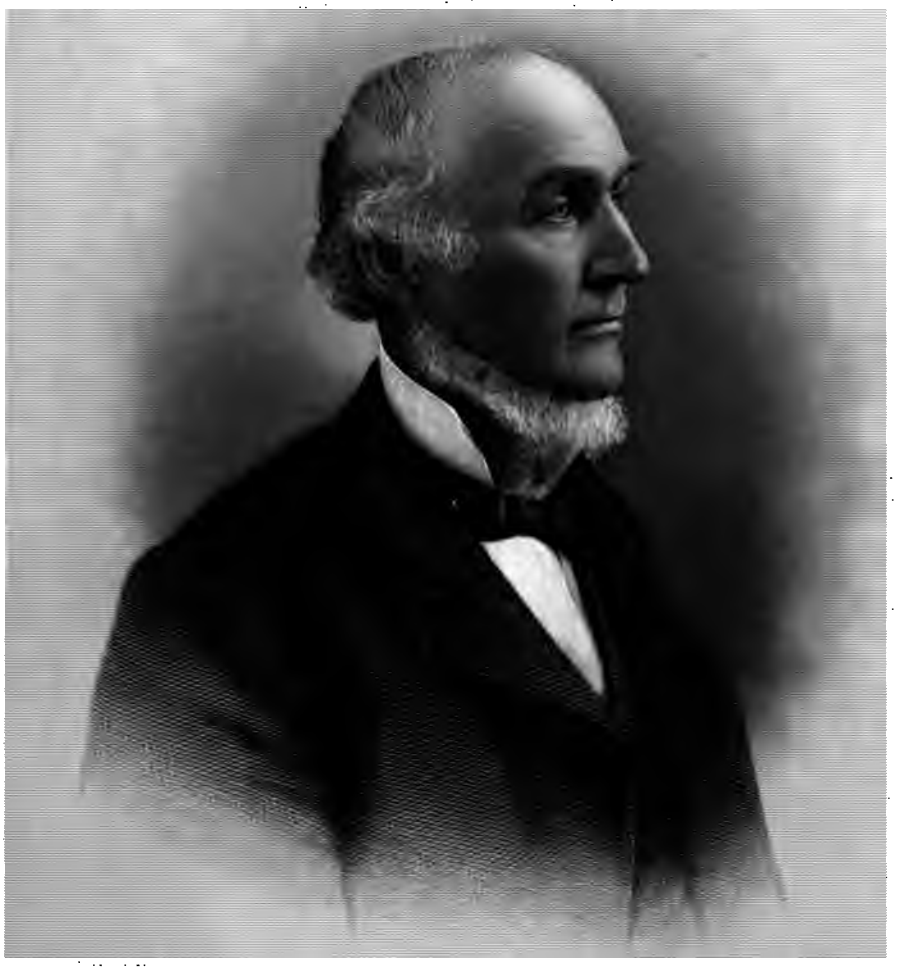

Lorin Farr

HISTORY OF OGDEN CITY.

CHAPTER I.

Ogden City Founded by the Mormon Pioneers. The Goodyier Claim. Captain James Brown, the Pioneer of Ogden. The Mormon Battalion. Its Members Among the First Settlers of Weber County.

Ogden, like Salt Lake City, was founded by the Pioneers, who entered the valleys of Utah in the summer of 1847. This was the year in which occurred that great migration of American colonies, which boldly advanced far beyond the then western boundaries of the United States on to Mexican domains, securing the conquest from Mexico, which the war between the rival Republics had begun, and ending forever the long cherished designs and hope of Great Britain to obtain possession of the Pacific coast. In a few years this migration resulted in the growth of new States and Territories on the Pacific slope. The first of these were Utah, California, New Mexico and Oregon; and the two primary cities of Utah, which grew out of the pioneer migration of the Mormon community in 1847-8, were Salt Lake City and Ogden.

The Provo colony, which, in 1849-50, settled in the country now known as Utah County, was from a later migration, as were the southern colonies generally. They were supplied by the influx of population in the years 1849-50, and were derived from the parent colony of Salt Lake County, from which they were sent out by the heads of the community in organized companies under selected captains and presidents; but both Weber County and Davis County were settled by the pioneers of 1847, from whose colonial germs their cities or settlements grew.

That part of Northern Utah where stands the flourishing commercial and railroad city, Ogden, was settled by Miles M. Goodyier, an Indian trader, whom the Mormon Pioneers found in occupation when, in the spring of 1848, they took possession

of the country directly north of Salt Lake City, known as Davis and Weber counties. Goodyier, by virtue of a Mexican grant, made to him in 1841, by the government of Mexico, claimed a tract of land commencing at the mouth of Weber Canyon, and following the base of the mountain north to the Hot Springs; thence west to the Salt Lake; thence south along the shore to the point opposite Weber Canyon; thence east to the beginning. The land extended eight miles north and south, and from the base of the mountains east to the shores of the Salt Lake on the west.

On the spot near where now stands the Union Pacific's present freight depot, Goodyier built a picket fort and a few log houses, near the Weber River. At the fort he was living with a few mountaineers and half-breed Indians, when Captain James Brown, of the Mormon Battalion, entered into negotiations with Goodyier, and purchased of him, for the sum of $3,000, all the lands, claims and improvements recognized by the said Goodyier, by virtue of the Mexican grant.

When the Mormon Pioneers arrived in the Valley of the Great Salt Lake in July, 1847, the territory belonged to Mexico, from whose government the Indian trader held his claim; but, by the treaty of Guadalupe Hidalgo, it was ceded, in February, 1848, to the United States, with New Mexico and the whole of Upper California.

The purchase of this Goodyier claim was during the period when the Pioneers proper were making their second journey to the Rocky Mountains, under the leadership of Brigham Young. This treaty having been executed, it was of supreme importance to the Mormon colonists that the only remaining Spanish title to this Territory should be extinguished; and the purchase of the Goodyier claim was, therefore, a great circumstance in the history of the Territory. It is certain that the Mormon colonists would have held occupation in the name of the United States, even by force of arms, had it so transpired; but the claim of Goodyier could not be set aside by this occupation of the Pioneers. It was of a prior date, and Goodyier, too, might have set up the claim as colonist and pioneer, a claim the treaty would have confirmed, rather than have extinguished.

By the extinction of the Goodyier claim, Weber County, as it was soon afterwards named, was fairly opened upon the missionary methods, which have given existence first to wards and stakes of the church, which afterwards, as the settlements grew, became incorporated as cities and counties. Weber County grew up rapidly.

In the spring of the year 1848, Captain Brown planted a

crop of wheat, and in the fall of the year he, with his family, located on the land which he had purchased.

And here, in the introductory chapter of Ogden City and Weber County, should be given a few relative notes of the personal history of Captain James Brown and his comrades of the Mormon Battalion, some of whom were among the first settlers of Ogden and leading men in the primitive colony.

Captain James Brown was born September 30th, 1801, in Davison County, North Carolina. He removed to Brown County, Illinois, in 1835, and joined the Mormon church in Adams County in 1839. He was in the Mormon exodus from Nauvoo, and when the Battalion was called by the United States to join the command of Stephen F. Kearney, who was ordered to hasten with his force, including specially this Mormon Battalion, to possess California and to set up a government of the United States in that country, Captain James Brown and his two sons, Jesse and Alexander, enlisted in that service. The Mormon leaders, having been allowed the privilege of choosing officers for the Battalion below the Colonel commanding, who was to be a United States regular officer, Brigham Young, as leader of the community, appointed Jefferson Hunt, senior captain, and James Brown captain of Company C. The Battalion marched from old Council Bluffs, as directed, under the command of Colonel James Allen of the regular army; and, without our following these volunteer soldiers in their famous march, we note that, in due time, Captain James Brown and his company arrived at Santa Fe. Here he was called to take a detachment of those who were not able to cross the plains, in consequence of some of his company being sick and worn out by the march, and to proceed with this detachment to Pueblo, on the headwaters of the Arkansas river, where he was sent to take care of the sick, and also for the purpose of guarding the place.

After the discharge of the Battalion soldiers, on July 16th, 1847, Captain James Brown hastened with his detachment from Pueblo to the Valley of the Great Salt Lake, to strengthen the pioneer band of his people, which arrived in the Valley July 24th.

The record of the entrance of Captain James Brown into the valley with his detachment of the Battalion is recorded in Wilford Woodruff's history of the Pioneers. In his notes of July 27th, he says:

"Amasa Lyman came into camp and informed us that Captain Brown's detachment of the Mormon Battalion would be with us in about two days.

"We again started on our exploring expedition. All the members of the Quorum of the Twelve belonging to the pioneers, eight in number, were of the company. Six others of the brethren, including Brannan of San Francisco, were with us. * * * * * * * *

"On the 29th, President Young, with a number of brethren, mounted and started to meet the Battalion detachment, under the command of Captain James Brown.

"We met some of them about four miles from camp, and soon afterwards met Captains Brown and Higgins, Lieutenant Willis and the company. There were one hundred and forty of the Battalion, and a company of about one hundred of the Mississippi Saints, who came with them from Pueblo. They had with them sixty wagons, one hundred horses, and three hundred head of cattle, which greatly added to our strength."

In his notes of the return of the Pioneers to Winter Quarters, Historian Woodruff says:

"On the morning of the 26th of August, 1847, the Pioneers, with most of the returning members of the Mormon Battalion, harnessed their horses and bade farewell to the brethren who were to tarry. The soldiers were very anxious to meet their wives again, whom they had left by the wayside for their service in the war with Mexico. These being, too, the 'young men of Israel,' had left many newly-wedded wives; and not a few of those brave young men were fathers of first-born babes whom they had not yet seen."

The pertinence of these Battalion notes here will be quickly apparent in the statement that it was these Battalion men, who were left in the Valley, who founded Ogden City and Weber County—that is to say, they formed the infant colony at the onset, before the return of President Young and the Pioneers with the body of the church, in the fall of 1848. There were, also, among the founders of the Ogden colony, several families of the Mississippi company of Saints, of whom Historian Woodruff speaks, who accompanied Captain James Brown's detachment from Pueblo—Father Crow and his son-in-law being the heads of two of those families.

After the departure of President Young and the majority of the Pioneers and the Battalion detachment, Captain Brown started from the valley for San Francisco to collect from the Government the pay to the men of his detachment, he having been so instructed by President Young, and furnished with powers of attorney from the men to collect for them.

The company that left the valley for San Francisco consisted of Captain Brown and nine others—namely, "Sam" Brannan, Gilbert Hunt, John Fowler, Abner Blackburn, William Gribble, Lisander Woodworth, Henry Frank, and Jesse S. Brown, eldest son of Captain Brown.

The company on their way went to Fort Hall, where they obtained animals and provisions of Captain Grant of the American Fur Company, a man whose name was well known in those days. Thus furnished with animals and supplies, they continued their journey to San Francisco.

A passage from the reports of Governor Mason, who succeeded General Kearney as military Governor, will here supply an official link. In his report to the Adjutant-General, of October 7th. he wrote:

"When on my way up to San Francisco, I was overtaken by Captain Brown of the Mormon Battalion, who had arrived from Fort Hall, where he had left his detachment of the Battalion to come to California to report to me in person. He brought a muster roll of his detachment, with a power of attorney from all its members to draw their pay; and as the Battalion itself had been discharged on the 16th of July, Paymaster Rich paid to Captain Brown the money due to the detachment up to that date according to the rank they bore upon the muster-rolls upon which the Battalion had been mustered out of service. Captain Brown started immediately for Fort Hall, at which place and in the Valley of Bear River he said the whole Mormon emigration intended to pass the winter."

Undoubtedly, Governor Mason, in several of the above points, misunderstood Captain Brown relative to his having left his detachment at Fort Hall, they having, as we have seen, accompanied him to the Valley of the Great Salt Lake, and many of them were then at Council Bluffs, having returned to their families; he also, it would seem, confounded the "Valley of the Bear River" for the Valley of the Salt Lake, where the "whole of the Mormon emigration intended to pass the winter." This misconception was probably owing to the fact that Captain Brown overtook him after stopping at Fort Hall to obtain animals and supplies. His report, however, contains all the official points necessary to the record of the paying of Captain Brown's detachment at this given date, and that payment of these Mormon soldiers has a direct suggestiveness to the first money supplies of the people in the valley, and it may be inferred that the Goodyier purchase also has some connection with the personal money of Captain Brown, accumulated while in the United States service, and increased, probably, by the results of this journey to California, in the fall and winter of 1847.

It will be judicious here to give a passage relative to the character and moral status of these Mormon soldiers, who contributed so largely to the population of these valleys at the onset, which obtains a special historical value in the early record of Ogden, from the fact that its pioneer was a commanding officer in the Battalion, and others of its members among its first settlers. In his report to the Adjutant-General, of September 18th, 1847, Governor Mason wrote:

"Of the services of the Battalion, of their patience, subordination and general good conduct, you have already heard; and I take great pleasure in adding that as a body of men they have religiously respected the rights and feelings of these conquered people, and not a syllable of complaint has reached my ears of a single insult offered or outrage done by a Mormon volunteer. So high an opinion did I entertain of the Battalion and of their special fitness for the duties now performed by the garrisons in this country that I made strenuous efforts to engage their services for another year."

Of the company of Mormon volunteers who re-enlisted, Bancroft says:

"As before, the work of the Mormons was rather that of mechanics than of soldiers, since there were no disorders requiring military interference. Says

the writer of one diary, 'I think I whitewashed all San Diego. We did their blacksmithing, put up a bakery, made and repaired carts, and in fine, did all we could to benefit ourselves as well as the citizens. We never had any trouble with the Californians or Indians, nor they with us. The citizens became so attached to us, that before our term of service expired they got up a petition to the Governor to use his influence to keep us in the service. The petition was signed by every citizen in the town.'"

Among the officers of this re-enlisted company were Captain Daniel C. Davis, the founder of Davis County, northern Utah; and Lieutenant Cyrus C. Canfield, who was one of the founders of Ogden, and Captain of the first military company formed in Weber County, in the beginning of the year 1850, to protect the infant colonies of the north from Indian depredations.

We return now to Captain James Brown, whom we left on his return from San Francisco to Salt Lake City.

Of the company who started with Captain Brown from the Salt Lake Valley, only two returned with him—namely, Abner Blackburn and Jesse Brown, son of the Captain; but on the way home they picked up Samuel Lewis of the Battalion. Sam. Brannan had merely come to the valley to hold a conference with the Pioneers, whom he had met at Green River, and, failing to induce President Young and the band of Pioneers under his leadership to go on with him to California, to found their prospective State, he returned to San Francisco, somewhat disappointed and chagrined at the failure of his mission, and, probably, his influence and representation of the bright prospects before them in California, induced the remainder of Brown's company to desert him on the return trip. Be that as it may, thus left with only his son Jesse and Abner Blackburn on his journey home, with the money to pay off his detachment, Captain Brown realized that he was undertaking a dangerous and very daring journey so late in the season; but he, and the two brethren with him, resolved to undertake it all risks, and they felt greatly strengthened when they picked up on the way Samuel Lewis, of the Battalion brethren.

At Sutter's Fort, now Sacramento, Captain Brown and his two companions, Abner Blackburn and Jesse Brown, loaded their pack animals. They had five bushels of wheat and half a bushel of Spanish corn; and this was the first wheat ever sown in Weber County—indeed, the first sown in Northern Utah, after that sown by the Pioneers and the companies that came into the Valley immediately after them that season.

Starting from Sutter's Fort, the Captain and his companions came by the Hastings Cut-Off, they having obtained a way bill of one of the survivors of that company which had starved to death in making its journey to California. It was not consid-

ered possible for the brethren to make their way home by any other route that season with so few in company.

Captain Brown and his companions arrived at the Valley of the Great Salt Lake on the 15th of December, 1847, and found the building of the Fort commenced by the Pioneers previous to their return to Winter Quarters, considerably advanced, during his absence in California collecting the pay of his detachment.

Hearing that Miles Goodyier had a desirable place on the Weber River to sell—namely, all those lands which he claimed upon his Mexican grant, Captain Brown went up to Weber in the latter part of December to see the claim and negotiate with Goodyier with the purpose of founding a settlement. He was accompanied by Amasa Lyman, Jedediah M. Grant and others, to view this important situation for the planting of new settlements, and to advise with him relative to its purchase.

Having concluded to purchase the Goodyier claim, Captain Brown returned to Salt Lake City, and, on the 14th of January, 1848, he paid to Miles Goodyier $3,000, in Spanish doubloons, for all those lands, in what is now known as Weber County, before described as the Goodyier Fort and claim on his Mexican grant.

CHAPTER II.

Brown's Settlement. Brigham's Instructions to Captain Brown to Purchase the Goodyier Claim. Planting the First Crops. The Weber Dairy. First Cheese Made in the Country. Crickets and Famine. Captain Brown Slaughters his Cattle and Feeds his Breadstuffs to the Destitute. His Lands Opened to Settlers. The First Money in Circulation.

Having bargained for the Goodyier lands and improvements of the Weber country, Captain James Brown sent up his sons, Jesse and Alexander, and also a brother pioneer by the name of Datus Ensign, to take care of the place and stock previous to his commencement to found the projected settlement on the Weber River, in the spring of 1848. They came up before the close of the year 1847, immediately after the return of Captain Brown to Salt Lake City, who, with Amasa Lyman and Jedediah M. Grant, undoubtedly reported the prospects for northern settlements to the high council left in charge of the parent colony, presided over by Father John Smith, General Charles C. Rich, and John Young, brother of President Young.

For strict fidelity to the history as well as for the under-

standing of readers of later times, it will be here proper to suggest that this Goodyier purchase was probably made and also as likely projected under the counsel and direction of the authorities of the Church, which had been appointed by the Pioneer band, previous to their return to Winter Quarters. At the date of this purchase there were in the Valley such leaders as Apostles John Taylor, Parley P. Pratt, Amasa Lyman, and other heads of the Church of nearly equal historical importance and rank—such as Father John Smith, Charles C. Rich, John Young, Daniel Spencer, Bishop Edward Hunter, Jedediah M. Grant, Albert Carrington, Abraham O. Smoot, and others who had figured during the great pioneer year of 1847 as captains and presidents. To imagine that this initial effort to establish a system of colonies in these valleys of the North, now known as Northern Utah, was projected and accomplished as an individual pioneer enterprise, would be inconsistent with the whole history of the Mormon community. It was undoubtedly but a part of the system of colonization begun in these valleys in 1847, under the direction of Brigham Young and his apostolic compeers.

It is also highly proper and pertinent in the introductory chapters of a volume devoted to the general history of the cities and counties of Northern Utah and Southern Idaho, to briefly notice the very relative circumstance of the Pioneers sending an exploring party into the northern country immediately on their arrival in the Valley of the Great Salt Lake.

Historian Woodruff, in his notes of the Pioneers and their exploration of these valleys for colonization, under the date of August 14th, 1847, records:

> "Four of the messengers returned from Bear River and Cache Valley. They brought a cheering report of Cache Valley. The brethren also returned who went to Utah Lake for fish. They found a mountain of granite."

On the day the Pioneers laid off Great Salt Lake City, standing on Temple Block addressing them, President Young observed, "that he intended to have every hole and corner from the Bay of San Francisco to Hudson Bay known to us."

In fact, the great Mormon colonizer and his apostolic counselors not only laid off and named the "City of the Great Salt Lake," sending exploring parties both north and south, but he sketched the general plan of the colonization of this country, and left well-defined instructions to those left in charge of affairs in the Valley, to be carried out by them during the period of the return of the Pioneers to Winter Quarters to bring on the body of the Saints. Nothing was done in their absence that was not designed previous to their departure. Those districts of country now known as Weber County, Cache County and Utah County were particularly marked in this colonizing sketch.

Jesse Brown, eldest son of Captain James Brown, states that his father was instructed by President Young to make the Goodyier purchase. Without recording this note as an historical certainty, it seems consistent and according to well known general facts. That Captain Brown was sent by President Young to San Francisco to collect the pay due his detachment of the Battalion soldiers, we may be quite sure, for, otherwise, though he was their immediate commanding officer, Captain Brown never would have carried with him a power of attorney from each member of his detachment to collect their pay as a body. In a previous case, when the men enlisted, agents were sent by President Young, as leader of the community, from Winter Quarters to Washington, to collect the first instalment of the Battalion pay; not only to supply the wants of the families of the enlisted men, but also to aid the leaders in the removal of the community from Winter Quarters to the Rocky Mountains. Captain James Brown was, no doubt, sent on a similar mission —as an agent of the Church, as well as of the men whose pay he was authorized to collect by his power of attorney.

Captain Brown received from Paymaster Rich $10,000 in Spanish doubloons. This money he brought with him to the Valley to pay off the men of his detachment.

With the gold brought from California Captain Brown purchased the Goodyier lands; and this statement does not imply that it was paid from a joint stock fund of the soldiers, but rather from his own proportion and accumulations while in the service and in probable business gains on his recent trip.

The money thus brought into the country during the absence of the Pioneers, gives an evident reason of the commencement of the colonization in the North, on the Weber River, a year before it began in the South with the Provo colony. It was the money obtained by Captain Brown that enabled him to make the purchase in question, and hence to start a colony in the North, which further strengthens the historian's opinion that it was a part of the colonizing plan of President Young, given to Captain Brown when he sent him to California to collect the Battalion pay.

At this point may be also emphasized the fact that the Goodyier claim consisted of something more than unoccupied lands. There was a fort and farm stock, which furnished a very fair and sufficient start for a regular settlement of the Mormon colonists who had just arrived in the Valley, while in the South there was nothing of the kind, nor had the settlement, out of which grew Salt Lake City, so much as a Goodyier fort and stock to commence upon. So far Ogden antedates Salt Lake City.

Besides the fort, described in the opening chapter, there

were included in the purchase for $3,000, seventy-five head of cattle, about a similar number of goats, twelve head of sheep, and six horses.

In the spring of 1848, Captain Brown and his sons planted five acres of wheat from the seed which he brought from California, which was the first wheat planted in the Weber country. He also planted corn, potatoes, cabbage, turnips and a few watermelons. Goodyier and his men expected the crops would be a total failure, and so frankly represented the prospect to the Captain at the time he made the purchase. One of Goodyier's men told the story that he had been about four years trying to raise corn, and had never raised a roasting ear. This, he said, was because the frost killed the corn when it commenced silking; and "so it will be with you Mormons," he added.

Nothing discouraged, however, Captain Brown and his sons put in their crops; and they raised that season one hundred bushels of wheat and seventy-five bushels of corn, besides potatoes, cabbage, a crop of fine turnips, and a few watermelons.

Jesse and Aleck Brown plowed the first furrow in Weber County; and, from the stock purchased of Goodyier, the family milked twenty-five cows, and made the first cheese produced in Utah, several thousand pounds being the result of the first season's milk. Mary Black, one of Captain Brown's wives, made the cheese. Their dairy was considered, in these early times, quite a cheese manufactory, from which the community at Salt Lake, as well as the settlers of the Weber, obtained the rare luxuries of dairy supplies.

Meantime, till harvest, Captain Brown sent his son Alexander to Fort Hall to purchase flour to feed his family. Aleck was accompanied by Thomas Williams, one of the Battalion, who was afterwards well known as one of the principal Salt Lake merchants, and Ebeneza Hanks. Between them they bought six hundred pounds of flour—two hundred each. They loaded it on pack animals. Brown's portion furnished the family at Goodyier Fort; the remainder, though but a small quantity, was a welcome portion of that year's supplies to the Salt Lake colony.

The condition of the community generally, in the spring of 1848, is graphically described by Parley P. Pratt in his autobiography; and his touching passages are very suggestive here of the primitive luxuries of Brown's prolific dairy at Goodyier Fort. Parley P. Pratt says:

> I continued my farming operations, and also attended to my ministry in the Church. Devoting my Sabbaths and leisure hours to comforting and encouraging the Saints, and urging them to faith and persevering industry in trying to produce a first harvest in a desert one thousand miles from the nearest place which had matured a crop in modern times.

We had to struggle against great difficulties in trying to mature a first crop. We had not only the difficulties and inexperience incidental to an unknown and untried climate, but also swarms of insects equal to the locusts of Egypt, and also a terrible drought, while we were entirely inexperienced in the art of irrigation.

During this spring and summer my family and myself, in common with many of the camp, suffered much for want of food. This was the more severe on me and my family because we had lost nearly all our cows, and the few which were spared to us were dry, and therefore we had no milk to help out our provisions. I had plowed and subdued land to the amount of nearly forty acres, and had cultivated the same in grain and vegetables. In this labor every woman and child in my family, so far as they were of sufficient age and strength, had joined to help me, and had toiled incessantly in the field, suffering every hardship which human nature could well endure. Myself and some of them were compelled to go with bare feet for several months, reserving our Indian moccasins for extra occasions. We toiled hard and lived on a few greens and on thistles and other roots. We had sometimes a little flour and some cheese, and sometimes we were able to procure from our neighbors a little sour skimmed milk or buttermilk.

In this way we lived and raised our first crop in these valleys. And how great was our joy in partaking of the first fruits of our industry.

These passages, of the early history of the community in the valleys, as described with that graphic simplicity so peculiar to Parley P. Pratt's pen, are very suggestive of the support given by Brown's settlement on the Weber River, with its seventy-five head of cattle; about the same of goats; twelve head of sheep; with the milk of twenty-five cows, and a dairy that supplied several thousand pounds of cheese and butter. Captain Brown's cows, inured to the climate and accustomed to the feed of the country, yielded abundance of milk when Apostle Pratt's cows were dry; and the blessing to the community of the butter and cheese, made at "Brownville," as the settlement was styled in Captain Stansbury's book, can be readily appreciated, at a time when a little sour skim milk and a pound of cheese were esteemed so rare a treat to the family of a favorite Apostle.

Even after the harvest of 1848, the destitution of the community was most distressing. In the First General Epistle sent out from the Mormon Presidency, in the spring of 1849, they write of their destitution thus:

In the former part of February, the bishops took an inventory of the breadstuff in the Valley, when it was reported that there was little more than three-fourths of a pound per day for each soul, until the fifth of July; and considerable was known to exist which was not reported. As a natural consequence, some were nearly destitute while others had abundance. The common price of corn since harvest has been two dollars; some have sold for three; at present there is none in the market at any price. Wheat has ranged from four to five dollars, and potatoes from six to twenty dollars per bushel; and though not to be bought at present, it is expected that there will be a good supply for seed by another year.

It was during this destitute condition of the parent colony that "Brownville," on the Weber River, was as the land of Goshen to the Children of Israel. At a time when Captain Brown might have readily sold his breadstuff for ten dollars per

hundred, he sold it to his destitute brethren for four dollars per sack of flour; while he slaughtered a large portion of his fat cattle, which he had purchased from Goodyier, to supply them with beef. The old settlers of Weber County, to this day, speak with grateful appreciation of this public benevolence of their pioneer to the community at large, at the onset of our colonies, when their little settlement grew up as a worthy help-mate of the parent settlement of Salt Lake City.

In the quoted passages from Parley P. Pratt, a brief reference is made to the "swarms of insects, equal to the locusts of Egypt," that came down upon their fields to devour their first harvest; but something further may be said of this circumstance in view of the comparatively fair crops raised that season on the Weber River. To the graphic description of Parley P. Pratt of those times, I may supplement the following passage from my life of Brigham Young:

> Then came the desolating crickets before the harvest of 1848. Their ravages were frightful. Countless hosts attacked the fields of grain. The crops were threatened with utter destruction. The valleys appeared as though scorched by fire. Famine stared the settlers in the face. All were in danger of perishing. America and Europe were shocked with the prospect of a whole community being doomed to absolute starvation before succor could be sent, even had the benevolent Christian world been disposed to feed the outcast Mormons from its overflowing granaries.
>
> Then came a manifestation of a special providence. Immense flocks of gulls came up from the islands of the lake to make war upon the destroying hosts. Like good angels they come at the dawn; all day they feasted upon the crickets. When full they disgorged and feasted again. Thus the gulls saved the Mormons in 1848. They were, indeed, as angels sent, and the grateful people treated them as such. This incident along with that of the coming of the flock of quails to the remnant of the exiles from Nauvoo, as they laid sick and starving on the banks of the Mississippi, will live in Mormon history to be deservedly compared with the feeding of the Children of Israel in the wilderness.
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> Even as it was there was a season of famine in Utah; but, like as in the second famine in 1856, none perished from starvation. In both cases the patriarchal character of the community saved it. As one family they shared the substance of the country. The inventory of provisions in the spring of 1849 showed that there was only three-quarters of a pound of breadstuffs per day in the whole Territory for each person, up to the 5th of July. It is evident that in all these times of famine, as in their exodus and emigrations, the Mormons owe their preservation to their patriarchal and communistic organization. The people were put upon rations. Still their breadstuffs were insufficient and many went out with the Indians and dug small native roots, while some in their destitution took the hides of animals which covered the roofs of their houses and cut them up and cooked them. But the harvest of 1849 was abundant, and the people were saved.

This picture is not exaggerated, and its reference to the affected anxiety, to say the least, of the Christian people, in America and England, relative to the Mormons in the valleys of the Rocky Mountains is strictly correct. The newspapers of both countries were teeming with distressing news of the Mormons; and *Punch*, in one of its cartoons presented to the general

public, and the Mormons of England, the frightful scene, though a caricature, of the grasshoppers eating the Mormon children in the valleys.

It is true the gulls seemed as angels sent in a miracle to save the Saints, but the sociologist and historian will most note the patriarchal example, and attribute much of the good result to the presiding care of Brigham Young and the semi-communistic example of such pioneers as Captain James Brown, who with an unstinted hand fed to the people his breadstuff, and his beef, and butter, and cheese from his bountiful dairy.

The little settlement on the Weber River, of course, suffered somewhat from the ravages of the grasshoppers; yet, compared with that of the settlement of Salt Lake, the loss of the Captain's crops was light. As before noted, Captain Brown raised, in the season of 1848, one hundred bushels of wheat and seventy-five bushels of corn, besides potatoes, cabbage, and a fine crop of turnips. Such a crop, at such a time, when the whole community were famishing, was a blessing indeed; and well does Captain Brown deserve the historical record that, when wheat sold for five dollars per bushel, and potatoes from six to twenty dollars per bushel, he sold his flour to the brethren at four dollars per hundred.

Of the Goodyier claim Captain Brown retained only two or three hundred acres, allowing his fellow colonists, in whose interest as well as for himself the claim was purchased, to settle in the country without price or question of their rights. Indeed, at this period, the Mormon community were living strictly up to the tenor of the first sermon which Brigham Young preached in the Valley, Sunday, July 25, 1847, in which he said: "*No man of the community should buy any land who came here; that he had none to sell; but every man should have his land measured out to him for city and farming purposes. He might till it as he pleased, but he must be industrious and take care of it.*"

So Captain James Brown, though he had purchased the Goodyier claim, to give the colonists undisputed occupation, was living up to the strict order of the community; he had no land to sell to his brethren; it was theirs for legitimate settling without money and without price.

It may be also here noted, before closing these special references to Captain Brown and the Battalion settlers, that it was their soldier pay of $10,000 in Spanish gold, that furnished the first money in circulation in these valleys. Excepting these doubloons, and half-doubloons, with which Brown's detachment was paid off, there was probably not a cent of money in the country among the Mormons in the years 1847 and 1848, until the arrival of their companies in September, 1848, seeing that

the community from February, 1846, had been on their migration passage from the Eastern frontiers to the Rocky Mountains, and that absolutely all their money resources were spent in outfitting the pioneer companies. The next money in circulation was the coin of Deseret, issued from the Deseret State mint, coined from the gold dust discovered by some of the Battalion men on Mormon Island, California. Governor Young related to Colonel Kane, a few years later, that the first $20 gold pieces issued in the United States were coined from this gold, and in this Deseret State mint.

CHAPTER III.

Organization of the Weber Branch.* Lorin Farr Appointed President. Commencement of Indian Difficulties in the North. A Settler Kills the Chief, Terikee. Retaliation of the Tribe. The Indians Threaten to Destroy the Settlement. Governor Young Sends Troops to the Aid of the Northern Colonists. His Vigorous Measures Avert a General Indian War, North and South.

The first branch of the Church of Jesus Christ of Latter-day Saints in Weber County was organized March 5th, 1850, and named the Weber Branch. Lorin Farr was appointed president. On the following day it was organized as a ward, and Isaac Clark was appointed bishop, Daniel Birch, teacher, and Bryan W. Nolan, clerk.

Lorin Farr, though not the pioneer of the Weber colony, may very properly be considered the founder of Ogden City, of which he was the first mayor; and, for twenty years thereafter, he served the city in the capacity of its mayor, and under his fostering care and judicious administration the city grew up.

The elder brother of Lorin Farr, Aaron F. Farr, was one of the one hundred and forty-three members of the Pioneer band, and he was afterwards, for about ten years, probate judge of Weber County. Lorin Farr, though not one of that band, was nevertheless a pioneer of 1847, he having arrived in the Salt Lake Valley September 21, 1847, in President Daniel Spencer's company, which was the first company that arrived after the Pioneer band.

Lorin Farr settled, during the first two years, in Salt Lake

*For names of early settlers and other interesting items see Ogden notes at close of History of Ogden.

City; but, soon after the return of President Young and his pioneer compeers, with the body of the Church from Winter Quarters, Brigham Young, being desirous for the rapid growth and efficient government of the young colonies, sent Lorin Farr to take charge of affairs in Weber County. He accordingly came to Ogden, and under his direction the first company of the militia of Weber County was organized in February, this being done a few days previous to the organization of the Weber branch, on the 5th of March, 1850. Cyrus C. Canfield, who had served as a senior lieutenant in the Mormon Battalion, was elected captain of this company, and Francillo Durfee, who was another of the Battalion soldiers, was elected first lieutenant. The colony at this time numbered only from twenty to thirty families and about all the men were enrolled in this militia organization.

This military organization was soon called into requisition by the Indian difficulties of the fall of 1850. It occurred as follows:

On the 20th of September, 1850, Urban Stewart, who was opening a ranch on "Four Mile Creek," now known as Harrisville, hearing in the night some one in his corn, took his gun and went out and fired at random in the direction of the noise. The person in the corn proved to be Terikee, the chief of the Weber band of Indians; and the fatal shot fired at random killed the chief.

Old Terikee was a good Indian, and up to the time of his death, he had been on the most friendly terms with the whites. During the day before the night on which he was killed, he and his squaw came over to President Farr, where he was building his mills, and bade him and his wife good bye, after which the chief returned to his camp, near Stewart's ranch, where he and a part of his family had stopped for the night, while his band had gone on a hunt further north, the chief intending to follow on their trail. It was afterwards the prevailing opinion of the settlers that Terikee was not in Stewart's corn with any intent to steal, but to drive out his ponies which had got into the unfenced corn.

As soon as Stewart discovered the fatal result of his rash act, he hastened, in alarm for the consequences, to his nearest neighbor, David Moore, and, waking him up, informed him of what he had done. Aroused to stern indignation, Major Moore severely rebuked Stewart, not only for killing the chief, but for provoking the certain return of the band to take vengeance for the death of their chief. Stewart next went and awoke another neighbor and told his story with the same result, both refusing to harbor him to the endangering of their own families and the settlement generally. He then went to the house of President

Farr, where he arrived at two o'clock in the morning and awoke him and told him also what he had done; whereupon President Farr advised Stewart to go immediately back and bring his family to his place for shelter. This was done by four o'clock in the morning; but Stewart himself was rebuked by the President also, who realized too well, the danger of his little colony, and the weighty responsibilities suddenly thrown upon him, to preserve the settlers from the impending consequences which might quickly follow the rash, unjustifiable act of this one man, whom he bade to escape and hide if he wished to preserve his scalp, while he undertook the care of Stewart's family.

Early on the same morning, President Farr directed ten or a dozen of the brethren to go north as far as the Hot Springs, and gather in the scattered cattle, which belonged to the settlement, directing them to keep in parties of not less than five and to go well armed. He, with Major David Moore, then went over to Captain Brown's Fort, and informed the Captain and the settlers with him what had transpired during the previous night. Realizing the danger of their little colony, and knowing that Terikee's band would return to avenge their chief, as soon as they got the news, the leading men of the colony, after consulting, resolved to send a dispatch by Major Moore to Governor Young, requesting him to send aid as quickly as possible, as an Indian raid was expected at any moment, as soon as Terikee's band got the news of the killing of their chief. Major Moore was also instructed to call on his way and communicate the matter to Colonel John S. Fulmer of Davis County, so that he might be prepared with his company for an order from Governor Young through General Wells.

Meantime, during the night on which the chief was killed, his younger son, who had remained with his father, jumped on to a horse and overtook the band, which had camped on Box Elder Creek, on the present site of Brigham City, and told them of the killing of their chief; and immediately the band, in fierce rage, mounted their ponies and rode furiously back to attempt the destruction of the Ogden settlement, in revenge for the killing of Terikee.

There was also another band of Indians at that time camped on the Weber River. They were Utes, under the command of "Little Soldier." These also were provoked to great rage over the killing of the old chief, and they threatened to burn the settlement and kill the settlers unless Stewart was given up to appease the vengeance of the Indian bands.

But previous to his starting with the dispatch to Salt Lake City, Major Moore, unarmed and alone, went over to the camp of "Little Soldier" to endeavor to temper his wrath. He was at

first received with a passionate show of hostility, "Little Soldier" firing his rifle close over the Major's head, and his warriors shouting and gesticulating expressions of their wrath. Major Moore, however, spoke earnestly and sympathetically, touching the killing of the chief, and he soon convinced the band that the settlers were in no way chargeable for Stewart's act, but on the contrary, they were very indignant at the outrage which had brought on the difficulties and broken the peace between the settlers and the Indian encampments of the north. "Little Soldier," though conciliated, persisted in his demand for the person of Stewart; but Major Moore protesting that the settlers knew not where he had fled for safety, and that a full account of the affair would be sent immediately to the "Big Chief at Salt Lake"—Governor Young—"Little Soldier" promised that nothing should be done by his warriors, in killing and burning, until the return of the messenger.

But scarcely had Major Moore started for Salt Lake, with President Farr's dispatch, ere some of the party sent out to gather up the scattered stock came hurriedly to Brown's Fort with the news that Terikee's band had returned, and killed in retaliation one of the party sent out that morning. The person whose life had paid for Urban Stewart's act was a Mr. Campbell, who was the principal mechanic in building Farr's mills; and he was, at the time of the tragedy, still in Mr. Farr's employ; he was a Gentile who intended to proceed to California, as soon as he obtained means to continue his journey; in the meantime he had been a valuable aid to the Weber colony for his skill and experience as a mechanic.

As soon as the news was brought to Brown's Fort of the loss of Mr. Campbell, President Farr despatched another messenger—Daniel Birch—to Governor Young with this latter news of the development of Indian difficulties.

Major Moore arrived in Salt Lake City just before sundown; and immediately Governor Young issued an order to General Wells, to send out in the country around to gather a troop of horsemen, with instructions that they should go on this expedition well armed and well equipped with baggage wagons.

The occurrence was just such an one to call into action the marvelous energy and promptitude of the great colonizer, whose chief anxiety at that very moment was to preserve the infant colonies, north and south, from Indian depredations. With that turbulent war chief, the famous Walker, on the war path in the south, who would have been only too ready to unite all the Indians of Utah in a general war upon the whites, this Indian difficulty in Weber County was of the most serious consequence.

Early this same year Big Elk, chief of the Timpanogas In-

dians, with his warriors had attacked the Provo colony, upon which Governor Young ordered out the whole military force of Salt Lake County, which had been just organized, under the command of Major-General Daniel H. Wells. The battle of Provo was fought in February, 1850, the Indians routed and Big Elk killed; but, about a month previous to this outbreak in Weber County, Walker had laid a plan to fall upon the Provo settlement in the night, and with his powerful band of warriors, then camped close by, massacre the whole colony. This he would have accomplished, had not Soweite, king of the whole Ute nation, threatened Walker that he and his warriors would fight side by side by the settlers. With Soweite, then, holding at bay his turbulent chiefs and warriors, whom Walker commanded—though he, Soweite was their king—and in the north Terikee doing very much the same, in restraining the Indians of the north, and cultivating peace with the settlers, this killing of Terikee was of more than ordinary consequence, threatening, perhaps, a general Indian war upon the settlements, both north and south. Such was the aspect of the Indian affairs of Utah, on the morning when the dispatch was sent to Governor Young of the killing of Terikee, and two hours afterward, another dispatch of the killing of Mr. Campbell, in retaliation, by Terikee's band.

In a few hours one hundred and fifty of the "minute men," under the command of General Horace S. Eldredge, were riding to the rescue of the Weber colony, well armed, with baggage wagons for a vigorous campaign, should it be required. The company reached Brown's Fort, a distance of forty miles from Salt Lake City, early in the morning, and after breakfast and a council of war with the presiding men of the settlement, General Eldredge, with his mounted troops, proceeded farther north, with a view of overtaking the Indians, to see if there could not be an amicable settlement made with them, in order to prevent any further difficulties.

Meantime the Terikee's band, learning of the rapid approach of the troop of relief, had taken the body of their chief, and with his family, made a quick retreat further north. General Eldredge followed their trail as far as Box Elder Creek, and then sent scouts ahead to reconnoitre. They followed nearly to Bear River, a distance of about forty miles from Ogden; but, finding that the Indians were anxious to put a long distance between themselves and the pursuing force, the scouts returned and made their report, whereupon General Eldredge, who had camped that night on Box Elder Creek, returned to Ogden. A council was there held, and the General and his officers, with the

leading men of the settlement, agreeing in the judgment that the prompt, energetic measures of Governor Young, in sending sufficient force, had checked for the present further Indian difficulties, he, General Eldredge, went home with his troop and so reported to the Governor.

CHAPTER IV.

Great Increase of Population. Organization of Weber County and Weber Stake. Valuable Notes from Governor Young's Journals. He is met with Military Honors and Hailed Governor of Utah on his way from Ogden after Organizing the Weber Stake. Incorporation of Ogden City.

In the fall of 1850, Governor Young sent up a large portion of that year's emigration from the States, mostly American families who had gathered on the frontiers on the Missouri River, during the several preceding years of the removal of the community to the valleys of the mountains. There were over a hundred families of these new settlers. This large and quick increase of population in a few months formed the *nuclei* of the early settlements, and soon afterwards the Weber Stake was organized.

Weber County was organized by the General Assembly of the Provisional State of Deseret, in its first session, in the winter of 1849-50, over a year before the organization of the Weber Stake or the incorporation of Ogden City.

In his private journals of that date, Governor Young has preserved notes of the doings of this Provisional State Legislature, some of which have a special interest and pertinence in a history of Ogden City and Weber County. In the Governor's journal is the following note:

> January, 1850: As Governor of the Provisional State of Deseret, I approved of ordinances providing for the organization of the judiciary; * * * providing for State and county commissioners on roads, authorizing the location of state roads; and provi ling for the location of counties and precincts.

Another note, though specially naming Salt Lake County, checks about the date of the passage of the ordinances organizing Salt Lake, Weber, Utah, Sanpete, Juab and Tooele Counties:

> In the Legislature of the Provisional Government of the State, on the 24th of January, 1850, Daniel H. Wells, Daniel Spencer and Orson Spencer

were nominated for judges of the Supreme Court; Andrew Perkins, county judge (of Salt Lake County) with William Crosby and James Hendricks associate judges; Aaron F. Farr and Willard Snow, magistrates.

It will be here seen that Aaron F. Farr, afterwards so well known as probate judge of Weber County, was the first justice of the peace or magistrate created in Utah, and Willard Snow the second.

The ordinance, or ordinances creating these above named counties have not been, as yet, found, either in the Territorial archives or in the Church Historian's office, though they have been sought for in the latter by Historian Woodruff, at the request of Judge Elias Smith.

Some years ago the Utah Legislature appointed a committee (Hon. A. P. Rockwood, chairman), for the collection of geographical and historical information, which committee applied to the judges of counties relative to the organization of counties and county courts, to which Judge Smith replied:

The laws passed by the Provisional Government of the State of Deseret were then in force (namely, at the time the first county court was opened under the Territorial *regime*). What the provisions of those laws were relative to the organization of counties, I know not, as no reference thereto is made in the ordinances of the State of Deseret, extant; but there are good reasons for believing that an ordinance was passed providing for the organization of counties, as county officers to some extent were created and the duty of incumbents defined. That county courts were provided for there is no doubt, but when and how constituted, no law nor record that I have seen indicates; neither have I been able to ascertain what powers were delegated to them, with few exceptions.

The explanation of this break in the record is that those ordinances, laws and charters, relative to counties and cities, passed by the Provisional Government, were afterwards incorporated in revised acts of the Territorial Legislature, or retained intact by a resolution of the first Legislature, as were the charters of Salt Lake, Ogden, Manti, Provo, and Parowan cities, thus, substantially being preserved, and the records of the Provisional State Legislature, passing into the hands of a succession of secretaries of the Territory, they became lost, destroyed or buried among the rubbish of the department. Fortunately, however, for history, Governor Young has preserved, in his journals, a few valuable notes which will substantially fill the vacuum. The "General Epistle of the First Presidency to the Saints throughout the earth," dated February 5th, 1850, also helps to fill up the void. They note:

The General Assembly of Deseret have held an adjourned session at intervals throughout the winter and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Juab and Tooele Counties, and establishing county courts, with their judges, clerks and sheriffs, and justices and constables in their several precincts; also a supreme court, to hold its annual session at Great Salt Lake

City, attended by a State marshal and attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of State according to law, justice and equity without delay.

It will be noticed that Weber County is the first county named in this epistle. Salt Lake County, however, was undoubtedly named first in the ordinance, in which same document Weber County was the second named. This organization took place late in the year 1849.

At its second session, in October, 1850, the Governor notes:

The General Assembly met on the 5th, and passed a bill providing for the organization of Davis County, which I approved.

Thus it is shown, in Governor Young's record, that Weber County was the first organized of all the Northern counties of Utah, as Ogden was the first Northern city, indeed the first city incorporated after Salt Lake City.

On the 25th of January, 1851, the "Weber Stake of Zion" was organized, with Lorin Farr president, and Charles R. Dana and David B. Dillie counsellors. At this time the Weber branch received the name of Ogden, and it was deemed necessary to organize it into two wards. Isaac Clark was made bishop of the first, and James G. Browning and Captain James Brown were appointed his counsellors; Erastus Bingham, Sen., was appointed bishop of the Second Ward, and Charles Hubbard and Stephen Perry were chosen as his counsellors.

The organization of the Weber Stake is connected with a famous circumstance in the history of Utah as a Territory, though the circumstance has nearly faded from the memory of the living who took part therein. Governor Young notes:

On the 20th (January, 1851), in company with President Heber C. Kimball, Elder Amasa Lyman, and J. M. Grant and several others, I left the city for Weber County. During the trip we preached at all the principal settlements as far as Ogden; organized a branch at Sessions settlement and ordained John Stoker bishop; and another branch at John Hess', (Farmington) with Brother Gideon Bromwell president; William Kay was ordained bishop of Kay's ward. Ogden was organized as a stake of Zion, with Lorin Farr president; Isaac Clark and Erastus Bingham, bishops.

On our return on the 28th, Major-General Wells and a large company of mounted men and a band from the city, met us at Judson Stoddard's with news of my appointment by the president of the United States, Millard Fillmore, to the governorship of the Territory of Utah, and escorted us to the city, amid the firing of cannon and other demonstrations of rejoicing.

This news came by way of California, brought by a portion of that same company which explored the southern route to California in the fall of 1849, under the command of General Charles C. Rich; George Q. Cannon, who was then twenty-two years of age, being one of the company. The returning party consisted of Major Hunt, of the Mormon Battalion, Henry E. Gibson, afterwards a prominent business citizen of Ogden, and

five others. To bear this important news they started on Christmas day and traveled with pack animals from Los Angeles to Salt Lake City. Major Hunt stopped on the way at his home in Provo; but Mr. Gibson posted on to headquarters where he arrived late in the evening of the 27th of January. Next morning General Wells sent for him, and, having received from Mr. Gibson the published reports contained in the great eastern papers, of the setting up of the Territorial government and the appointment of Brigham Young as governor. General Wells took a detachment of the Nauvoo Legion and the Nauvoo brass band and went to meet President Young returning from his visit north to organize the Weber Stake, and hailed him Governor of Utah. The news being certain and months having elapsed since the passage of the Organic Act, and his appointment, Governor Young at once took the oath of office, on the 3d of February, 1851.

Meantime since the passage of the Organic Act and the dissolution of the General Assembly, March, 1851, the Legislature of the Provisional State, during the session of the winter of 1850-1, had been considering acts to incorporate the cities of Salt Lake, Ogden, Manti, Provo and Parowan. On the 9th of January, 1851, the act to incorporate Great Salt Lake City was approved; and on the 6th of February, 1851, the ordinance to incorporate Ogden City was approved by Governor Young, not in his capacity of Governor of the Territory, (for there was no Territorial Legislature at that time) but as Governor of the State of Deseret.

Among the ordinances passed by the General Assembly of the Provisional State, in its session of 1850-51, which the Governor approved, he gives the following in his journal:

"To provide for the organization of Iron County.
"To incorporate Great Salt Lake City.
"In relation to County Courts.
"For establishing Probate Courts and defining the duties thereof.
"To incorporate Ogden City.
"To incorporate the city of Manti.
"To incorporate Provo City.
"To incorporate Parowan City, in Iron County."

The charters of all the cities named, excepting Great Salt Lake City, were approved by the Governor on the same day—February 6th, 1851. Ogden being the first, as may be seen by the order in which they stand in the first printed volume of laws of Utah Territory.

One month and twenty days after signing these charters Governor Young formally announced to the General Assembly

the passage of the Territorial Organic Act, and recommended the early dissolution of the Provisional State government and the setting up of the Territorial, whereupon the General Assembly resolved "that we fix upon Saturday, the 5th day of April next, for the adjournment and final dissolving of the General Assembly of the State of Deseret."

Governor Young issued a proclamation on the first of July, 1851, calling the election for the first Monday in the following August, when it was accordingly held, August 4th, and the Territorial Legislature duly created by the people.

The members elected to this first Legislature of the Territory of Utah were, from Weber County, to the council, Lorin Farr and Charles R. Dana; to the house, David B. Dillie, James Brown and James G. Browning. Thus it will be seen that Ogden (which was at that time Weber County) was represented by five members in this first Legislature.

On the opening of its first session the following was passed:

Joint Resolution Legalizing the Laws of the Provisional Government of the State of Deseret.

Resolved by the Legislative Assembly of the Territory of Utah: That the laws heretofore passed by the Provisional Government of the State of Deseret, and which do not conflict with the Organic Act of said Territory, be, and the same are hereby declared legal and in full force and virtue, and shall so remain until superseded by the action of the Legislative Assembly of the Territory of Utah.

Approved October 4th, 1851.

This resolution preserved the original charter of Ogden City, and upon it this municipal government was administered up to the date of the passage of its revised charter.

CHAPTER V.

Mayor Farr has the Site of the City Surveyed. The People Move out of the Forts on to the City Lots. New Settlements—Outgrowths of Ogden. A Wall built around the City. Neighboring Forts. The Last of Indian Difficulties. The County Divided into Wards. General Notes to 1857.

In the summer of 1851, Ogden City proper was laid off under the direction of Governor Young: Mayor Farr assisting him: Henry G. Sheerwood, surveyor. Immediately following, the settlers moved out of the forts on to their city lots and commenced

building the city, so that in about two years the forts were vacated.

In 1851-2, Mayor Farr seeing that the people were taking up choice spots of land at their pleasure, throwing the country into confusion, engaged Surveyor-General Lemon to survey those portions of the county, adjacent to the plat of Ogden City, on which new settlements were now growing up. Surveyor Lemon commenced the work, but dying soon afterwards, the survey was continued by William H. Dame and finished by Jesse W. Fox. The farming land was laid off in blocks half a mile wide, by one mile in length, the streets running every mile north and south, and every half mile east and west. Each lot contained twenty acres of land, ending or fronting the streets east and west. The survey ran from five to six miles north and south, and the same distance west.

This section of the country was divided up at that time into districts. The first district formed outside the boundaries of Ogden City, north of Ogden River, was called Bingham Fort district (now Lynn); the next district north and west was called Slaterville; and north of these was a large and extensive settlement named North Ogden, which extended to the foot of the mountains on the north, and northwest to the Hot Springs, a distance of about nine miles. When Ogden City was organized it included most of the North Ogden district, but when this division was made it was cut off on its north extension, leaving the boundaries of Ogden City proper two miles north of Ogden River.

By the years 1853-4, Ogden had grown into quite an important city, while the adjacent settlements, though still small, were flourishing. Many farms were opened, some of them at a considerable distance from the dwellings of the owners. The male portion of the population being much of the time in the field, while the females and children remained at home, it was determined to build a Spanish wall around the city, as a defense, with a gate on each side, and port holes at convenient distances. This work afforded a safeguard against any sudden surprise by the Indians; it at the same time furnished labor and the means of procuring subsistance for many individuals, who otherwise would, at that period, have been out of employ. This wall, which was built by direct taxes on the citizens to be benefitted thereby, probably cost about $20,000. The settlers also in the adjacent districts built forts; Mount Fort and Bingham Fort being of that date. This defense and show of constant vigilance, very likely, checked the turbulent dispositions of Indians from making frequent attempts of hostilities in the early days of the Northern settlements; but undoubtedly the universally kind

policy pursued by the settlers towards the aborigines, more than any other cause, resulted in the establishment of permanent peace in the county. The Indians became reconciled to their situation, and the settlers realized the wisdom of the well-known adage of Governor Young's Indian policy—"It is better and cheaper to feed them than to fight them."

Before disposing of the Indian subject, an episode may be narrated of the early hostilities:

During the latter part of the winter of 1850-51, Terikee's band, having returned under the leadership of Kattatto, who was a nephew of Terikee, located themselves about ten miles down the Weber River, west of Farr's Fort. They began to make trouble by killing cattle and stealing, and at length became so saucy that it was necessary to take some action. Accordingly Major David Moore, with a company of about sixty-five calvary men, surrounded the camp one morning at day break, and took them prisoners. There were about fifty warriors; and, at the onset of the surprise, there was a show of resistance, but soon the Indians, seeing that resistance would be in vain, passively yielded and not a gun was fired. The chief agreed to accompany, with his warriors, Major Moore's troop to Farr's Fort, to make terms for peace and their future conduct. This was done with all formality, and a treaty in writing was made, the Indians agreeing to pay four ponies for every horse they stole, and two horses for every horn creature, which was to be esteemed as a four fold restitution. The chief men of the settlement agreed to do the same on the part of the settlers. The band kept their covenant; made particularly solemn to their primitive minds by its being recorded in document form, bearing their signatures or marks, and the treaty became traditional among them.

In 1855, the people of Weber County witnessed a very severe winter, losing nearly all their live stock on the ranges.

In the fall of 1856, Weber County was divided into four wards, and bishops and counselors were appointed to preside over them. First Ward, Erastus Bingham, Sen., bishop; I. N. Goodale and Armstead Mofatt, counselors; Second Ward, James Browning, bishop; Jonathan Browning and Alburn Allen, counselors; Third Ward, Chauncey W. West, bishop, Winthrop Farley and Alexander Brown, counselors; Fourth Ward, Thomas Dunn, bishop; Ira Rice and William Austin, counselors.

It is not the purpose of this history to follow the ecclesiastical line of the Mormon community, only so far as it underlies the organic formation of our cities and counties; but here it is worthy of the remark, for the understanding of the reader of the next generation, that Utah, in its pure Mormon days, was peopled and its cities built up on a strict system of colonization, colonies going out from their parent under a thorough organization, which was perfected in the founding and growth of each settlement; so it became properly regular to enact and administer the laws of a commonwealth through the ecclesiastical organization and methods

of the community, previous to the granting of city charters by the Legislature, when the civil government proper came into effect. Indeed, the enactment and administration of civil laws, by the will and vote of the colonists, were necessarily done for the peace and order of society; and so also the militia of counties was organized, and brought into active service to protect the settlements against Indian depredations, in some instances before the counties themselves had an organic existence. Thus there was seen what has so often been misexpounded by writers as Mormon ecclesiastic rule—the irregular development of the commonwealth, before the setting up of the regular municipal government by the Legislative enactment; nor should we fail to note that in the defense of these colonies, in public improvements, the building of school houses, building of bridges, opening of canyons and the making of roads, etc., the expense was borne at the private cost of the settlers, by donations, and by the financial administration under the bishops of wards, rather than out of the public taxes, either of the city or county. Hence the organization of these bishops' wards, as noted above, is proper in the historical record of the growth of the settlements of Weber County.

The first Ward organized a school district, with William Payne, William Elmer and Milton Daley, trustees; who commenced to put up a school house, which, however, was never completed. A school district was also organized in the second Ward, and the trustees, Alburn Allen, Lester J. Herrick and James Owen, built a school house.

This year, 1856, the canal on the bench was made and the water taken out of the Ogden River, for irrigation and other purposes. It is two miles long and cost $22,000. The work was done by the Ogden Irrigating Company, under the supervision of I. N. Goodale. The canal for irrigating the lower part of the city was taken out of the Weber River in 1852, and is about seven miles in length.

In the following year, 1857, other public buildings being too small to answer the requirements of public worship on the Sabbath, the Ogden Tabernacle was built on the square on the west side of Main Street, near the north end of the city. It was 100 by 50 feet outside, and comfortably seated 1,500 persons.

In 1857, the Buchanan Expedition was sent to Utah.

CHAPTER VI.

Weber County at the Pioneer celebration of the tenth anniversary in Big Cottonwood Canyon. Arrival of the news of the Buchanan Expedition. Pioneer Day rises to a second Independence Day. The people resolve to lay their city in Ashes. Arrival of Captain Van Vliet.

The tenth anniversary of the Pioneers had come, and the citizens from all parts of the Territory were invited to a grand celebration of the day in Big Cottonwood Canyon.

On the 21st of July, 1857, a company, comprising about seventy-five men and their wives, including President Lorin Farr, Captain James Brown, the pioneer of Ogden, Colonel Chauncey W. West, commander of the district, Adjutant F. A. Brown, and other prominent persons, accompanied by the martial and brass bands, started from Ogden to attend the celebration. The procession, when it got into line, made a very imposing appearance, with banners flying and bands playing as the company, in happy holiday procession style, passed through the settlements *en route* for Big Cottonwood Canyon. They were met everywhere on the way by the golden harvest fields, which the industrious husbandmen had gathered, who like themselves were leaving the plentiful crops of that season, which, typical of their own great joy, were smiling up in the face of bountiful heaven, while they themselves—the sentient expressions of this mutual gratitude of man and nature—wended their way to swell the jubilee of this tenth anniversary of the Pioneer Day.

On the first night the company camped in Salt Lake City, to join the general procession under Governor Young, who had arranged to proceed to Big Cottonwood Canyon the following day.

On the morning of the 22d of July, the martial and brass bands of the companies, which had gathered at headquarters, accompanied by the artillery in uniform, serenaded the capital "city of the Saints," after which the procession traveled on towards the canyon, at the mouth of which it camped for the night. Col. Chauncey W. West, Captain James Brown, Lorin Farr and others took supper with Father Winslow Farr, who lived at Big Cottonwood.

At daybreak the procession renewed its march up the canyon, were it was detained an hour and a half at the gate of the first saw mill by the numbering of the wagons, horses and persons in the company.

Thus numbered for the purpose of historical record, Governor Young led the van of the long line of carriages and wagons

towards the summit of the chosen spot, destined to be immortal in the pioneer history of this country, and about noon the cavalcade reached the beautiful little valley at the Cottonwood Lake, which nestles in the bosom of the mountains, 8,000 feet above the level of the sea.

Early in the afternoon, the company, numbering 2,687 persons, encamped, and soon all were busy with the arrangements for the morrow.

There were in attendance, Captain Ballo's band, the Nauvoo Brass Band, the Ogden City Brass Band, and the Great Salt Lake and Ogden martial bands; also of the military, the first company of Light Artillery, under Adjutant-General James Ferguson; a detachment of four platoons of Life Guards and one platoon of lancers, under Col. Burton, and one company of light infantry cadets under Captain John W. Young. There were also present as interested persons in the military display Col. Chauncey W. West and officers representing the Weber military district and other district commanders with their officers. Col. Jesse C. Little was grand marshal of the day.

Early on the following morning the peopled assembled, and the choir sang: "On the mountain tops appearing."

Then, after prayers the stars and stripes were unfurled on the two highest peaks in sight of the camp, on two of the tallest trees. At twenty minutes past nine a.m., three rounds from the artillery saluted the First Presidency, and at a quarter past ten three rounds were given for the "Hope of Israel." Captain John W. Young, with his company of light infantry, answered to this last salute, and went through their military evolutions to the admiration of the beholders. This company numbered fifty boys, at about the age of twelve, who had been uniformed by Governor Young.

At noon Abraham O. Smoot, Mayor of Salt Lake City, who had been to the "States" in the interest of the mail contract awarded to Mr. Hiram Kimball, rode into camp with Capt. Judson Stoddard, O. P. Rockwell and Judge Elias Smith. These gentlemen brought news that the Postmaster General had repudiated the Kimball mail contract, and that a United States army under Gen. Kearney was on the way to Utah. It was the first tidings of war.

It was not the mere news that the United States troops were on the way that caused the mighty tumult of that pioneer day for Captain Stansbury and Col. Steptoe had both been welcomed by Governor Young and the people in earlier years—nor was it the mere repudiation of the mail contract, which had brought into operation the Y. X. Carrying Company at a vast outlay of money and home resources to equip the line; but it was the news they brought of the designed invasion of their homes—of the approach of an army to subdue the Mormon people or exterminate them from the Territory which they had founded. The newspapers of America and Europe teemed with these anticipations. It was broadly suggested that volunteers from every state should pour

into Utah, make short work of the saints, possess their cities, fill their territory with a Gentile population, and take their wives and daughters as spoil, thus breaking up the polygamic institution. Such was the news which these brethren brought to the pioneers in the midst of their grand celebration of their tenth pioneer anniversary.

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The people immediately broke up their celebration and returned to their homes, but the majority from the northern settlements, including the Ogden company, tarried over Sunday in Salt Lake City to hear the discourses of President Young and others of the leaders relative to the troops that were on the way and the resolve of Governor Young to call out the militia of the Territory to resist the "invasion." On the Monday, July 27th, the Ogden company returned to their city fired by the martial enthusiasm of the times.

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was awed by the prospect—his ordinary judgment confounded by such examples.

He returned to Washington to report to the government, after having pledged himself to use his influence to stay the army.

CHAPTER VII.

The people of Weber County move south and locate on the Provo Bottoms. The return home.

The next day after the departure of Captain Van Vliet to report to the government on the critical affairs of Utah, Governor Young put the territory under martial law, and Lieutenant-General Wells immediately issued orders to Colonel Chauncey W. West, commander of the Weber County military district, also to the commanders of the other districts, to take the field with their militia troops, to resist what was considered by the entire community as an unjust and wicked invasion of their country and their homes. With the merits of their cause the historian has nothing to do in these peaceful chapters of the founding, growth, progress and happy destiny of Ogden City. We but touch the historical links in the chain of events, and refer the enquiring reader to "Tullidge's History of Salt Lake City," where the entire history of the "Utah War" will be found in its numerous phases and expositions. Suffice here to say that the Weber County troops distinguished themselves in the field under Colonel West, that they were given the post of honor throughout the campaign, and that for distinguished service their commander, Chauncey W. West, was created Brigadier-General. It is also to be noted that in the spring of 1858, the entire people of Weber County, in common with all the northern settlements, moved south pending the conferences for a peaceful adjustment between the leaders of the Mormon community and the Peace Commissioners whom President Buchanan sent out to Utah, under the advice of that great statesman Jere S. Black, who at that time ruled his cabinet, and through the mediation of Col. Thomas L. Kane.

The following is the brief interesting narrative of President Lorin Farr of the "move south" of the people of Weber County, and the subsequent return to their homes. He says:

"I received instructions from President Young to move the people of Weber County south; but previous to the move I took Bishop West down and we selected a location west of Provo,

between there and the lake, and the greatest portion of the Weber County people located on these bottoms. I came back and directed the people of the various wards, organized them under their different heads and commenced the move south. Before the 1st of May nearly all of Weber County were down on the Provo bottoms which we had before selected. Some made their quarters in wagons, tents and wickiups, built of long canes and flags. In many places the cane houses had the appearance of villages. Here on these bottoms the bulk of the Weber County people located themselves for two months, having commenced the "move" early in May; some, however, went further south.

"Before leaving home I put in all my crops and raised as much wheat that year as I had done in previous years. A few others also put in grain before they went but most of them expected never to come back, thinking the community were about to make an exodus from Utah to some place not then chosen, similar to the exodus which they made from Nauvoo to these mountains under President Young's leadership. So a number of men were detailed to stay to burn our homes, leaving every settlement of Weber County in ashes, and the country as desolate as it was before the arrival of the pioneers. This was certain to be done throughout the entire territory if the Peace Commissioners sent out by Buchanan failed to accomplish the terms of the treaty and Johnston's army re-opened hostilities after obtaining a foothold in the country.

"So all was dark and uncertain when the people of Weber County left their homes; but I had faith in our speedy return, and said to my family, when our wagons stood at our door ready to to start, 'In two months we shall come back again.' With this conviction I had planted my crops and I left two men to take care of them and my premises.

"There were about three or four thousand of the people of Weber County camped on the Provo bottoms. As the summer came on the weather became oppressively hot, the water was bad as we had to dig holes to get water, and the people began to complain of sickness. The feed had also been all eaten off by the cattle, our cows dried up, flies were very bad in tormenting our cattle and it was with great difficulty that we controlled our stock from running off.

"I saw that something had to be done at once in moving the Weber County people from the Provo bottoms, or much suffering would naturally ensue from their condition. So I gathered up my stock on the 1st of July and set about moving the people back to Weber County, setting the example with my family. Having made my arrangements to return I went to Provo City where President Young and his counselors, Heber C. Kimball, and George A. Smith were temporarily located, Provo City being headquarters of the Church during this exodus. I informed President Young of the condition of the people on the Provo bottoms and asked if he had any counsel for the Weber people; I also told him of my pur-

pose to return to Ogden with my family unless otherwise directed by him. After reflecting a few moments he replied, 'Yes, Brother Farr; I want you to go and tell those in the Provo bottoms and all from the north to go back as quick as they please, and if any of them question the authority say that my cattle are gathered up and that I am going to take a portion of my family and start for home this night.' President Kimball who was with him said it was the first he had heard of President Young's intention and he was overjoyed at the word to return home. This was at about five o'clock in the afternoon of the 1st of July.

"I returned to the Weber County people and sent the word around to all I could that night. Some were so surprised that they questioned the message. I told them they could do as they pleased, that my cattle were gathered up and that I was going to start with my family in the morning.

"On the 2nd of July I took a portion of my family in my carriage and started for Weber County having left orders to have every family notified to return home. I arrived at Ogden on the fourth of July, just two months to a day from the time we left, and found my crops in a flourishing condition, and my buildings and premises well taken care of.

"The Weber County people who left their homes expecting never to come back, commenced their homeward journey on the 3rd of July, most of them coming right away, while others came scattering back at their leisure, not having put in crops, reaching home in the fall. Others never came back but remained in the south and settled in Utah County and Juab County, while quite a number of families who had become weak in the faith went to the Eastern States and California."

CHAPTER VIII.

Re-peopling of Weber County. Revival of its settlements. Great increase of population by the re-opening of emigration. Notes of events from 1858 to 1888.

1859.

During the fall and spring of 1858-9, Weber County was re-peopled. The general history of the Territory for the year past was common to the whole people, and is too voluminous for detail. Ogden was one of the first of the northern cities to revive. In February its regular election was held. Lorin Farr was re-elected mayor, and with him were elected four aldermen and nine councilors.

A great County improvement marked this year. In 1859, the Ogden Canyon road was built, at an immense labor and expense, considering the limited population. It cost about $50,000. It is about seven miles in length, and opens into another beautiful little valley (Ogden), which is now becoming thickly settled by a thriving community. This road shortens the distance between Ogden and Bear Lake Valley about fifty miles. The Ogden River, which runs through the canyon, sometimes, in the spring of the year, rises very high, in consequence of which the company who own the road have at various times sustained heavy losses by their bridges and much of the road being swept away by floods. This canyon opens into a number of smaller canyons and ravines, from which our citizens obtained wood for fuel when nearly every other resource seemed to be closed against them. A number of saw mills have been built at different points up this road, and a great quantity of good lumber has been got out each year, which has aided materially to build up our city, and to bring it to its present thriving condition.

1860.

Nothing of special historical note appears in the record of the city this year. Ogden, and the county generally, were gradually growing and population increased. Emigration had again opened from Europe, which had been suspended by the so-called Utah War, and Weber County received its proportion of the emigrational infusion.

1861.

This was the year for the regular municipal election, and it is worthy of note that Ogden and Weber County generally, from quite an early date, have presented more points of stirring interest

than any other county in Utah. The municipal rule, however, in 1861, still continued under the administration of Lorin Farr, who was again elected mayor, February 11.

1862.

Richard Ballantyne organized a Sunday School, and appointed Robert McQuarrie superintendent.

This year Lorin Farr built a new grist mill.

1863.

This year Chauncey W. West was appointed, by the Presidency of the Church, presiding Bishop of the County. He retained his counselors, McGaw and Hammond.

On the 25th of October, the several wards of the Church were re-organized and designated districts. David M. Stuart was appointed president of the First District, L. J. Herrick of the Second, and William Hill of the Third; each appointed two counselors, constituting the presidency over the districts.

Before 1863 there was no regular commerce in Ogden. Several little stores were started in Ogden in 1861, but it was between the years 1863-6 that the foundation of Ogden's commerce was principally laid. (See commercial chapter.)

1866.

Chauncey W. West & Co. built a large rock grist mill one and one-half miles north of the city.

1869.

On the 3rd of March, 1869, the first locomotive steamed into Ogden. (See chapter on railroads.) In the Legislature of 1868-9, Franklin D. Richards was elected Probate Judge of Weber County, by vote of the Assembly in joint session. Previous to this date, the Probate Judge of that county was Aaron F. Farr, one of the veteran band of Mormon pioneers and elder brother of Lorin Farr. In March, 1869, Franklin D. Richards removed from Salt Lake City to Ogden, his family followed in May. F. S. Richards was appointed clerk of probate court and in the August following F. S. Richards was elected county recorder, Walter Thomson having resigned the position.

The first number of the Daily *Telegraph* was published the morning after the laying of the last rail on the Promontory, and it contained a full account of the proceedings. Early in May, 1869, Stenhouse shipped presses and type by wagon. T. G. Odell, a printer of first-class repute who had worked on the London *Times*, was engaged as foreman, and he arranged the type and fixed up things, preparing for the arrival of the managers. The building in which the *Telegraph* was published, was the old Seventies' Hall. The *Telegraph* ran for several months, and then returned to Salt

Lake City. Meantime, Jacques was sent to England on a mission to publish the *Millennial Star*, and Colonel T. G. Webber was called into Z. C. M. I. Thus ended the history proper of the Daily *Telegraph* as well in Salt Lake City as in Ogden.

1870.

With the opening of the year 1870 the historical record of Ogden becomes better defined and quite sufficient in its collation of events, but previous to that date there is nothing compiled beyond the barest historical notes. This year the Ogden *Junction* was founded under the auspices of Apostle F. D. Richards and a joint stock company, consisting of the leading men of Ogden City. A few brethren clubbed together a hundred dollars each. Afterwards a company was formed and incorporated. F. D. Richards was its first editor. It began existence on Saturday morning, January 1st, 1870, as a semi-weekly, publishing days were every Wednesday and Saturday. (See chapter on the press.) In his salutatory the editor said, "In our opinion the time has come when the best interests of all concerned require the publication of a paper in Ogden, not particularly a religious, political or scientific paper, but such a one as shall best serve the interests of our City, County and Territory, to give the latest news, to advertise business, and to represent ourselves instead of being represented by others. * * * While our town has become the junction for railroads, it is no less a junction for public sentiment."

In an article on "Our Home Line," the editor notes: "The life, bustle and animation which pervade the junction of the three railroad lines, are evidences of how rapidly Ogden has grown in a short time, and tell of a prosperous and prominent future."

On Monday, 10th of January, the last rail of the Utah Central was laid, and the last spike driven by President Brigham Young at the terminus, Salt Lake City, and the people of the two chief cities of Utah rejoiced together. Ogden was well represented on this auspicious occasion.

Bishop Chauncey Walker West died at 6 a. m., on the 9th of January, 1870, at San Francisco, aged 43. His remains were brought home to Ogden where a grand funeral was given to him on Sunday, January 16th. The chief men from various parts of the Territory took part in the service, the officers of the Nauvoo Legion and of the Weber County and Box Elder County militia all wearing their uniform, the deceased having held the rank of Brigadier-General of militia, as well as that of Bishop of the county.

In February, Lester J. Herrick was appointed, by the Presidency of the Church, to succeed the late Chauncey W. West in the Bishopric of Weber County, with Walter Thomson and David M. Stuart as his counselors.

A grand ladies' mass meeting was held in the Tabernacle, Ogden City, March 17th, 1870, to protest against the Cullom Bill. Mrs. Mary West presided over the meeting. Stirring addresses

were delivered by the leading ladies, and formal resolutions passed:

"*Resolved*, That we, the ladies of Ogden City, in mass meeting assembled, do earnestly protest against the passage of the bill, now before Congress, known as the Cullom Bill."

The entire document was both unique and brave. Similar mass meetings were held in various parts of Weber County.

April 7th, a mass meeting of the citizens generally was held in the Tabernacle to express the feelings of the community with regard to the Cullom Bill.

April 16th, Walker Brothers, from Salt Lake City, opened a large merchandise establishment.

On the 23rd of April, Editor Richards associated with him Charles W. Penrose in the editorial department of the *Junction*.

In May, several trains conveying excursion parties came up from Salt Lake City.

On the 28th, the Boston Board of Trade excursion party arrived in the first through train from the Atlantic to the Pacific.

In this month Zion's Co-operative Institution rented Mr. William Jennings' new buildings, where it opened business several weeks later with D. H. Peery, Superintendent.

Hussey, Dahler & Co. opened the first banking house in Ogden, in this month, in Z. C. M. I. building.

In the beginning of June Woodmansee converted the buildings formerly occupied by the Overland Mail Co., for stables, into a theatre—a commodious building. Up to this time theatrical performances had been given in different halls.

On the morning of the 12th of June, Lady Franklin, widow of the famous explorer Sir John Franklin, accompanied by her niece, Miss Crawford, and an attendant, arrived in Ogden from the west. After spending the day in Ogden, visiting the canyon and other places of interest, they left for Salt Lake City by the Utah Central.

During the month of July chicken pox and small pox appearing, Mayor Farr declared Ogden City under quarantine regulations, by order of the city council.

August 1st, the Weber County general election came off, giving a vote for member of Congress, William H. Hooper, 1,244; George R. Maxwell, 126; representatives to the Utah Legislature, F. D. Richards and Lorin Farr.

In December an ordinance was passed by the city council dividing Ogden City into wards. It bears date December 19th, 1870; Lester J. Herrick, chairman; Thomas G. Odell, city recorder.

1871.

Ogden City municipal election of this year, held Monday, February 13th, gave a new city council. Lorin Farr, founder of Ogden, who had been mayor of the city for twenty years, retired, and Lester J. Herrick was elected in his place.

In September, 1871, a mass meeting was held in Ogden relative

to the building of the Utah Northern. The meeting was not very large, but was animated, earnest and enthusiastic.

During this year there was considerable interest and excitement in Ogden over the subject of mining, and several mining companies were organized. The "controversy" over the "tin mines of Ogden" at one time was quite animated, the citizens were all alive with the prospects, but the tin mines failed to appear.

1872.

In February an election was held to send delegates to the State Constitutional Convention, which met this year in Salt Lake City and made a splendid record. Weber County sent as delegates, F. D. Richards, Lorin Farr, L. J. Herrick, G. S. Erb, F. A. Hammond, Henry Eudey, Gilbert Belnap and C. W. Penrose.

In March a State election was held. People's ticket: for representative in Congress, Frank Fuller; for State Senator from Weber and Box Elder Counties, Lorenzo Snow; for representatives from Weber County, Franklin D. Richards, Lorin Farr.

In August a general election for the Territory was held in the county: George Q. Cannon, delegate to Congress; F. D. Richards and Lorin Farr, representatives from Weber County to the Utah Legislature.

1873.

Lester J. Herrick was again elected mayor of Ogden.

At the April general conference of the Church, Lester J. Herrick, mayor of Ogden, was called on a mission to England.

On the morning of the 18th of June, Thomas George Odell, city recorder and, from the beginning, foreman of the Ogden *Junction* printing office, expired suddenly of apoplexy. The paper was put in mourning for him. James Taylor became city recorder.

On the morning of the 9th of August, a great fire occurred in Ogden on the Main Street, and ten stores were totally destroyed. The fire broke out about three o'clock in the morning. The *Junction*, in the evening, said: "All along the street storekeepers, assisted by the crowd, were packing their goods into the road; merchandise of all kinds was thrown out of Z. C. M. I., while the flames shot upward and the breeze carried the embers northward a distance of a quarter of a mile, and in some instances setting on fire stuff that was being removed in wagons. Suddenly the wind lulled, the fire-fighters redoubled their efforts, and about six o'clock were fortunately successful in obtaining the victory over the destroying element."

The losses were heavy; that of Z. C. M. I. being the largest, which was the only house insured.

1874.

The Ogden Iron Company may be given the opening notice of this year, in which it began its existence.

The completion of the Utah Northern to Franklin, connecting Weber and Cache Counties, was an early event of the year, over which the people of both counties congratulated themselves.

The Fourth of July was well celebrated at Ogden this year in Farr's Grove; F. D. Richards presided, Bishop L. J. Herrick was chaplain. The feature of the ceremonies was the oration of F. S. Richards, Esq.

In December, a fire brigade was organized by the chief, Joshua Williams. The fires during the past year had fairly waked the city up to this public need.

1875.

In January, in the business of the city council, the committee on claims reported that the Ogden Iron Manufacturing Company had complied with the terms of their contract with the city, so far as to be entitled to the sum of $2,500, part of the bonus per articles of agreement, and recommended the payment of the amount. The recommendation was adopted.

The city council and leading citizens of Ogden gave a grand reception to Governor Axtell on his first visit to Ogden. On his arrival they escorted him to the Beardsley House, and at the earnest request of the people he consented to address them. The paper of welcome, prepared by the city council, was read by Councilor C. W. Penrose, after which the Governor made a very satisfactory speech.

A general county election was held in August.

In September, the Ogden Iron Manufacturing Company suspended their works for lack of means.

On Sunday, October 3rd, President U. S. Grant arrived in Ogden. He was met by Governor Emery and the committee appointed by the Federal officials and Salt Lake Gentiles, and by another party appointed by the Salt Lake City council, consisting of Hon. George Q. Cannon, Aldermen Alexander Pyper and A. H. Raleigh, Ex-Governor Brigham Young, Hons. John Taylor, Brigham Young, Jr., Joseph F. Smith, John T. Caine, H. B. Clawson, several city officials and other gentlemen from Salt Lake, with a number of ladies. On the part of Ogden, the President of the United States was met and greeted by an immense crowd of citizens and the Ogden Brass Band, led by Captain Pugh. The municipal committee and representatives of the Ogden *Junction*, *Deseret News* and Salt Lake *Herald* were introduced to President Grant by Hon. George Q. Cannon. On his return from Salt Lake City, while the train was being shifted from the Central Pacific to the Union Pacific line, President Grant asked a number of questions concerning the country and its resources in the neighborhood of Ogden, and appeared to be interested in the information imparted in reply.

1876.

The Young Men's Literary Association of Ogden in the begin-

ning of the year reported itself favorably; said it had been in existence three winters, and instanced as the result of its work the improvement made in public speaking by the young men of Ogden.

This society commenced its existence in 1873, under the auspices of Apostle F. D. Richards, Mayor Herrick, Joseph Stanford, J. A. West, F. S. Richards and other patrons of education for the young men, while the ladies' side of this educational movement was started by Mrs. Jane Richards and her aides. The object of the movement was the improvement in the culture of the young men and ladies. Lectures were delivered by F. S. Richards, C. W. Penrose, T. Wallace, F. D. Richards, Joseph Stanford, Jane S. Richards, Harriet Brown, Sarah Herrick, Eliza R. Snow, Zina D. Young and others, besides several literary gentlemen and lawyers from Salt Lake City and the academies, among whom was Professor Karl G. Maeser.

In April Dom Pedro, Emperor of Brazil, arrived in Ogden on his way home.

The month of May commenced with a new directory of the Ogden Iron Manufacturing Company. The Utah directors were, Joseph R. Walker, C. W. Bennett, George M. Scott, Fred Zeimer, Charles Woodmansee and George T. Brown.

The marked event of this year was the grand Centennial celebration, which, in behalf of Utah, was held at Ogden. From all directions thousands of visitors poured into the Junction City by special trains. Among those who came from Salt Lake City were Governor Emery and the orator of the day, C. W. Bennett, Esq. The societies and trades walked, illustrating their guilds and crafts, and Mormon and Gentile orators vied with each other to give a sonorous eloquence to celebrate the first century of our nation's birth.

The city council, while anxious for the success of the Ogden Iron Works, refused to appropriate any more means, having already advanced $2,500 to the company.

Small pox afflicted the city in October.

Early in November the central committee of the People's Party of Weber County issued a circular to the electors of Weber County, urging them to duty at the coming general election.

Ogden gave Cannon 454 votes; Baskin, 144; Weber County, for Cannon, 1,356; for Baskin, 200.

1877.

At the beginning of this year the fearful scourge, the small pox, which had ravaged the city had subsided.

Mayor Lester J. Herrick resigned and Lorin Farr was again elected mayor of Ogden City.

On the 11th of June, Walter Thomson died of heart disease. He was for years one of Ogden's most prominent men. He had served as clerk of the county, and repeatedly as a councilor and alderman of the city, being elected to the council as early as 1861.

He was one of the founders of the Ogden *Junction*, and its business manager.

In July another fire occurred, consuming a large portion of the business quarters of Main Street. The loss was about $17,000, sustained principally by Messrs. Gale and Boyle.

On the 29th of August, at one minute past four o'clock in the afternoon, President Brigham Young died. Ogden was immediately put in mourning. Apostle F. D. Richards had gone to Salt Lake several days previous, to watch the expiring life of the great founder of Utah.

1878.

On the 10th of January, an interesting history of the Young Men's Mutual Improvement Association of Weber County was addressed to G. F. Gibbs, corresponding secretary of the institution, in which the writer, Apostle F. D. Richards, said:

"I would now inform you that on Sunday, the 20th day of April, A. D. 1873, about a dozen young persons, men, met at my house, for the purpose of taking into consideration the importance of organizing our young men into a society for their mutual improvement. President George Q. Cannon met with us and an organization was determined upon. Sundry rules were adopted, meetings were held weekly and a light assessment, by mutual consent, conveniently bore the necessary expenses for the first season.

"In order to more freely extend the benefits of the society, and induce accessions to its numbers, the constitution was modified and only such rules adopted as appeared necessary to conduct meetings in an orderly manner, and its numbers were greatly increased, including several not more than ten years of age. With increase of numbers came increasing interest until our City Hall, the usual place of meeting, was regularly well filled on each Wednesday evening.

"Feeling a deep interest in the success of this new movement I retained the presiding charge of the association, and have attended every meeting when able to be present.

"I find the interest in these meetings has extended to all parts of the city, and to all the larger settlements of our country where societies are now organized, and a very marked improvement is noticed in the general inclinations, aims and deportment of our young people. While this was in progress Mrs. Jane S. Richards commenced to get the young ladies and girls together and to speak to them and they to speak to each other, with such success that Sister Eliza R. Snow and other distinguished ladies came from Salt Lake City, organized and held meetings from time to time, with them, which extended and intensified the interest, till the young men wrote Sister Snow, to permit them to meet with the young ladies and listen to an address from her, which she cheerfully consented to, and had the City Hall crowded to its utmost capacity with attentive listeners.

"After the cessation of the small-pox in 1877, the meetings of the Associations were renewed, Mrs. Richards and myself keeping charge of them until after the organization of the Weber Stake of Zion, when on the 15th of June, 1877, the 'Young Men's Mutual Improvement Association' was more fully organized with a full set of officers."

The following were the officers: Joseph A. West, President; David Kay, first counselor; Moroni Poulter, second counselor; Ephraim T. Myers, recording secretary; Robert P. Harris, corresponding secretary; Willard Farr, treasurer; William James, librarian.

The society continued to hold its meetings regularly once a week, in the City Hall. It had engaged such prominent men as Hon. Thomas Fitch, Col. Akers, Judge Hagan, Apostle Orson Pratt, Hon. Moses Thatcher, Charles W. Penrose, Karl G. Maeser, David M. Stuart, William W. Burton, Joseph Stanford, Franklin S. Richards, Thomas H. Hadley and others to lecture to them on various interesting subjects.

In the beginning of this year, Fourth Street assumed quite a business appearance. But a few months before this street contained only one or two business houses, had no plank sidewalks, and but little else to distinguish it from any other street of the city unfrequented by business. It could now boast of some twelve or fourteen business establishments.

The new post office, the bank of Harkness & Co., the McNutt store and the Opera House were among the principal of these buildings which gave Fourth Street this energetic start. Mr. L. B. Adams' new building soon followed.

A Catholic fair was held in the interest of that society for educational purposes.

The title to the property known as "The Ogden House" passed into the hands of J. E. Dooley & Co., bankers of this city. "It is their purpose," said the *Junction*, "to erect an elegant banking house on the corner and another fine mercantile house on the south. And so Ogden grows on every hand, our enterprising citizens being determined to make it the great business center of the Territory."

In February the Ogden attorneys moved in the matter of obtaining one or more sessions per annum of the Third District Court for this city.

In May the telephone system was well established, telephones connecting the offices and dwellings of most of the business men.

The corner stone of the Catholic Convent school was laid, with due ceremonies, on Sunday evening, July 14th. The musical exercises were under the direction of Miss R. Devoto, of St. Mary's Academy, Salt Lake; the discourse was delivered by Father Scanlan.

Fred Kiesel commenced building on Fourth Street, and Farr's storehouse was commenced about the same time. The city was greatly improving in its business portions.

The *Junction* of December 12th, published a report by L. F. Monch, superintendent of district schools of Weber County, which gives the following statistics for 1878: school population, 2,892, an increase of 16 per cent. over last year; enrollment 2,205, increase over last report 411, or 87 per cent. of school population enrolled. The amount paid to teachers was $7,731.05 (in 1878, $6,262.05). Number of days taught school, 156. Number of teachers, 42 (35).

This year, also, the fine Catholic School on the corner of Sixth and Main Streets, a large three-story building, was completed and occupied.

On December 11th, the *Junction* agitated the question of a system of street railways.

1879.

On January 15th the Ogden *Junction* gave another instance of its progressive spirit by calling for the electric light—which call took over three years to be answered.

In March the work of surveying the proper route for the sewer was commenced under the direction of Joseph A. West.

The *Junction*, on April 20th, advocated the establishment of a high school or academy, a *desideratum* which was ultimately fulfilled in the erection of the Central School.

In its issue of June 19th, the *Junction* advocated the establishment of water works, a subject which commenced to occupy public attention and arouse increasing private discussion among business men and the citizens generally.

The month July records the erection of soap works, by Batchelder & Co., in Ogden.

At about 11:30 p. m., July 21st, a storehouse on Fifth Street, belonging to W. G. Child, was burned down.

In the evening of July 31st, the remains of the late Joseph Standing, a Mormon missionary murdered by a mob in Georgia, July 21st, arrived in Ogden, where they were paid a fitting tribute of respect by large numbers of his mourning co-religionists.

The Fourth Ward Brass Band, Prof. John Fowler leader, was organized August 12th.

The city council, in its session of August 8th, took the question of the establishment of water works vigorously in hand, thus laying the corner stone to that great public improvement which has since developed into so beneficial and popular a system.

At 10 o'clock a. m., August 28th, the solemn ceremonies of laying the corner stone of the new Central School-house were held. Hon. F. D. Richards, assisted by the trustees and Superintendent L. F. Monch, laid the corner stone and afterwards offered the dedicatory prayer, after which suitable addresses were made on the subject of education in general and its progress and development in Ogden.

October 30th, General Grant and wife passed through Ogden; Governor Emery delivered an address of welcome.

1880.

January 29th, a joint committee of the county and city canals located the spot for the new bridge across the Weber, west of the depot.

February 3rd, Thomas Heninger was arrested on an indictment for bigamy found by the grand jury of the Third District Court, November, 1879. He was taken to Salt Lake City, next morning, and was accompanied by Richards & Williams, his counsel.

February 19th, Dr. McKenzie started the temperance movement in Ogden by an address in the Union Opera House. A reform club was founded, which fell to pieces after a few months duration, the temperance cause, so-called, being subsequently resuscitated by the establishment of a Good Templar lodge.

February 20th, the bill attaching the northern counties to the Second District and making Ogden the seat of the new First District with two terms a year, became a law.

February 29th, Governor Murray meets with a formal reception.

March 22nd, the ground was cleared for the new building of Z. C. M. I.

April 3rd, a gold watch and chain were presented to Ex-Governor Emery as a testimonial of the respect of citizens of Ogden, regardless of party. The pleasant affair came off in the Court House.

September 5th, President R. B. Hayes and party arrived in Ogden, from the east.

September 26th, the dedication of the Central school-house took place.

November 12th, the city council passed a resolution that "the Brush electric light be adopted on the conditions proposed by Mr. Ruthrauff.

The official number of registered voters in Weber County this year was 2,779 (1,473 males and 1,306 females). Ogden has 1,168 (602 males, 566 females).

1881.

February 16th witnessed the last issue of the Ogden *Junction* after a little more than eleven years' existence.

On the 11th of May the Ogden Electric Light Company was incorporated, with David F. Walker, president; James Horrocks, vice-president; G. S. Erb, secretary; H. Schwabe, assistant secretary.

On the 19th, the city became a party to the Ogden Water Company, taking the controlling interest in the stock. The company at once set to work to develop the system, which was successfully operated, and the main line, from about one and a half miles up the Ogden Canyon to the reservoir on Fourth Street, was completed by December, and distributing pipes had been laid along the principal streets of the city.

The same day witnessed the first lighting of the electric light

tower; bands were out and the streets were crowded with people. The experiment was only partially successful.

June 20th, many of the stores were lit up by the electric light for the first time.

June 21st, there was an old folks' excursion from Salt Lake City. Presidents Taylor, Cannon and Woodruff participated; also Bishop Hunter and other veterans. About five thousand people gathered at Farr's Grove. The recreation was accompanied with singing, feasting, dancing and speeches. It was the finest affair of the kind ever held in the Territory.

On the 2nd of July, appeared the following

PROCLAMATION:

Whereas, a great calamity has befallen the Nation, its Chief Magistrate, President Garfield, having been wounded (supposed to be mortally) and prostrated by the bullet of the assassin; and

Whereas, the citizens of Ogden City had previously arranged for a celebration of Independence Day.

Be it known that I, Lester J. Herrick, by virtue of my office as Mayor of Ogden City, do advise the citizens of said city to refrain from all festivities on the Fourth of July, 1881, the 105th anniversary of the Independence of the United States, from deference and respect to the President; that all places of business be closed on that day, and the proprietors of all places wherein intoxicating liquors are sold are hereby forbidden to open the same on the fourth day of July, 1881.

L. J. HERRICK,
Mayor of Ogden City,
Utah Territory, U. S. A.

July 2nd, A. D. 1881,

A circular was also sent to Mayor Herrick, signed by Presidents John Taylor, George Q. Cannon and Joseph F. Smith, recommending the suspension of the celebration throughout the Territory, expressive of the national mourning.

At a later date the central committee of Ogden gave notice of a meeting for the purpose of returning all moneys which had been subscribed for the celebration of the Fourth.

It was finally, however, concluded by the various committees and the citizens of Ogden generally to hold a grand celebration of the Fourth and Twenty-fourth of July combined. The celebration came off in Lester Park on the 24th, and the Ogden *Herald* headed its very elaborate description of the scene and the occasion—"A Glorious Gala Day in Ogden History."

1882.

In this year Ogden put on quite a new appearance. Architecturally, in some of its features, it rivaled Salt Lake City. The Broom Hotel rose on the corner where there has been so long a row of little shops which gave an insignificant appearance to the business part of the city, but where stands now the finest hotel between Omaha and San Francisco. A number of other buildings

of grand pretensions were erected on Main and Fifth Streets. During the spring and summer the busy workmen gave life and bustle to these streets, and Ogden in a year seemed to advance a decade.

1883.

At the election of February 1883, in consequence of the passage of the Edmunds bill, Mayor Herrick and nearly all of his municipal compeers were retired and a new council, purely monogamic, was elected by the People's Party, with David H. Peery, Mayor.

1884.

There was a vigorous administration during this and the preceding year, many improvements were made by the City Fathers and a general growth of the city into commercial importance. Similar was the case in the subsequent years, under the administration of Mayor Eccles and his council composed of first class business men.

1887.

In April the Ogden Chamber of Commerce was organized.

1888.

This year the new City Hall was built and the Union Depot advanced. Thus has Ogden grown from the old Goodyear Fort to a first class railroad and commercial city.

CHAPTER IX.

Municipal Notes. Table of Elections.

Ogden City was incorporated on the sixth of February 1851, by the provisional government of the State of Deseret. Like that of Salt Lake City its city council was brought into existence by the same provision as that established in the charter of Salt Lake City, approved January 9th, 1851, which reads:

SEC. 47. The Mayor, Aldermen and Councilors of said city shall, in the first instance, be appointed by the governor and State of Deseret; and shall hold office until superceded by the first election.

Pursuant to the provision of its charter the first election of the City of Ogden was held on the first Monday of April 1851, which gave the following return as the original council:

THE MUNICIPAL GOVERNMENT.

Mayor, Lorin Farr; Aldermen: Charles R. Dana, Francillo Durfee, James G. Browning, D. B. Dille; Councilors, James Lake, James Brown, Levi Murdock, Bryant W. Nowlan, Cyrus C. Canfield, Joseph Grover, Samuel Stickney, George W. Pitkins, John Shaw, Sen. And the following city officers were appointed by the council: Recorder, David Moore; Assessor and Collector, D. B. Dille; Treasurer, Isaac Clark; Marshal, B. W. Nowlan.

In 1853, with one exception, the same persons were again elected and appointed to similar positions in the city government.

The following is taken from the minutes of the city council held March 17th, 1855.

"According to a special session called by the mayor, the council met at Ogden City, in the school-house, at one o'clock, p. m. Absent of the old members: Thomas Dunn, E. Bingham. Prayer by Moses Clawson. Minutes of previous council were then read and accepted. The clerk being absent it was moved and carried that William Critchlow act as clerk *pro tem.*

"The following Aldermen then took and subscribed the oath of office:

James G. Browning, Abraham Palmer, Henry Standage, Crandal Dunn. Also Lorin Farr was sworn into the office of Mayor by William Critchlow, Justice of the Peace. The following councilors were then sworn by the mayor:

"Ithemar Sprague, G. Merrill, B. F. Cummings, Moses Clawson, G. W. Brimhall, R. E. Baird, L. D. Wilson. No reports of committees nor petitions were presented."

At this meeting an ordinance was passed "authorizing the assessment of a poll-tax on every able-bodied person in Ogden City, for the year 1855." David Moore was appointed superintendent of the building of the wall around the city.

At the next meeting held March 24th, William Critchlow was appointed clerk of the council, vice, David Moore, resigned.

April 21st, James G. Browning was appointed city treasurer. Previous to this date a fine of $1.00 was imposed on each member who absented himself from the council meeting without giving a satisfactory reason therefor. But on this date the "fine ordinance" was repealed.

On May 5th, Richard D. Sprague was appointed city marshal.

On July 14th, 1855, an ordinance was passed creating estray pounds and pound keepers.

On May 19th, an ordinance was passed regulating the size that adobies should be made.

On August 11th, 1855, an ordinance was passed "incorporating the Ogden City Canal Company."

On October 13th, 1855, Mayor Lorin Farr introduced "an ordinance regulating common schools," which was passed by the council.

On December 29th, an ordinance was passed authorizing the organization of the police force in Ogden (R. D. Sprague had previously been appointed captain of the police, on November 10th).

December 29th, 1855, "a Resolution was introduced into the council by Jonathan Browning, requesting Joel Ferrell to suspend his operations of distilling spirituous liquors until further instructions by the council, as all the wheat in this part of the county will be needed to sustain the population with bread this season."

April 6th, 1857.

An election was held at which the following persons were elected:

Mayor, Lorin Farr; Aldermen, James Brown, Edward Bunker, Erastus Bingham, Jr., Thomas Dunn; Councilors, Abraham Palmer, Chauncey W. West, Gilmon Merrill, Aaron F. Farr, Isaac N. Goodale, Robert E. Baird, G. W. Brimhall, M. D. Merrick, Edward Farley.

June 27th, 1857, William G. Paine was appointed city marshal.

1859.

On the 14th of February, the following were elected to serve in the city council for two years:

Mayor, Lorin Farr; Aldermen, James Brown, Charles R. Dana, Chauncey W. West, Thomas Dunn; Councilors, Abraham Palmer, I. N. Goodale, Gilmon Merrill, G. W. Brimhall, Erastus Bingham, Jr., Edward Bunker, Jonathan Browning, Edward Farley, Lorenzo Clark.

"They were nominated and then elected by acclammation without one dissenting vote, all being done at one meeting.

"After which, I, William Critchlow, Recorder in and for the city of Ogden, declared to the public assembled, that the above named persons had been duly elected for a city council, in and for the city of Ogden, the day and date first above written.

"William Critchlow,
"City Recorder."

Following is the form of oath that was administered to the newly elected officers:

"Territory of Utah,
"County of Weber,
"Ogden City, } "Personally came before me, an acting clerk in and for the city of Ogden, James Brown, who upon his solemn oath says he will well and truly perform the duties of Alderman, in and for the city of Ogden, according to the best of his skill and ability.

"Subscribed and sworn to this 15th day of February, A. D., 1859, before me, William Critchlow, City Recorder,

"James Brown."

May 14th, James McGaw was appointed city marshal.

1861.

February 11th, an election was held in Ogden City with the following results:

Mayor, Lorin Farr; Aldermen, Jonathan Browning, I. N. Goodale, Francis A. Brown; Councilors, James Brown, Walter Thomson, Nathaniel Leavitt, Lester J. Herrick, C. W. West.

William Critchlow, Recorder, } appointed.
James McGaw, Marshal, }

1863.

Election held February 1st.

Mayor, Lorin Farr; Aldermen, Francis A. Brown, Richard Ballantyne, David Nelson; Councilors, I. N. Goodale, Lester J. Herrick, Walter Thomson, Francis A. Hammond, Miles M. Jones.

Wm. Critchlow, Recorder.

1865.

Election held February 13th.

Mayor, Lorin Farr; Aldermen, Francis A. Brown, Lester J. Herrick, Israel Canfield; Councilors, Chauncey W. West, I. N. Goodale, Walter Thomson, M. H. Jones, David M. Stuart.

Wm. Critchlow, Recorder,
William N. Fife, Marshal.

1867.

Election held February 11th.

Mayor, Lorin Farr; Aldermen, Lester J. Herrick, Israel Canfield, Joseph Parry; Councilors, C. W. West, I. N. Goodale, D. M. Stuart, Walter Thomson, Jonathan Browning.

1869.

Election held February 8th.

Mayor, Lorin Farr; Aldermen, F. A. Brown, Lester J. Herrick, Joseph Parry; Councilors, C. W. West, James McGaw, Walter Thomson, Josiah Leavitt, Wm. W. Burton.

June 6th, 1870, Alderman Parry resigned, and Andrew J. Shupe was appointed to fill the vacancy. Same year C. W. West died, and Israel Canfield was appointed to fill the vacancy in the council.

1871.

Election held February 13th.

Mayor, Lester J. Herrick; Aldermen, F. A. Brown, W. Thomson, Wm. W. Burton; Councilors, Israel Canfield, David Moore, Winslow Farr, Charles W. Penrose, Horatio B. Scoville.

1873.

Election held February 10th.

Mayor, Lester J. Herrick; Aldermen, F. A. Brown, Walter Thomson, David Moore; Councilors, Israel Canfield, Chas. W. Penrose, Winslow Farr, D. M. Stuart, Joseph Parry.

June 21st, 1873, James Taylor was appointed City Recorder, vice, Thomas G. Odell, deceased.

1875.

Election held February 8th.

Mayor, Lester J. Herrick; Aldermen, F. A. Brown, Walter Thomson, David Moore; Councilors, C. W. Penrose, D. M. Stuart, Israel Canfield, Joseph Stanford, Joseph Parry; James Taylor, Recorder.

1877.

Election held February 12th.

Mayor, Lorin Farr; Aldermen, F. A. Brown, Walter Thomson, John Reeve, D. M. Stuart; Councilors, C. W. Penrose, Robert McQuarrie, Joseph Parry, Job Pingree, Barnard White.

June 11th, 1877, Alderman Walter Thomson died; and Israel Canfield was appointed to succeed him in the council.

1879.

Election held February 10th.

Mayor, Lester J. Herrick; Aldermen, C. F. Middleton, Joseph Stanford, William B. Hutchins, D. M. Stuart; Councilors, Robt. S. Watson, Israel Canfield, W. W. Burton, Edwin Stratford, Robert McQuarrie.

March 5th, 1880, R. S. Watson resigned. Richard Ballantyne was appointed to succeed him.

1881.

Election held Feb. 14th.

Mayor, Lester J. Herrick; Aldermen, D. M. Stuart, C. F. Middleton, Joseph Stanford, Wm. B. Hutchins; Councilors, N. C. Flygare, Job Pingree, Winslow Farr, Wm. W. Burton, S. H. Higginbotham.

On March 15th, 1882, D. M. Stuart, C. F. Middleton, N. C. Flygare, Job Pingree Winslow Farr and Wm. W. Burton, being disqualified by the Edmunds law any longer to serve, resigned, and the following persons were appointed to fill the vacancies: Edwin Stratford, Robert McQuarrie, Wm. H. Wright, Thomas Doxey, Joseph Farr, Joseph F. Johnson.

April 21st, 1882, Wm. H. Wright resigned and Thomas D. Dee was appointed to succeed him.

1883.

Election held February 12th.

Mayor, David H. Peery; Aldermen, Edwin Stratford, N. Tanner, Jr., Joseph Farr, F. A. Miller; Councilors, Samuel Horrocks, John Pincock, Richard J. Taylor, Alfred Folker, John A. Boyle; Recorder, Thomas J. Stevens; Marshal, Thomas H. Ballantyne.

1885.

Election held Feb. 9th.

Mayor, David H. Peery; Aldermen, Angus T. Wright, Robert

McQuarrie, David Eccles, Thomas D. Dee; Councilors, Wm. Driver, John Pincock, Ben E. Rich, Alfred Folker, John A. Boyle; Recorder, T. J. Stevens; Marshal, Thos. H. Ballantyne.

1887.

Election held Feb. 14th.

Mayor, David Eccles; Aldermen, August T. Wright, Joseph A. West, John Reeve, Thomas D. Dee; Councilors, John A. Boyle, Joseph Clark, Charles C. Brown, George Smuin, Joseph Jackson; Recorder, Thomas J. Stevens; Marshal, Thomas H. Ballantyne.

LYNNE.

1849.

Lynne, a small settlement about two and one-half miles north of Ogden, in early times more generally known as Bingham Fort, was first settled in 1849 by Captain James Brown, Esith Rice, George and Frederick Barker, Charles Burke and others.

1850.

Erastus Bingham, S. Perry, Charles A. Dana, I. N. Goodale, Charles Hubbard and others located in the settlement. In December, E. Bingham was ordained bishop, Stephen Perry and Charles Hubbard his counselors.

1851.

In order to irrigate the land designed to be brought under cultivation, water was brought out from Mill Creek by a small ditch cut under the direction of I. N. Goodale.

1852.

A school house was built under the supervision of the trustees, I. N. Goodale and Henry Gibson. The main water sect was made by the people under the direction of I. N. Goodale, from Mill Creek. Other families located in the settlement.

1853.

The settlers commenced to build a fort wall as a protection against Indians, who were very numerous and disposed to be troublesome and hostile.

1854.

William B. Hutchins and family, and several other families from Salt Lake City, located in the settlement in the fall. Crops were almost entirely destroyed by grasshoppers, scarcely sufficient being saved for the people to subsist upon until another harvest. A mild winter materially favored their destitute situation.

1855.

In the spring, work was resumed on the fort wall under the supervision of I. N. Goodale. It was designed to build it 120x60

rods, six feet thick and twelve feet high, but it was never entirely finished for the reason that in the fall of this year Presidents Young, Kimball, and others, on a visit to the settlement, counseled the people to break up and move to Ogden, as Lynne was not considered a fit or suitable place to build a large city. The greater portion of the people responded to the advice and moved to Ogden. The few families remaining were placed in charge of Elder Thomas Richardson, of Slaterville, R. E. Baird, William B. Hutchins and John Laird acting as presiding teachers.

PLAIN CITY.

Towards the latter part of March, 1859. a number of families settled on a tract of land west of Slaterville and north of Weber river; prominent among this number were Messrs. J. Spiers, J. S. Skeen and D. Collett, from Lehi, and John Carver, from Kaysville, and a few from Salt Lake City. The snow at this time laid deep upon the ground, and everything looked forbidding and wore a gloomy aspect, but a determination was formed by the sturdy settlers, to hold their ground until winter disappeared. They were gratified after a month's sojourn to see the snow disappear under the softening rays of the sun. A townsite was laid off in blocks twenty-six rods square, and each block in four lots of one acre and nine rods each. A large field was also surveyed and fenced in—a joint enclosure.

In the month of May, 1859, President Lorin Farr and Bishop C. W. West visited the settlers, organized a branch of the Church, appointed Elders William W. Raymond, president; Daniel Collett and Jeppa G. Folkman, his counselors; J. Spiers, secretary; and designated the settlement—Plain City—a very appropriate name, for at this period the sage prairies and the distant mountains with a glimpse of the lake, formed the landscape.

Plain City ranks among the first settlements of Weber County for her fine orchards, in all about one hundred and ten acres, apples and peaches in large quantities and fine flavor, pears and plums of all kinds. The favorite occupation is the cultivation of the strawberry; there is about twenty acres of that luscious fruit, furnishing a larger revenue to the settlers than does their entire wheat crop, as they only aim to raise sufficient wheat for family consumption. The potato is also extensively cultivated, furnishing handsome returns. Some fifty car loads (each three hundred and fifty bushels) has been shipped direct to places outside the Territory the present season, at fifty cents a bushel.

Present population about seven hundred, largely Scandinavian, and fully three-fourths of foreign birth. Soil, a sandy loam, but little irrigation needed; notwithstanding this fact about eleven

miles of canals have been made, at a cost of one thousand dollars per mile. From the first settling of Plain City to the present time, about twenty thousand dollars have been expended on improvements of this character for irrigation purposes.

HUNTSVILLE.

1860.

The settlement derives its name from Captain Jefferson Hunt, who, with his sons, Charles Wood, and a few others, located in this section of country in 1860. The valley embraces about seventeen thousand acres of tillable and pasture land, is situated at an elevation of 660 feet above Ogden, and is about twelve miles nearly due east of that city. Captain Hunt and sons arrived early enough in the fall to cut hay upon which to winter stock. They found the Indians very troublesome and disposed to steal stock, and plunder and harass the new settlers.

1861.

As soon as the snow disappeared in the spring, crops were planted and a fair harvest gathered. Meetings were held in private houses. A branch of the Church was organized. Jefferson Hunt, president; Thomas Bingham and C. D. Bronson, counselors.

1862.

Spring opened very late; heavy deposits of snow; high waters followed; as a natural consequence washing away a great portion of the canyon road, obstructing or preventing travel, the only means of egress and ingress to and from the settlements was going over the mountains. The settlement was laid off in blocks, and a townsite surveyed. Joseph Grover was elected justice of the peace, and W. W. Bowman constable. Marcellus Monroe, Enoch Hackshaw and W. W. Bronson were elected school trustees. A school house was built of logs in the center of the public square 16 feet by 20.

1877.

Huntsville was organized as a bishop's ward by President F. D. Richards and the stake presidency, D. H. Peery, L. J. Herrick and C. F. Middleton. F. A. Hammond was ordained bishop, and William Halls and N. C. Mortenson, counselors.

Two-thirds of the population are Scandinavians, the remainder, Americans, English and Scotch.

The settlement is reached after a ten-mile ride from Ogden through one of the most picturesque canyons in the great West. The perpendicular walls of solid rock towering heavenwards several hundred feet; the deafening, rushing, dashing roar of the Ogden River; the narrow ascending rock-built dug-ways, at places over-looking deep, yawning abysses below, with over-hanging rocks high

above, make the tourist nervous for his safety, while he admires with astonishment the romantic situation.

SLATERVILLE.

Alexander Kelley and family were the first to locate in this section of country in the fall of 1850, and Stephen Parry and family joined them in the spring of 1851 and built a house. In the spring of 1852 they were joined by Thomas McCann, Thomas Virgo and John Knight, Sen.

In 1853, Richard Slater, Jeremiah Bateman, Thomas Corbett and others located in the same place, and the settlement derived the name of Slaterville from the family of Richard Slater. In the fall of this year on account of Indian difficulties—the Walker war—the settlers moved into Bingham Fort, a settlement about three miles distant. Erastus Bingham, Sen., held a supervisory control in ecclesiastical matters.

The people returned to their homes in 1854.

In 1855 there was a large increase of settlers. Water was brought from Mill Creek to irrigate the farms—a distance of three miles, at a cost of $3,000—one hundred acres of land was placed under cultivation.

1858.

The settlers participated in the general move south, leaving only a detail of men to guard property and look after the crops. When peace was made most of the settlers returned home. A few preferred to remain in the southern part of the Territory, among them being Isaac Allred and family. On September 10th Thomas Richardson was appointed by President Farr and Bishop West to preside over the settlement.

1859

was a year of good health and general prosperity. Good crops were gathered and a few added to the number of the settlers.

1860.

On February 16th, Thomas Richardson chose Thomas Thomas and E. W. Smout as his counselors.

A good country was opened up about 100 miles north, offering good facilities in fertile lands, plenty of wood, water, and good ranges, and several families left the settlement for this new country—Cache Valley. They sold out their interests, however, in Slaterville to new residents, so that there was actually no shrinkage in the population.

1869.

Lands were put into market by the government. Settlers on a quarter-section would join and appoint one of their number, and

pay his expenses for entering one hundred and sixty acres, and he, on obtaining the title would readily deed to the claimants their just and proper proportions.

From this time on Slaterville has sustained the status exhibited in the foregoing years, but we have no notes supplied of any special events.

NORTH OGDEN.

1850.

In the fall of this year Solomon, Jonathan and Samuel Campbell, (brothers) with John Riddle, first visited this place (which was designated Ogden Hole) and pitched their tents. About this time an Indian was shot near the mouth of Ogden Canyon by a person named Stuart, who supposed the Indian was stealing his corn; this led to the above persons retiring to the fort at Ogden, as the Indians were aroused to take revenge. They pursued a number of the whites while getting up their stock, and one Campbell was killed by them. The persons above named, however, returned in the spring of 1851, seventeen other families bearing them company. Thomas Dunn, the Montgomerys, S. Mallory and David Garner were among the number. In the fall of this year Thomas Dunn was ordained bishop of the company, by President B. Young.

The settlers found good land in abundance, and encouraging prospects for the formation of a large settlement.

EASTON.

1850.

Uintah, as it is now called, was first settled by Daniel Smith, John M. Bybee, Lewis Hardy, Henry Beckstead, W. G. McMullin and others. It is situated at the immediate west entrance of Weber Canyon, on a narrow tract of land bounded on the north and south by the foothills of the mountains. The west end of the survey opens out into the Weber Valley.

1851.

The settlers took control of the mountain streams and utilized them for irrigational purposes. In the fall a log school-house was built and W. G. McMullin taught school. Abiah Wadsworth, having moved into the settlement, which was now known as East Weber, was appointed president by Lorin Farr, and Ira N. Spaulding and Byron Bybee were appointed his counselors. Several more families locate in the settlement.

EDEN.

Located in the center of the county and about ten miles northeast of Ogden, was first settled in 1860, by John Beddle and Joseph Grover. There is a Latter-day Saints' Church, John Farrell, bishop. Mail is received Monday and Wednesday of each week.

HARRISVILLE.

Located on the line of the Utah and Northern Railway, a few miles north of Ogden, was first settled in the spring of 1850, by Ivin Stewart. In the fall of this year Stewart killed an Indian Chief named Parrakee, mistaking him for a thief in his corn. This caused a general uprising of the Indians, and Stewart was forced to seek safety in California. The place was re-settled in 1851, by P. G. Taylor, W. W. Dixon, Martin H. Harris, L. A. Shurtliff and others. The present bishop is P. G. Taylor. Mail is received six times a week.

MOUND FORT.

Situated within the corporate limits of Ogden City, on the north side of the Ogden River, was first settled by Ezra Chase, Charles Hubbard, Ambrose Shaw, William Shaw and their families; was organized a ward, with Erastus Bingham, bishop, in the fall of 1850; the present bishop is David Moore. The postoffice address is Ogden City, of which it is a precinct.

RIVERDALE.

Was first settled in 1852, by S. Graham, O. Kilburn and C. Canfield. It formed a part of Ogden City until 1877, when it was organized a distinct ward. Sanford Bingham is bishop. Mail is received at Ogden City.

SOUTH WEBER.

Was first settled in November, 1851, by Robert Watts and family, E. C. Cherry, Levi Hammond, James Heath, B. Bybee, John Bybee, Thomas Kington, George W. Hickerson, S. Canfield and Hyrum Parker. Mail is received either at Ogden or at Uintah.

WEST WEBER.

Was first settled in the spring of 1859, by William McFarland and son, John I. Hart, John Douglass, Robert Hallwell, H. D. Pet-

terson, William Royal, James Rivie, A. Greenwell, John Highbey, W. Gibson, Robert Tilford, Ralph Blanch, James Barup and William Kay, the latter being appointed president of the settlement. May 28th, 1877, it was organized a ward and Z. Ballantyne is now bishop. Mail is received Wednesday and Saturday of each week.

There are besides these: Mariotts, Hooper, Wilson, Pleasant View, Alma and Van Zile.

OTHER COUNTIES.

Having recorded very fully the early history of Weber County, with a digest of events up to date, we may introduce other counties which grew up simultaneously with Weber County, or which are nearly related, and will return thereafter to Ogden as the Commercial and Junction City of Northern Utah. In this order Davis County properly follows Weber County.

DAVIS COUNTY.

ITS HISTORY.

Davis County lies immediately north of Salt Lake County, and can probably claim to be the next oldest to it in Utah. In fact, it is the immediate outgrowth of the immigration which followed the Pioneers in 1847, for Mr. Perigrine Sessions of Bountiful, was a captain of one of the fifties of Captain Daniel Spencer's company of one hundred wagons, which crossed the plains directly on the heels of the Pioneers. He arrived in Great Salt Lake City, on the 26th of September, and camped near where he now resides, on the evening of the 28th, the first Mormon that is known to have made wagon tracks north of the Hot Springs. The same day A. P. Rockwood went from Great Salt Lake City to the Hot Springs with a buggy, but returned.

One incentive to the settlement of Davis County was its excellent range for cattle and horses. The early settlers state that the leaders of the Church on whom entirely rested the burden of shaping the destinies of the people, thought it wisdom to settle the country immediately south of Salt Lake City before going north. However, the excellent facilities for making homes in the section of country now comprised in Davis County, tempted the people to

take the chances. Fortunately, it has been quite free from serious difficulties with the Indians.

The environment of the early colonizers of Utah was different from anything they had before experienced. This was Mr. Sessions' experience. In exploring the country around his camp, he found what has since proved to be extremely fertile bottom lands, so badly cracked up by the drouth that it was dangerous to a horse to go over them. Besides, it appeared impracticable, at that time, to get the water from the canyons on those lands, for he was compelled to go about a mile east of his camp, to the mouth of Mill Creek Canyon, for water for camp use. These appearances induced him to locate permanently near his original camp. There was nothing in his experiences that enabled him to anticipate the wonderful transformation which the country has since passed through. Mr. Sessions and Mr. Jezreel Shoemaker united their labors in plowing the first soil in Davis County for agricultural purposes.

As Bountiful, first called Sessions' settlement, was the initial point of Davis County, it may very appropriately take the lead in the histories of the towns.

Anson Call arrived in Great Salt Lake City the 20th of September, 1848. Being a farmer by profession, the rich soil along the eastern shore of the Great Salt Lake, and north of the Hot Springs, tempted him to move there in a few days after his arrival. Orville Cox first directed the temporal and spiritual interests of Bountiful as bishop. About six months after he was installed in the office, he was called to pioneer Sanpete valley under Father Morley. He lived in North Canyon, a little east of Bountiful, and came into Davis County at the same time as Mr. Call, who was his first counselor, with John Stoker for the second. Anson Call succeeded Elder Cox as bishop, with A. B. Cherry and O. M. Duel for counselors. The Ward, presided over by those two early bishops, comprised the territory now occupied by the four wards of East, West, South Bountiful and Centerville.

In nearly a central position, in what is now these four wards, a log school-house was erected in 1849, and Calvin Smith, afterwards one of the pioneers of Parowan, Iron County, taught the first school in it. But the first school taught in the county was near the mouth of the river Jordan, by Mrs. Hannah Holbrook, wife of Joseph Holbrook. It was mostly made up of the children of families who went there to keep their animals in the winter of 1848-49. This primitive school can hardly be said to have been taught in a house. The character of the tenement will be best understood by the local Indian appellation of wick-i-up. It was a rude framework of poles covered with willows and cane.

The following incident, as related by Mr. Anson Call, will serve to illustrate the agricultural prospects of the country at the time it occurred.

"I raised a crop in 1849, and in the autumn went to Great Salt Lake City where I met President B. Young. He asked me how I

liked the country where I lived? I replied, 'First rate.' 'What about the water?' 'There is water enough to raise small grain extensively, but not enough for corn and potatoes; to grow them we shall have to go nearer the mountains.' President Young seemed satisfied and replied, 'That is good enough. I will send up Brother Sessions to survey the country.'" Soon after Mr. Sessions surveyed that portion of the country presided over by Bishop Call.

Bishop Call and Judge Holbrook were the first regular dealers in merchandise in Bountiful. They opened a store on the premises of the former in 1860. Their business was merged into the local Co-operative Mercantile Institution in 1867. Of this institution John Stoker, who had succeeded Anson Call as Bishop, was president the first few years of its existence. He was succeeded by Mr. Call, who has since been the head of the institution. It commenced with a capital of $4,000, which has increased to $11,000. Its dividends have averaged ten per cent. per annum. As shown by its dividends it has been uniformly prosperous, and it bids fair to increase its business with the growth of the country.

At an early day Joseph Holbrook commenced the manufacture of brick in Bountiful. It was soon discovered that the county afforded excellent material for this business. Market was readily found for a surplus in Salt Lake City, where large quantities were hauled with teams before the advent of the railroad. After the construction of the Utah Central Railroad, Zion's Co-operative Mercantile Institution of Bountiful, did quite an extensive business in furnishing brick by contract for buildings in Salt Lake City, notably for the parent Z. C. M. I., and other public and many private edifices. This made much lucrative employment for the citizens of Bountiful, and assisted in the development of the county.

June, 20th, 1876, the Bountiful Ward becoming too long and populous for the convenient jurisdiction of one bishop it was divided into three wards, East, South and West Bountiful.

CENTERVILLE.

Nathan T. Porter followed the Pioneers in 1847, in the company of Gen. C. C. Rich. He came to Centerville in the spring of 1849. He found that O. M. and Wm. Duel, Thomas Grover, James Brinkerhoof and John Everett had preceded him. There was a field fenced in which were ten acres unclaimed. This he took possession of and commenced farming.

Sanford Porter, the father of Nathan T., followed him to Centerville in 1850. He was the first presiding elder of the place and, when the ward was organized in 1852, he was appointed to preside over its interests as bishop. He was afterwards a pioneer of Por-

terville, in Morgan County, as related in its history. In fact, Centerville furnished quite a number of the pioneers of that county.

The first school-house was built in 1852. The first business in general merchandise was done in the house of Mr. N. T. Porter, and he thinks that, from the first, it was on the co-operative plan.

Mrs. Margaret Cherry, the widow of A. B. Cherry, states that her husband followed the Pioneers in 1847; that the family remained in Salt Lake City until the spring of 1849, when they moved to Centerville, and bought the improvements which Mr. Grover had made the previous year. The widow of Mr. Cherry occupies the old ground to-day. The house is a comfortable one and was built of adobies, after the first struggles for existence were over. Like many others in the county it now belongs to the antique and, in view of the rapid changes of the last thirty years, may almost be considered ancient.

The settlement was first named after the Duel brothers, then it was called Cherry Creek settlement and finally Centerville, probably from being midway between Bountiful and Farmington. The few settlers on the creek considered the water barely sufficient for their subsistence. In fact the stream afforded but little water compared with its volume to-day.

Samuel Parrish, the father of Joel Parrish, who has been for many years a prominent man in the county, settled on Parrish Creek which is a little north of Cherry Creek, in 1850. He appears to have been an ingenious man, and turned his ingenuity into a channel to assist himself and neighbors to live. He dressed a pair of mill stones out of the native rock and erected a mill. Necessarily it was a rude structure, but it served the necessities of the people in grinding their grain, until there was time for the erection of better mills. There is no doubt it was the first machine for grinding grain erected in the county.

In those early times sweetening was scarce. Sugar and syrup, brought across the plains in wagons, commanded an exorbitant price and often was not attainable at any figure. To assist in relieving the desire for sweetening among his neighbors, Mr. Parrish made a mill of wooden rollers for pressing out the juice of the cornstalk, out of which a primitive article of molasses was made, which, if poor, was very grateful to the palate in the absence of anything better. After the introduction of that great blessing to the people of Utah, the Chinese cane, he made an excellent article of sorghum molasses with his wooden mill. In 1859, Mr. Phineas H. Young first introduced the iron cane mill into the county.

The water was quite limited in quantity in Parrish Creek in the early times. In the month of August it might cross the upper road in the morning, but could usually only be found up in the canyon in the after part of the day.

The Centerville Co-operative Mercantile Institution was organized in 1867 or 1868 with about $2,000 capital. After a struggle of several years it has been uniformly successful, having paid an annual

dividend on its capital, of fifteen per cent. Its average sales for several years have been $12,000 per annum. It is now the leading business establishment in the town. Wm. R. Smith has been president of the institution from its organization.

FARMINGTON.

As near as the writer has been able to ascertain Captain Daniel C. Davis who had commanded one of the companies of the Mormon Battalion was the first pioneer of Farmington and he has the honor of giving his name to the county. If this was the case he must have turned up the first soil in Farmington with the plow, as he raised some grain there in the summer of 1848. He was also the first military commandant of the county with the rank of colonel in the Nauvoo Legion. He was followed to Farmington in the autumn of 1848 by Daniel A. Miller, Wm. O. Smith and Thomas Grover. The latter located in Centerville in the spring of 1848, built him a log cabin and raised a crop of grain that season. In the autumn he sold his improvements and moved on Steed Creek, now in the south part of Farmington, where he again built a log cabin and went to farming and stock-raising. There his wife Lodoska Grover, on the 7th of January, 1849, became the mother of the first white female child, Lucy Grover, born in Davis County. In less than a month, the babe Lucy Grover was followed by Joseph E. Robinson, son of Joseph L. and Maria W. Robinson, born at North Canyon, February 2nd, 1849. Wm. O. Smith did not long survive the settlement of Farmington, as he died there the 7th of July, 1849. It is believed that his was the first death of a member of the Mormon Church in Davis County.

That portion of Davis County lying between the settlements of Centerville and Kaysville, was in early times called North Cottonwood. Joseph L. Robinson moved there from North Canyon and was appointed the first bishop of North Cottonwood Ward by Apostles C. C. Rich and Erastus Snow, on the 24th of March, 1849. His counselors were Daniel A. Miller and John Harris. At that time the ward included the country between Cherry Creek on the south and Weber River on the north. Before Christmas of that year a school-house was built in which the people enjoyed themselves making merry during the holidays. A Mr. Greer taught a very good school for two months the same winter. Bishop Robinson held this office and led out in shaping the organizations of the colony until near the close of 1850, when he was called by the First Presidency of the Mormon Church, to join the colony to Southern Utah, led by Apostle George A. Smith. He was succeeded as bishop by Gideon Brownell.

As we have stated elsewhere, the county seat was located at

North Cottonwood and the place named Farmington by an act of the Territorial Legislature. The settlements of Davis County, like the most of Mormon colonies, have, from the beginning, been alive with regard to the education of their children. In the autumn of 1849, the citizens of Farmington built a log school-house in which school was taught in the winter of 1849-50.

The town of Farmington is beautifully situated, and it being the county seat has given it local importance.

An early effort was made to construct a suitable building in which to do the county business. It was built by contract by D. A. and Henry W. Miller of adobies. Considering the early effort that was made it was a credit to the county and continues to accommodate its business.

At this date it appears difficult to determine who was the pioneer merchant of Farmington, but the leading business firm has been for considerable time, Zion's Co-operative Mercantile Institution. When the co-operative wave swept over Utah a meeting of leading citizens was called on the 16th of March, 1869, and the institution was organized by electing a president and board of directors. Business commenced with a paid up capital of $3,000. Circumstances favored its growth. The first four months of its existence it did a business of over $8,000, and conditions were very favorable for its growth for sometime afterwards. During the nineteen years of its existence it has been quite uniformly successful. John W. Hess has been continuously president of the institution from its commencement. Its capital stock is now over $6,000 with reserved profits of the business of $6,000 more. Jacob Miller has been prominent as secretary of the institution and John Wood and Frederick Coombs as superintendents.

KAYSVILLE.

The city of Kaysville is the only incorporated town in Davis County, and became such by an act of the Territorial Legislature approved February 13th, 1868, to take effect the 15th of the ensuing March.

The first municipal officers were, Thomas F. Roueche, Mayor; Grandison Raymond, Joseph Allred, Rosel Hyde, James C. Taylor, Councilors; Robert Egbert, Recorder; Peter Barton, Treasurer; Wm. Blood, Assessor and Collector; Robert N. Burton, Marshal; Joseph Egbert, Supervisor of Streets; John Bennett, Captain of Police.

The first man to locate on the ground was Hector C. Haight, who kept a herd of cattle the winter of 1847-48. Edward Phillips came to the creek, then called Sandy Creek, the 8th or 10th of April, 1850. Wm. Kay followed him in a day or two, and the

stream was called Kay's Creek. Early in the autumn of 1850, Mr. Kay was appointed bishop by President B. Young with Edward Phillips and John Green, counselors.

The soil of Kaysville is very productive. Mr. Phillips states that in the spring of 1850, he had only five bushels of seed wheat which he sowed on six acres and harvested 250 bushels. Mr. Joseph Egbert settled in Kaysville in the spring of 1851. Besides the pioneers before mentioned, he found there Benjamin Hawkins and James Bennett. As in many other instances the water supply has greatly increased, as is shown by the circumstance of some persons applying to Bishop Kay for land and water in 1851, when he replied, "I should be glad to have you settle here; there is plenty of land but no water."

As early as 1851 a school-house was built in the Kaysville Ward and a school taught the following winter by Robert Knell.

Mr. Joseph Egbert was the pioneer hotel keeper of Kaysville. He began to entertain travelers in 1867, and is now the only hotel keeper in the place. John R. Barnes was the pioneer merchant of Kaysville.

John Barton built the first brick house in Kaysville, paid $24. per thousand for the brick in Bountiful and hauled them fifteen miles.

John Weinel moved to Bountiful in 1848, raised a crop of grain there in 1849. He afterwards located in Kaysville where he built the first grist mill in 1852-53.

Kaysville in common with other Mormon towns, has its co-operative mercantile institution. Its original capital stock of $8,000 was subscribed in 1871. Christopher Layton was its first president and J. R. Barnes has held the offices of superintendent, secretary and treasurer from its organization, January 1st, 1873; its capital stock has been increased fifty per cent. The institution has been uniformly prosperous, having paid twelve per cent. per annum on actual capital invested. It has also carried on a co-operative blacksmith and butcher shop. Besides the co-operative store, there are the firms of Stewart & Williams, Barton & Co. and the Farmers Union, dealers in general merchandise. Kaysville is the center of a very productive, agricultural district, with from 25,000 to 28,000 acres of fertile land used in the various purposes of farming. The annual yield of small grain is about 175,000 bushels.

HOOPERVILLE.

Hooperville is so named in honor of Captain Wm. H. Hooper who, in an early day, occupied the ground where it stands and the surrounding country as a stock range. The county line between Davis and Weber Counties divides Hooperville between them. It was first settled in 1867, by Levi Hammond and James Hale.

The pioneers of Utah will pass away and leave many experiences which severely tested all the better qualities of man and womanhood, unrecorded.

When in addition to the facts that the country as they found it, was parched and barren from heat and drouth; that one thousand miles of wilderness intervened between them and outside resources; that every germ of civilization, not existing within themselves, that every element of existence and growth had to be brought across that wilderness, or produced from the elements around them, we also comprehend that they were often compelled to battle with myriads of voracious insects for the morsel that was to keep themselves and little ones from perishing with famine, the faith, the fortitude and self-sacrifice of such a people reach the sublime.

The following incidents given by Mr. Anson Call, more graphic and real as portrayed by him, than any pen-picture the writer can draw, will serve to give some idea of this primitive struggle for existence, not only of the early settlers of Davis County, but of Utah in general. The Rocky Mountain cricket, as now remembered, when full grown is about one inch and a half in length, heavy and clumsy in its movements, with no better power of locomotion than hopping a foot or two at a time. It has an eagle-eyed, staring appearance, and suggests the idea, that it may be the habitation of a vindictive little demon.

Previous to the time spoken of in the summer of 1849, the small grain in the country had been nearly destroyed, including his own. The five acres of corn was the one hope left of keeping gaunt famine from the household, hence, if watching and toil would preserve it, it must be saved. A water ditch was made entirely around the piece. This caught many bushels of them as they attempted to cross, and floated them down in heaps at the end of the ditches where they could be easily destroyed; but many would succeed in getting out of the water on the inside, and with voracious appetites make for the young succulent corn, when a constant vigilant effort had to be kept up, with bat in hand, to destroy them before they could do damage. In spite of these efforts, the corn received considerable injury around the outside of the piece.

The habits of the insect afforded some respite to great exertions. As evening approached they bunched together, much like the honey bee, on the sagebrush, where many could be destroyed by firing them with any material that burned readily. They would not scatter out to feed until warmed up by the sun, about 8 o'clock in the morning, when from that time until four or five o'clock in the afternoon, the most unremitting exertions were necessary to save a crop. Without a day of rest, this exertion was kept up for eight weeks by Mr. Call and a son and daughter, the eldest fourteen years of age. At the end of this time, when it seemed as though the crickets, with their undimished numbers, would gain the day, that kindly providence, the white gull, appeared in immense flocks not only for the salvation of Mr. Call, but for the struggling colon-

ists of Utah who were compelled to battle for existence with these insect pests.

As cultivated areas increased, and as a result irrigating canals and ditches extended, they served to intercept and destroy the crickets, and they have long ceased to attract much attention from the agriculturist as a means of destroying crops. They were soon succeeded by the grasshopper. He, unlike the cricket, had two stages of existence, one when hatched out in or near the fields of the farmer, from myriads of eggs laid the previous year by the matured or flying insect, in which its ravages were curtailed by the same means as those of the cricket, and the second stage when their vast swarms in the air shadowed the sunlight. In this latter stage man only showed his helplessness in attempts to check their progress. The following from Mr. Call is an excellent illustration of this fact. The time, the summer of 1855, the place, his farm in Bountiful, on which were forty acres of excellent wheat, so nearly approaching maturity that the grain was "in the milk."

About four o'clock one afternoon, the air seemed filled with grasshoppers. They lighted on his premises, and to use his laconic expression, "They covered him up." They were a dark, moving mass on buildings, garden and fields. The mass was so thick that no wheat could be seen. Human effort could avail nothing. Man could only await the result of such an overwhelming calamity. They came over the mountain from the east, and, as the force of their lighting was in one direction, the wheat was bent over to the west. The following morning between nine and ten o'clock, they arose in a cloud and continued their flight westward over the Salt Lake. For some reason not apparent at the time, they were precipitated into the briny waters of the lake, the touch of which was death to them. They were first gathered into islands of from one to several acres in extent, and sufficiently compact to bear up dogs which went on those close in shore. Soon after this a wind arose which broke up the islands and the insects were washed ashore in a winnow, varying from two to six feet wide, and from one to three feet in thickness. This winnow extended from the south end of Davis County, a distance of fifty miles into Box Elder County on the north. For sometime afterwards the intolerable stench prevented the people from approaching the waters of the lake.

When relieved from the weight of the insects the heads of the wheat raised partially from the ground. With wonderful uniformity the grain was not destroyed on the underside of the head, and Mr. Call was able to gather about one-third of a crop. Throughout the county the crops were mostly destroyed. A few, like Mr. Call, owing to some favoring conditions, saved a little grain.

This will give some idea of the myriads of these destructive pests. The white gulls destroyed the crickets, and the grasshoppers were swept into the waters of the Great Salt Lake. Both events, whether recorded on the pages of history or not, will be handed down by tradition through the coming centuries, as special

interventions of Providence for the preservation of the founders of empire in the Rocky Mountains.

There was but little corn or potatoes sowed that year and that was of imperfect growth and maturity.

Experience proved that crickets were not poisonous, but grasshoppers, when numerous, bite everything green and leave their poison. The grass, hay and straw which domestic animals were compelled to eat to sustain life, after the visitations of 1855, sickened and injured them, and in many instances proved fatal.

As the result of these calamities, there was much suffering for food in the county in 1856, but fortunately, owing to a feeling of brotherhood which induced those who had, to divide with the destitute, there were no fatal cases of starvation.

There is a section of country lying between Kay's Creek and the Weber River, known from early times as the "Sand Ridge." From experiments it was ascertained that some seasons, more favorable than others, fair crops of wheat could be grown without irrigation and considerable has been done to profit in that direction, but to utilize it for settlement it needed water for irrigation.

Sometime in the '60's it was considered practicable to take the water out of the Weber, but the great expense of constructing a suitable canal, for a long time indefinitely delayed its construction. About 1878 the project received encouragement from capitalists and it was taken hold of with a view to its completion in the near future. The eastern terminus of the canal is in the canyon of the Weber, about four-fifths of a mile from its mouth and one and a half miles below the Devil's Gate. From there the main canal extends down the Weber nine miles, and is three feet deep and twenty feet wide on the bottom. It commences in Davis County but is divided in Weber County, as it gets out of the foothills, into three branches. One branch, three feet deep and twelve feet wide on the bottom, takes water to Kaysville, another three feet deep and ten feet wide, conveys water to Ogden; the third, three feet deep and eight feet wide, conveys water to Hooperville. Thus is not only the Sand Ridge utilized for settlement, but the towns of Ogden, Kaysville and Hooperville are directly benefitted by this quite extensive work. The company that constructed the canal was incorporated in 1878, under the title of the Central Canal Company; in 1881 as the Davis and Weber Counties Canal Company. The capital stock consisted of 3,000 shares at $50 per share. Of these, 2,500 shares have been paid, making the cost of the canal $125,000. Feramorz Little, William R. Smith, William Jennings, Anson Call and William H. Hooper have been the principal stockholders and have led out in the enterprise assisted by many others. The canal was so far completed in 1887 as to be utilized. It will no doubt be the means of greatly increasing the population of Davis County.

In an early day the people of Davis County manifested much energy in building substantial edifices for public worship. The

East Bountiful Ward house was built when East, West and South Bountiful were one ward. It was commenced in 1856 and finished in 1862, and was dedicated March 14th, 1863. It is 60x85 feet, with a vestry. It is of adobies and in a fine state of preservation. It was well finished and cost about $20,000. It was built before the advent of the Union Pacific Railroad, and the material used in its construction, not the product of the county, were very costly compared with the same articles to-day.

The Centerville Ward meeting-house is of native stone, the main building 40x60 feet, height of ceiling in the main building 22 feet. The vestry is 25x30 feet. The ward house of Farmington is of hammer-dressed native rock, with corners of cut sandstone from the quarries near Salt Lake City. The main building is 40x60 feet, height of ceiling 18 feet. It has a commodious vestry 24x36 feet. It was completed in 1862.

Davis County Stake was organized in 1877, with William R. Smith as president and E. Layton and A. Call, counselors.

The Kaysville meeting-house was also erected in 1862, when wages were high and much of the material very expensive when compared with present prices. The main building is 42x80 feet, stone basement and adobies above. It has a vestry 20x30 feet erected in 1882. All of these ward buildings are substantial, well finished structures, mostly built by the voluntary labors and donations of the people, and to-day are well adapted to the purpose for which they were built. They belong to the first religious period of Utah when, with very few exceptions, the people were members of the Mormon Church. With the railroad came other religious denominations to give variety to theological ideas and moral sentiment. In the town of Kaysville the Episcopalians and Presbyterians have organized churches and mission schools, and are erecting creditable houses for public worship. In fact, all the principal towns have mission schools fairly attended.

The settlements between the Hot Springs and Kay's Creek were for many years subject to very severe gales of wind. It would sweep down over the mountains from the east with sufficient force to unroof houses, and in one instance it upset railroad cars when running. For a few years past they have been less fierce and destructive. Doubtless trees, fences and buildings to some extent check their force. In 1863, when President B. Young was enjoying the hospitality of friends in Farmington over night, he rebuked the wind and asserted that it never should blow so hard again. Many of the people believe that the prediction has been verified.

As has been stated, Samuel Parrish put up the first mill for grinding on Parrish Creek. Heber C. Kimball, of the First Presidency of the Mormon Church, was a pioneer mill builder of Davis County, for he built a saw-mill in North Mill Creek Canyon in 1848-49, and a grist-mill on the same stream in 1852-53. About the same time Willard Richards built a saw and grist-mill, the former in Cottonwood (now Farmington) Canyon. For the flume of this

saw-mill John S. Smith and John Galey sawed the lumber with a whip-saw.

From this time mills increased in the county, perhaps rather faster than the wants of the people required.

The following are the names of those who settled in Davis County prior to 1850, but who are not otherwise mentioned in this history:

Ezra T. Clark, first located in North Canyon, in the autumn of 1848, and in Farmington in the spring of 1849, where he has been identified with the interests of the county as a farmer and stock-raiser; Wm. R. Rice and Jesse W. Smith became citizens of Farmington in the spring of 1849; William S. Muir came to Session's settlement, now Bountiful, the 9th of September, 1848. For several years he grew large quantities of beets from which he manufactured molasses. This was not only profitable to himself but to his neighbors when sugar, on account of scarcity and high prices, could be afforded by only a few. William Henry crossed the plains with the pioneers in 1847, and settled in Bountiful in the spring of 1848. That summer he made the first adobies in the county. He has left a specimen of his ingenuity in the shape of a cupboard which he put together, for Mr. P. Sessions, without nails for the reason that there was none to be had in the county. Apostle Lorenzo Snow was also a pioneer of the county, but does not appear to have remained in it long; Simon Baker wintered in North Canon in 1848-49. He made a road into the canon and brought out a large amount of timber for the benefit of the settlers; John Forsgreen, John Parry, John Barton, Sidney Kent, Moses Daly, Eric Hogan, Allen Burk, Thomas Ricks, Alonzo D. L. Buckland, Henry Rollins, John Barnard, Sam Duncan, Jonathan H. Holmes, William Kittleman, Zacheus Cheney, Sandford Porter, A. Cheney, Robert Marshall, John Perry, Wm. B. Simmons, Jacob Secrist, Wm. G. Thompson, Solomon Conley, Albert Tyler.

The pioneers of Davis County, manifested possibly rather more than the usual energy of the early Mormon colonies in erecting school-houses and employing such teachers to instruct their children as were then attainable. In the subsequent increase of population and material wealth there has been a corresponding increase of facilities for the education of the young. The district school-houses are comfortable and substantial and, where it is practicable, the schools are graded. In addition to the district and mission schools, the young people of the Mormon population, as is usual in all their settlements, are organized into Young Men's and Young Ladies' Mutual Improvement Associations, and the children into Primary Associations. These are well organized, also in a flourishing condition, and form an important factor in the development of the rising generation. The town of Farmington claims to have had the first Primary Association in Utah.

The first meeting in which the subject of organizing the children into what is now known as Primary Associations, was held at

the house of Mrs. A. S. Rogers, in Farmington, April 3rd, 1878. Sister Eliza R. Snow was present.

The following excerpt, from the Books of the Utah Central Railway, shows the number of pounds of the products of Davis County, handled by that road as freight in the year 1887.

	lbs.
Green fruit and vegetables	865,996
Salt	19,614,210
Live stock	46,000
Lucerne seed	85,412
Grain	6,166,885
Wool and Hides	44,489

The above does not show the amount of freight brought into the county.

The following from the office of the Denver and Rio Grande Railway, gives the amount in pounds of freight received and forwarded during the year ending December 31st, 1887.

	lbs.
Received	4,820,829
Forwarded	2,113,732

ORGANIC FORMATION.

The early colonies of Utah were located under the direction of presiding elders and bishops. These continued to direct affairs until the counties were organized and civil jurisdiction extended over the people. From the thorough understanding which the bishops acquired of the condition and wants of the people, they have often been placed in important local offices, and as a rule they have been safe advisers in matters of importance to those over whom they presided in a church capacity. This condition of affairs, the legitimate growth of circumstances, is exemplified in the early growth of Davis County.

From the arrival of the Pioneers until December, 1850, there was no civil government in operation in what is now Utah Territory, a period of over three years. In the meantime many settlements had been located and some had made considerable growth, among the latter those of Davis County. Even after the session of the Legislature of the State of Deseret in the latter part of 1850, and continuing into 1851, it was over a year before the organization of Davis County was fairly in operation. The following from the ward record of North Cottonwood, now Farmington Ward, will serve to illustrate how business was done in those primitive times.

"At a conference of the people of the ward, under the presidency of Bishop Gideon Brownell, held March 16th, 1857, a committee was appointed to divide the ward into school districts, and it was on motion resolved unanimously, that there should be a tax levied

upon all the taxable property in the ward for the support of schools, and schools should be perpetually kept up." Thus we find the people, under the bishop, exercising the functions of civil government, so far as was necessary for their progress, and what may appear strange to those unacquainted with the genius and spirit of the Mormon people, in this case it was energetic action in the interests of education.

By an act of the Territorial Legislature, approved February 4th, 1852, the office of Probate Judge was created, the incumbent to be elected by a joint vote of the Legislative Assembly and commissioned by the governor. Under this act Joseph Holbrook was elected the first Probate Judge of Davis County, the 7th of February, 1852.

By act of the Territorial Legislature approved February 5th, 1852, the office of selectman was created, and each organized county was required to elect three at the ensuing August election.

An act of the Legislature approved March 3rd, 1852, made it the duty of the judges of probate to appoint, in their respective counties, three men to act as selectmen until their places were filled by election. Although it does not appear, from the record, that these appointments were made by Judge Holbrook, yet presumably they were, and that the first session of the county court held March 22nd, 1852, with James Leithead as county clerk, was fully organized. The county seat of Davis County was located by act of the Territorial Legislature approved February 18th, 1852, and reads as follows:

"SEC. 1. Be it enacted by the governor and Legislative Assembly of the Territory of Utah, that the county seat of Davis County shall be, and hereby is located at North Cottonwood Creek in said county.

"SEC. 2. It shall be the duty of the county court to locate the site for said county seat on said creek, at the most eligible point, who shall also cause a survey for the same, and record the plat thereof in the recorder's office; a copy of which record shall also be returned to the surveyor general's office at the seat of government.

"SEC. 3. That said county seat shall be, and hereby is known by the name of Farmington." In Section 2., of an act of the Territorial Legislature, defining the boundaries of counties, approved March 3rd, 1852, the boundaries of Davis County were established as follows:

"All that portion of the country, bounded north by Weber County, east by the dividing range of mountains at the head of the streams running towards the Salt Lake; south by the parallel of latitude, running through the Hot Springs and west by the eastern shore of Salt Lake, is hereby included within the limits of Davis County."

By act of the Territorial Legislature approved January 10th, 1866, Morgan County was organized out of a part of Davis County.

By an act of the Territorial Legislature for further organizing the militia of the Territory, Davis county was organized a military district, with Daniel C. Davis Colonel commanding. He was succeeded by Col. Thomas S. Smith.

Although no county records have been found by the writer to substantiate the fact, there is evidenee of a county organization under the laws of the State of Deseret, enacted by a session of its Legislature towards the close of 1850, and continuing into 1851. Orias Kilburn, an aged citizen of Centerville, states that he located in that town in the spring of 1850, and was afterwards road commissioner under the laws of the State of Deseret, and as such laid out the county road running under the base of the mountains and now known as the "upper road." Furthermore, that he attended a meeting of the county court in 1850, held under a haystack, in what is now Farmington.

As before stated, the first session of the county court, under the laws of Utah, was held March 22nd, 1852. Its first few sessions were especially occupied in organizing the varied interests of the county.

In this county educational interests have ever received prompt attention. In furtherance of these interests, at the September term of the county court, the county was organized into school districts.

March 6th, 1854, the first record is made of all the members of the county court, and it reads: "Regular Term County Court, Judge Holbrook presiding. Present of the selectmen Samuel Parrish, Daniel Carter, Allen Taylor." At this meeting the court decreed "That a court-house be built at Farmington, Davis County, and that a notice be published in the *Deseret News* for bids, to build said house, to be let on the first Monday in May next."

December 4th, 1854, Ezra T. Clark succeeded Joel Parrish as selectman.

The following is one of the many instances on record, in which the wisdom of the county court was manifest in utilizing the experience and knowledge of the bishops. It occurs in the proceedings of the court, December 4th, 1854. "That Bishop Stoker and council shall select a site for a carding machine for Mr. Brown, on Kimball Creek, below his grist mill, or somewhere else where it can be put to advantage, and not injure any one else." In those days they went direct for their purpose, without circumlocution.

At the March term of the court, 1855, the district of country which had been set off to Davis County on the north, by Legislative enactment, was organized into the Weber River precinct.

September 3rd, 1855, James Brinkerhoof succeeded Daniel Carter in the office of selectman.

In the year 1853 there was considerable difficulty with the Indians in the territory south of Salt Lake City. The following from Governor Young's Message to the Legislature, near the close of the year, will indicate the condition:

"In the southern settlements a great portion of the troops have been kept in almost constant service in order to preserve the inhabitants and their property from Indian aggressions. * * * During the late troubles twelve of our citizens have been killed at different times, and many wounded; and seven of the exploring party, including the lamented Captain Gunnison, have been killed on the Sevier."

These facts, with a general uneasiness among the Indians, induced Governor Young to adopt measures to collect the people into forts, where they could more easily defend themselves and their property. In each of the settlements of the county forts were surveyed. The people moved together within the lines and commenced to wall themselves in. This labor continued for two or three years, during which the settlements made various degrees of progress. Bountiful completed the wall with a military road eight rods wide around the inside, which still remains public land.

At the March term for 1855, the county court laid off the county into "Fort Districts." They also appointed "Locating Committees" for these districts, who were required to file bonds to the amount of $10,000 for the faithful performance of their duties. There were five of the districts. At an adjourned meeting on the 26th of March the same year, the court, in obedience to an act of the Legislative Assembly, prescribed the necessary taxes for the completion of these forts. The following excerpts, from the record of the county court, will indicate the burden the people carried in their attempt to construct the fortifications.

"District No. 2. That there shall be a tax of thirty dollars on each lot within said fort, twelve dollars poll tax on each able-bodied man over the age of eighteen years, and eleven per cent. on the valuation of property within the district.

"District No. 5. That there shall be a tax of thirty dollars on each lot within said fort, twelve dollars poll tax on each able-bodied man over the age of eighteen years, and sixteen per cent. on the valuation of property within said district." The apparent necessities of the times brought the people together, and these forts were the nucleus of the towns of Bountiful, Centerville, Farmington and Kaysville. This forting up originated in the great anxiety of the leaders of the people to preserve them from destruction. Doubtless, the subsequent socialistic advantages of living nearer together have more than counterbalanced the losses resulting from the move.

December 1st, 1856, Samuel Henderson and Abraham Rose succeeded E. F. Clark and Allen Taylor as selectmen, and March 2nd, 1857, John D. Parker succeeded Joseph Holbrook as probate judge.

September 7th, 1857, Truman Leonard succeeded Abraham Rose as selectman, and March 7th, 1859, Judson Stoddard succeeded John D. Parker as probate judge.

June 6th, 1859, the county court decided to make material changes in the county roads. The following is from the records of that date: "That this court disannul all the present county roads, and that a committee be appointed to locate a site for one good road and that the public labor for the present year be applied upon such road so located." A committee of three were appointed. As the result of this action the county road was laid out nearer the lake and the center of population.

The committee not returning a satisfactory report, the court manifested its sound judgment by appointing the five bishops of the county as a new committee, as the record states: "In order that the people in each ward may be duly represented." It seems superfluous to add that the report of this committee was satisfactory to the court.

March 5th, 1860, Thomas S. Smith succeeded J. L. Stoddard as probate judge.

In September, 1860, O. L. Robinson succeeded Truman Leonard as selectman.

February 14th, 1861, Samuel W. Richards succeeded Thomas S. Smith as probate judge, and Arthur Stayner succeeded James Leithead as county clerk.

June 3rd, 1861, the court "ordered that all that portion of Weber River Precinct, of Davis County east of the mouth of Weber Canyon, shall be known as Weber Valley Precinct." This portion of Davis County was afterwards organized into Morgan County.

June 17th, 1761, Rosel Hyde took the place of Anson V. Call as selectman. Thomas Grover was the successor of S. W. Richards as probate judge, January 27th, 1862. At the time Hector C. Haight, O. L. Robinson and Rosel Hyde as selectmen, completed the organization of the court.

September 1st, 1862, A. B. Cherry succeeded H. C. Haight as selectman.

Special term, February 6th, 1863, the court consulted with the bishops, and other leading citizens of the county, on the subject of licenses for the sale of intoxicating drinks. It decided that no licenses should be granted unless the application be endorsed by the bishop of the ward. This question of licenses for the sale of strong drink appears to have been as perplexing in Davis County as in other parts of the country.

The Probate Judge appointed John Leavitt county clerk in place of A. Stayner, February 6th, 1863, and December 7th of the same year, David Hess succeeded O. L. Robinson as selectman. March 7th, 1864, Hon. Joseph Holbrook again came to the front, succeeding Thomas Grover as Probate Judge. The organization was complete with Rosel Hyde, A. B. Cherry and David Hess selectmen. At this term C. W. Penrose was appointed county clerk, as the successor of John Leavitt, and he was succeeded, at the following September term, by John S. Gleason. December 5th, 1864, the court appointed Joel Parrish selectman in place of A. B. Cherry,

deceased. This is the first recorded death of a member of the county court.

February 13th, 1865, Hector C. Haight succeeded Joseph Holbrook as judge, with David Hess, Rosel Hyde and Joel Parrish, selectmen. Also Arthur Stayner was appointed to succeed John S. Gleason as county clerk.

September, 17th, 1866; Jesse N. Perkins succeeded David Hess as selectman. March 5th, 1867, Arthur Stayner resigned and C. W. Stayner succeeded him as county clerk.

September 18th, 1869, John Ellison was appointed selectman to succeed Rosel Hyde, resigned.

September 2nd, 1872, Wm. Brown succeeded Jesse W. Perkins in the office of selectman. This year the small-pox broke out in Hooperville and Centerville. Several cases proved fatal.

March 20th, 1874, John W. Hess succeeded Hector C. Haight in the office of probate judge. At the time Joel Parrish, Wm. Brown and Rosel Hyde were selectmen. John W. Hess was succeeded in the office of probate judge by Wm. R. Smith, September 21st, 1874. At the same time Joseph Barton became county clerk.

September, 6th, 1875, Jesse N. Perkins assumed the duties of selectman, and on the 16th of the same month he resigned, and was, in turn, succeeded by Wm. Brown.

February 9th, 1877, Judge Smith reported to the county court, that he had made arrangements with the mayor of Salt Lake City, for the prisoners of Davis County to be kept at the rate of 75 cents per day. This arrangement was made on account of the county not having a suitable jail for the confinement of prisoners.

February 9th, 1877, Jacob Miller was appointed by the court to take the place of Joel Parrish as selectman, until the ensuing election. The 1st of September, 1879, Hortin D. Haight and Christopher Layton became selectmen, in place of Wm. Brown and Rosel Hyde.

September 5th, 1881, David Stoker succeeded Wm. Brown as selectman. March 15th, 1882, Thomas F. Roueche was appointed selectman to fill the vacancy occasioned by the resignation of Christopher Layton.

August 7th, 1882, Alley S. Rose succeeded Hortin D. Haight as selectman, and October 1st, 1883, Joseph H. Grant took the place of David Stoker, resigned.

October 15th, 1883, David Stoker succeeded Wm. R. Smith in the office of probate judge, with Thomas F. Roueche, Alley S. Rose and Joseph H. Grant, selectmen. At the same time Jacob Miller succeeded Joseph Barton as county clerk.

December 17th, 1883, B. F. Knowlton, having been elected to the office of selectman, succeeded A. S. Rose. On the 31st of the same month, the county court granted right of way through the county to the "Rocky Mountain Bell Telephone Co."

October 13th, 1884, Joseph Barton succeeded Jacob Miller as

county clerk, also Lewis M. Grant succeeded Joseph H. Grant as selectman.

September 28th, 1885, John W. Woolley took the place of B. F. Knowlton, as selectman, and he was succeeded by Aaron B. Porter, Nov. 8th, 1886.

This closes the history of the succession of the members of the county court, as there has been no changes since the above writing, May 1st, 1888.

With but slight exceptions the people have voted solid on political questions. The greatest opposition to the People's Party having never, as yet, polled as high as thirty votes.

The following is a statement of those who have represented the county in the Territorial Legislature, and in the conventions for forming state constitutions, with a view to the admission of the Territory into the Union, so far as the writer has been able to ascertain.

John Stoker was representative to the Legislature of the State of Deseret in 1850-51. In the first Territorial Legislature of 1851-52, Thomas S. Smith represented the county in the Council, and John Stoker in the House of Representatives and also in the session of 1852-53. In the session of 1853-54, Thomas S. Smith represented the county in the Council, and Henry W. Miller and John Stoker in the House of Representatives.

In the session of 1860-61, the county was represented in the Council by Wm. R. Smith, in the House by Hortin D. Haight and Rosel Hyde.

In the session of 1863-64 by C. C. Rich in the Council, Wm. R. Smith and John Stoker in the House.

In the session of 1864-65 by C. C. Rich in the Council and Hortin D. Haight and C. S. Peterson in the House.

In the sessions of 1863-64 and 1864-65, Davis and Morgan Counties were one electoral district.

In the session of 1865-66, Charles C. Rich represented Davis and Morgan Counties in the Council and Hortin D. Haight and Charles S. Peterson in the House.

In the session of 1866-67, Davis with Morgan County was represented in the Council by Hector C. Haight, and in the House by Christopher Layton and Philemon C. Merrill. Also the same men represented the county in the session of 1867-68.

Representatives in 1870-71, Wm. H. Lee and W. G. Smith.

In the session of 1872, Lot Smith represented Davis and Morgan Counties in the Council, and Willard G. Smith and W. H. Lee in the House of Representatives.

In the session of 1874, the two counties were represented in the Council by Arthur Stayner, and in the House by Wm. R. Smith and Willard G. Smith.

In 1876, the two counties sent John W. Hess to the Council and Anson Call and Willard G. Smith to the House.

In 1878 both counties were represented in the Council by Wm. R. Smith, and by Willard G. Smith and John Fisher in the House;

and in the session of 1880, by Peter Barton in the Council, and by John Fisher and S. Francis in the House.

In the session of 1882, Peter Barton represented Davis and Morgan Counties in the Council, and Samuel Francis in the House.

1884, Jos. Barton represented the two counties in the Council and S. Francis in the House.

In 1886, the two counties were represented in the Council by Jos. Barton, and by J. R. Stewart in the House.

1887-88, John Carlyle in the Council, and Thomas F. Roueche in the House.

TOOELE COUNTY.

CHAPTER I.

Description and History.

It is divided from Salt Lake and Utah Counties by the Oquirrh range of mountains. It is about one hundred and forty miles long, east and west, and seventy-five miles wide, north and south. It has large areas of sagebrush and greasewood which have so far been utilized for the pasturage of sheep, cattle and horses. Owing to the scarcity of water, towns and ranches are long distances apart. There is not in any locality a sufficient supply of water for a town of 10,000 inhabitants.

Tooele valley, bounded on the north by the shores of Great Salt Lake was named Tule, the Indian name for the water flag which grew in considerable quantities along the lake shore; but in the first writing the orthography was changed to Tooele which form has been retained.

Rush Lake Valley was so named from a marsh in the north end of it once covered with a rank growth of rushes which afforded considerable feed for stock.

For the purposes of this history the mining towns and camps may very appropriately be grouped together. The principal and first developed mines are in the mountains and foot-hills on the east side of Rush Lake Valley. When the mineral developments in Bingham Canyon, on the east side of this range, are connected with those on its west side there are at this writing, no conceivable limit to the possible resources of this mining region.

STOCKTON.

The present leading mining town of this region is immediately under the foot-hills on the east side of Rush Lake. Its location being the direct result of the prospecting of the mines of this region, by detachments of the California volunteers under the command of General P. E. Conner; the events which led to it may be appropriately noticed here. Forage being scarce around Camp Douglass, in March, 1864, companies of A. H. K. and L. of the Second California Cavalry were ordered to Rush Lake Valley. They camped on the east side of the Lake and called the place Camp Relief. During that season, being encouraged by their officers and the ever-cheering hope of the miner that he has a bonanza almost within his grasp, they located many mineral deposits, and the miners organized as a part of the west mining district of which Bingham Canyon formed the principal center.

June 11th, 1864, the miners met and organized as the Rush Lake Valley District with Andrew Campbell, recorder. About the same time the town of Stockton was laid off, as a sort of joint stock enterprise, by General Conner, Major Gallagher, Johnson and Joseph Clark; the latter doing the surveying. As an inducement to settlers they tendered every other lot, except corner ones, to those who would build a house. The location being on the old emigrant road, many people tempted by the prospect of great developments of mineral wealth, preferred to locate here instead of continuing their journey to the Pacific Coast.

After the California Volunteers were mustered out of service, some still remained to develop encouraging prospects, and a few of these pioneers are yet residents of this mining region. But in that early day the camp was very much reduced as the low grade ores would not bear the expenses of transportation.

In 1865 and '66, the first smelter was put up by Henry Monheim and E. P. Johnson, and in the last year General Conner built a large reverberatory. By these means considerable metal was run out. Two Germans, whose names have passed from the memory of resident pioneers, first separated the silver from the lead, proving that it could be successfully done. In 1867, the camp dwindled down to ten or twelve men, but in 1870 business was again revived by the arrival of miners from White Pine; among them was John Frank, Jr., one of the pioneers when a member of the California Volunteers. The mining district organized with Mr. Frank, recorder. At that time the Rush Valley mining district included Stockton, Dry Canyon and Ophir. October 1st, 1870, Ophir was organized into a separate distrtct. At this time the mining interests were in a flourishing condition, employing about 500 men.

Stockton has had three considerable fires. The two most damaging ones burnt much of the town on the east side of the main street. The last occurred the 16th of October, 1886, and destroyed a solid block of buildings. The business of the place decreased

again in 1875-76, but assumed a little more life in 1878, since which there has not been much growth.

The smelter at the north end of Rush Lake was erected by Isaac Waterman in 1872. The Chicago smelter on the east side of the lake was put up by W. S. Godbe, the same year, in the interests of a London company. The ore for these smelters came mostly from the Dry Canyon and Ophir mines. These smelters run successfully for two or three years, when the supply of mineral appeared to fail.

This with a depreciation of the market value of bullion caused them to shut down. The Jacobs' smelter, built by Mr. Jacobs in the interests of Lily Leisenring & Company, of Mauch Chunk, Pennsylvania, and situated northeast of the town, was also put up in 1872. As a smelter it drew its ore from the Kearsage mine. General Conner purchased this smelter about 1878 and changed it into a concentrator. It is now owned by the Honorine Mining Company, and it has done as successful a business as any concentrating works in Utah, with an ample supply of ore from the company's mines. These, with other neighboring mines, are developing at a depth of 600 feet, ore in greater abundance and of a higher grade.

The Neidringhous Company of St. Louis have an extensive group of mines, the principal of which are the Calamut and Silver King, developed to a depth of over 600 feet with a better quality of ore at that depth. They are just completing a large concentrating mill, and to run it will utilize the water that is pumped from their mines.

In 1865, General Conner built a saw-mill in Soldier Creek Canyon; the first and only saw-mill that appears to have been put up in this mining region. The town of Stockton is supplied with water from this creek. Stockton has about seventy-five families and 500 inhabitants, 140 of which are children within legal school age. It has a free district school, which is taught in a commodious frame school-house. There is a small, but neat, Methodist Church in which regular services are held. The town has one hotel, quite limited in its accommodations, and two saloons. It has many elements of society far in advance of the primitive mining camp. There is a nucleus of a prosperous agricultural community around the town.

Ten or twelve miles a little south-east of Stockton is the mouth of a deep mountain gorge, out of which flows a rippling stream of pure, sparkling water, called East Canyon Creek. In traveling east up this stream we pass two or three orchards, several pieces of lucern, a few gardens and small fields of corn and vegetables. These give a pleasing variety to the bare, precipitous rocks on either side of the gorge and the bald peaks 1,200 or 1,500 feet above. We also pass a dilapidated water-wheel, and further up, the foundation walls of Walker Brothers' twenty stamp mill, which made lively times in the gorge while it was in operation. Two and three-fourth miles from the mouth of the gorge we came to the lower end of what

was once the rustling mining town of Ophir. It is now in a very dilapidated condition. Much ground that was occupied with stores, saloons, boarding-houses, gambling dens and bowling allies, now carries on its surface no indications of having been once so occupied. It still has a hotel, saloon and store, but their appearance and stock in trade do not indicate much business thrift.

The town contains twenty-eight families and about 200 inhabitants. The usual proportion of the families are children, and a district school is sustained for their benefit. The principal mines are covered by patents. Several of these are worked on lease with paying results. One, the Gem, is worked by the owners. Taking as a guide the views of experienced men around these mines, there is no limit to their possible development of wealth in the future.

The Dry Canyon mines are in the hills between Ophir and Stockton and are of much prospective value. In common with other mines in this region, they were first opened by California volunteers. The Mona was celebrated for some fifteen years. The first five years it was worked it is said to have yielded a million of dollars. The Kearsage was largely productive in early times, also the Deseret. The latter has been worked continuously, but late years with reduced results. The Queen of the Hills in early times produced about one-half million of dollars, and is now under lease. The Hidden Treasure has been a very successful mine, and is still run with profitable results. As has been mentioned, the smelters near Stockton once drew considerable quantities of ore from this locality.

At this writing, 1888, the only machinery in operation in this region for producing bullion is the concentrator of the Honorine Mining Company. Much is, however, anticipated in the near future in this direction.

A passing notice is due the Columbia mining district, about west of Ophir on the opposite side of Rush Lake valley. John G. Thompson commenced prospecting there about 1873. In 1875 the camp contained about sixty men. The following year low grade ores were shipped from there, but without profit. Recently there has been a vein found with a promising showing of copper. Those still laboring there are, as usual, buoyed up with the miner's hope of a bonanza just ahead.

At this writing the Clifton mining district is attracting considerable interest among mining men. It is in the western part of the county. A small Mormon settlement was first located there in 1855, of which James Worthington, Joseph McMurry, James Matthews and Robert Orr were the pioneers. Others followed to the number of fifteen families. The California volunteers first prospected the mineral deposits. Near the settlement was once an Indian reservation twelve miles square. Below the settlement, about 1875-76, John W. Harker erected a smelter in the interests of a St. Louis company. It ran out considerable quantities of bullion, which was hauled by wagon ninety miles to Toanna on the Central Pacific

Railway. At another period of its operations it sent its bullion to Salt Lake City. Afterwards Mr. Harker moved it from Clifton and put it up at Gold Hill, principally to work the ore from the Gilbertson mine. It has since been sold for taxes and the remains of it are still on the ground.

In the autumn of 1887, a rich gold deposit was found about six hundred yards from the old smelter. Three tons of this ore were shipped to Salt Lake City, in June, 1888, which sold for $425 per ton. It assayed $465, gold, 12 oz. silver, and 8 per cent. of copper, per ton.

The present owners of these rich mines are, Woodman, Martin and Dunyan, and they contemplate putting up a gold quartz mill on the ground in the near future. The silver ore is high grade galena and assays 50 to 100 ounces per ton. These galena mines are very extensive, and are mostly found in granite formation.

Deep Creek was once an important home station for the Overland Mail, Major Howard Egan was the pioneer mail-carrier over this route, and was Division Agent from Salt Lake City to Roberts' Creek, and Bolivar Roberts was Division Agent from Roberts' Creek to Carson City, both at that time in Utah.

The 86-mile desert, on which the Hastings' company of emigrants mostly perished in 1847, lies between Skull valley and Pilot's Peak in Tooele County, and about seventy miles north of Deep Creek. In 1875, Stephen S. Worthington, John Q. Knowlton and Daniel Hunt traveled across this desert. It was strewn with the bones of men and oxen, and with wagons, yokes, chains, etc., in a fair state of preservation.

This sketch of mines and mining towns may very appropriately close with a notice of mines twelve or fifteen miles south-west of Grantsville, on the north fork of South Willow Creek, principally of galena ores. The prospecting was done by Harrison Severe and Mark Randall. The principal mines, Wind Farm and Osceola, belong to the Jennings and Hooper estates. Some years ago considerable ore was shipped from these mines. The Osceola produced quite a per cent. of copper. A ton of the ore was taken to Salt Lake City and sold for $40.

ST. JOHN.

This scattered country town is ten miles south-west of Stockton and seventeen miles from the county seat. It is in the midst of an immense stock range, and its people are exclusively an agricultural and stock-raising community. Besides owning considerable numbers of horses and cattle, they now own over 30,000 sheep.

St. John is the outgrowth of a settlement on Clover Creek bottom a little below the foothills. Luke Johnson, one of the first

quorum of apostles of the Mormon Church, with Enos Stookey, John Child, his two sons, John G. and George, and a Mr. Brice, moved on the ground in 1855. The same year the first houses were built. Luke Johnson led the settlement as presiding elder, under the supervision of John Rowberry, the presiding bishop of Tooele County. D. H. Caldwell, and probably others, located there in 1856. At first all the water of Clover Creek would run in two plow furrows. The water has increased until it now irrigates 400 acres, but like other mountain streams, the amount of water in the summer depends much on the snow-fall the previous winter. When this has been light the fields suffer for water.

The settlement at the head of Clover Creek was first called Johnson and afterwards Shambip, the Indian name for rush. When Shambip County was organized it was made the county seat, with Luke Johnson as probate judge, and George W. Burridge, William G. Russell and Enos Stookey, selectmen. The county was too thinly populated to sustain an organization, and after trying the experiment was again absorbed into Tooele County. About the year 1865, the people built a stockade fort, but being on the creek bottom below the level of the surrounding country, the location was a bad one for defence. They were visited by George A. Smith, one of the presidency of the Mormon Church, who recommended the people to change their location. The people carried out the suggestion under the direction of Bishop Rowberry, the majority of them moving on the present site of St. John, in the autumn of 1867. The new town was named in honor of Bishop Rowberry. St. John contains about 300 people. The only prospect which now appears for future growth is the utilizing of artesian water. No reasonable effort has yet been made to obtain it, although the lay of the country indicates that it might be obtained as well as in the northern part of the county.

VERNON.

This town is located on Vernon Creek twelve miles below its head waters. By the traveled road it is twenty miles south of St. John and is similarly situated in a large tract of country with a scattered population. In April, 1862, Andrew Hokenson, Lars Larsen and Fred Hansen located farms on the rich bottoms of Vernon Creek, but at first built their houses, for better protection from the Indians, at H. J. Faust's mail station on the overland road, some four miles away from their farms, to which they moved their houses in 1865.

In 1863, Eric Anderson and E. G. and Peter Pehrson were added to the colony. Lars Larson was the first presiding elder, appointed in 1864. The settlement being weak public institutions were slow in developing. Elizabeth Bennion taught the first school.

For many years frosts were so frequent that fruit, corn and tender vegetables could not be profitably grown. The elements have so modified that 325 acres of rich bottom land along the Vernon, produces an excellent variety of grain, hay and vegetables, and an ambition is developing in the people for planting trees. The place contains only one hundred people. They have done but little in making pleasant homes, but are wealthy in cattle, horses and sheep, there being 40,000 of the latter owned in the place.

John C. Sharp was appointed bishop when the stake was organized in 1877. He is making a striking contrast with his surroundings in the way of a fine homestead, on which is nearing completion a brick residence in elegance and solidity of construction next to none in the county. Doubtless the beneficial effects of his example will be seen in the future in his ward. The place and the stream of water on which it is located, took their name from the circumstance that a settler by the name of Joseph Vernon was shot by a bad Indian while cooking by his camp fire.

Having performed our labor as historian with the agricultural settlements and mining towns of Rush Lake valley, we will turn our attention to the locations that appear to be worthy of notice, north and north-east of the county seat. The first of these is Lake View, about three miles north-east of Tooele City and a short distance below Pine Canyon, near the mouth of which the original settlement was located as early as 1850. Prominent among the pioneers were the Leavitts, Lemuel, Dudley and Thomas, and Perry Durfee and George Baker. As its name indicates, its inhabitants, numbering 160, have a magnificent view of Great Salt Lake in the distance. The settlement was originally and is now sometimes called Pine Canyon. The people say that there are still some remains of the original settlement to be seen near the mouth of the canyon. The colony did not do much until 1860 when water was brought from Middle Canyon, three miles south. The people farm 250 acres, but suffer much for water after a light fall of winter snow in the mountains. There is a good district school-house and a frame meeting-house suited to the needs of the place. It is a beautiful location and must also be a healthy one, but no elements of much future growth are discernable in its surroundings.

E. T. CITY

is twelve miles north of Lake View. Its name, erroneously conveys the idea of a considerable town, but it is simply a small farming community without the remotest prospect of becoming anything more.

Three or four miles west of E. T. City is

RICHVILLE.

This name is now almost obsolete on account of the insignificance of the place. It is more generally known as "The Mill." It was

once designated as the county seat, but its subsequent growth did not warrant the important position. It is also of significance as the place where was put up the first saw-mill in the county.

LAKE POINT

is the next spot of significance, where Dr. Jeter Clinton laid out considerable money in buildings and conveniences for a public bathing resort. In fact, to him belongs the credit of expending the first money in this laudable enterprise on the shores of the Great Salt Lake. When the Utah & Nevada Railroad passed into the hands of the Union Pacific Company, controlling the means of transportation, it ruined Dr. Clinton's project by establishing Garfield Beach, and monopolizing the business. This latter point is only a few minutes ride on the cars, from Salt Lake City and is furnished with all the necessary appliances for the convenience and comfort of a first class bathing resort. The place is extensively patronized in the warm season and no estimate can be made of its possibilities in the future as a place of fashionable resort. The once famous Colfax Party first initiated the popularity of the waters of the Great Salt Lake for bathing purposes. The day after their arrival in Salt Lake City, Speaker Colfax, Governor Boss, Messrs. Bowels and Richardson, accompanied by the city council and some of the leading merchants, drove over to the Lake. Mr. Bowles in his book *Across The Continent*, wrote, "We have been taken on an excursion to Great Salt Lake, bathed in its wonderful waters, on which you float like a cork, sailed on its surface, and picnicked by its shore—if picnic can be without women for sentiment and to spread table cloth and to be helped up and over rocks."

GARFIELD BEACH

received its name some ten years ago from a second visit to Utah of our martyred president, who, it is said, was first nominated to the presidential office by a party of ladies and gentlemen with whom he was making a trip on the lake on board the *City of Corinne*. The boat was afterwards named *General Garfield* in commemoration of this visit.

An act of the Territorial Legislature, approved February 18th, 1880, changed the boundaries of counties so as to extend Tooele County over the south end of Great Salt Lake.

BLACK ROCK

is a prominent land-mark near the southern shore of the lake, and was one of the first objects to attract the attention of the emigrant as he emerged from the passes of the Wasatch on the bench east

of Salt Lake City, and took his first extensive view of the wondrous valley with its salt sea shimmering in the distance. It received its characteristic name from an exploring party of the Mormon Pioneers who visited it for the first time on the 27th of July, 1847. Near it Charles White first manufactured fine salt from the waters of the lake by evaporation in sheet iron boilers, about the year 1850.

There now appears no practical limit to the manufacture of salt from the waters of the lake, and the annual amount is rapidly assuming immense proportions. Its waters are supposed to be unsurpassed for bathing purposes, and its shores may yet be lined with places of public resorts and elegant residences of the wealthy. The lake and its environments offers unparalleled attractions in the way of rest, comfort, saline air and the most delightful and invigorating exercise.

INDIAN DIFFICULTIES.

The pioneers of Tooele County had their complement of trouble with Indians, in common with the early settlers of Utah. With them, for several years, the loss of cattle and horses was frequent and often severe. Scouting after the enemy, standing guard and forting up formed an important factor in their lives. Many incidents of interest will remain unwritten, as only a few of the most important events can now be gathered up and placed on record.

In the spring of 1851, some emigrants on their way to California were assisting Ezra T. Benson to put up a saw-mill at Richville, when a party of the surrounding Indians stole their horses. One of them, Mr. Custer, with Harrison Severe, Thomas Lee and other Mormon settlers, followed them, as they supposed, to the west side of Rush Lake, but evidently mistook the route the marauders had taken. However, they there found a band of Indians with their families, took them prisoners and started for Tooele, but without disarming the men. On the way the Indians and consequently the guard became separated into small squads. It appears that Mr. Custer was a little in the rear and south of the town of Tooele when the two or three Indians with him made a break in the darkness, for it was in the evening, and in the melee Custer was shot. Those ahead of him soon learned the fact by his horse coming up with them riderless. Some men went back and found his body on a rock where it had fallen. The blood-stained rock was a witness of the event for many years. His body was taken to Salt Lake City for burial. This was the first bloodshed connected with Indian difficulties in the county. Harrison Severe, and perhaps others, succeeded in getting five of the Indian warriors into Tooele City to a military camp prepared by Captain Wright for their reception. O. P. Rockwell, commonly known as Porter Rockwell, was sent from head-quarters and took the direction of affairs in this Indian trou-

ble. He considered it best to make another effort to obtain the stolen horses. He took a party of men, and with them the five Indian prisoners, and went through the mountains west of Grantsville into Skull valley. The prisoners were evidently in sympathy with their thieving brethren and professed to know nothing of those who had stolen the horses. Their assertions received no credit from the whites. The party formed camp, went on a scout, and left Harrison Severe to guard the Indians for some twenty-four hours, rather a precarious business for one man under the circumstances. Rockwell and his men not finding any trace of the stolen horses, deemed it unwise to turn the thieves in their power loose to commit more depredations and perhaps shed the blood of some useful citizen, and they were sacrificed to the natural instincts of self-defence.

Soon after the above events the Indians stole about one hundred head of cattle from a herd kept by Mr. Charles White near Black Rock, at the south end of the lake, drove them past the present site of Grantsville, through Skull valley into the mountains west. Some of the cattle, being too fat to drive, died by the way, the remainder were killed and the meat dried and stored in cedar trees. These Indians were first pursued by fourteen men from Salt Lake City under Captain Wm. McBride. They got track of the stolen cattle in the region of Skull valley, but found the Indians too numerous for their numbers and they sent an express to Salt Lake City for assistance. General James Ferguson and Colonels George D. Grant and Wm. H. Kimball came out from Salt Lake City with forty men, were joined by ten more from Tooele City, and with these went after the marauders. After considerable scouting and several attempts to surprise bands of Indians, while on the march early one morning a camp was discovered in a canyon up the side of a mountain. It was approached as near as possible without being discovered, when the command was given to make a rush upon it, every man to do the best he could. The best mounted were upon the Indians before they could get away, and nine of the warriors were killed. Several expeditions from Salt Lake City afterwards assisted in the defence of the settlements, but there being no records of these events it is now difficult to write them.

Mr. Harrison Severe, one of the first pioneers of the county, had ever advocated a kindly policy toward Indians who were not known to be guilty of crime. The following circumstance shows the wisdom of such a policy, and that the despised Indian is sometimes capable of gratitude. In the autumn of 1852 he went into the mountains with a wagon and two yoke of oxen for timber. Near his home was the wick-i-up of a friendly Indian whose life he had once saved from the vengeance of his irate people. This Indian closely followed him into the mountains where three or four thieving savages were watching the coming of Mr. Severe, and had already plotted to kill him and take his oxen. As he was unarmed they easily took him prisoner, and were proceeding to carry out

their bloody purpose, when the friendly Indian appeared on the ground, placed an arrow in his bow and informed them that before despatching Mr. Severe they would be obliged to kill him. A parley ensued and the robbers were imbued with a more kindly feeling. One of them went home with Mr. Severe, and the latter sent a messenger into Salt Lake City for an interpreter. On his arrival a personal treaty was made between Mr. Severe and the Indians, after which he always went wherever he wished in safety, regardless of the difficulties the Indians might have with others.

The last raid made by Indians on the animals of the citizens of Tooele valley was, doubtless, brought about by some thieving white persons. Not far from Tooele City an Indian chief, known as Naraquits, had a son about sixteen years old who sickened and died; with him, in accordance with the custom of his people, he buried a rifle with some buckskins for his use. After an absence of several weeks he returned to visit the resting place of his son to find that some sacreligious white man had robbed the grave. It was but natural that his vengeance should be aroused. Shortly, some one hundred horses, mostly belonging to Naylor and Bringhurst, were driven off. It afterwards transpired that they were taken to Fort Bridger and sold to U. S. soldiers, who at the time were stationed there.

In 1864, General Connor's command was used to protect the Overland Mail coach on the road from Stockton west, where the Indians had committed some depredations. Detachments guarded all the stations and a guard of two or three men traveled with each coach. At one time seven men were killed at what was then known as Bunt Station, near where the town of Clifton now stands. At one time thirty men were stationed at Government Creek for sixty days. A little west of this creek Captain A. Smith attacked a band of Indians and killed nine of them. The outbreak ended as usual with such affairs. The barbarian wasted away, and a miserable remnant was glad to make peace on any terms.

This seems a fitting place to notice a change for the better in the remnants of the savage bands who for many years exasperated the citizens of Tooele County by their thieving. The change is due to the well-directed labors of Mr. Wm. Lee of Grantsville, and others, who under the direction of the leaders of the Mormon Church commenced to live among and work with them about the year 1869. They were induced to cultivate the soil and when a Land Office was established in Salt Lake City to obtain lands from the government under the Homestead Act, two of their leading men, Tabby and Shiprus, each entered 160 acres of land, for which they have obtained patents. They have sold parcels to others and they own their farms in severalty. The 320 acres is fenced and farmed. The most of the families have houses, and they own cattle, horses, wagons, tools and the usual appliances of civilization. They now number about ninety souls. Efforts have been made to improve the condition of other remnants of the Goshute bands on

Deep Creek, but not with such pronounced success. No aid has been given by the government in these labors.

There are no records of the military organizations of the county available and consequently but little can be said on the subject.

Captain P. R. Wright was the first military commander in the county. He was in the noted Mormon Battalion, and is remembered as an efficient, useful man. When the militias were first organized as a part of the Nauvoo Legion, Ruel Barnes was Major of the 2nd Battalion at Grantsville, and John Rowberry ranking Major of the 1st Battalion at Tooele City, and as such, commanding officer of the county militia. When the Nauvoo Legion was re-organized in 1866, John Gillespie was elected Major of cavalry, and as such, commander of Tooele Military District, commissioned by Governor Durkee, with Richard Warburton, Adjutant.

From information obtained from reliable sources the population of the county will vary but little from 3,800. There are but few of the people who are not connected in some way with farming, stock raising or mining.

The county abounds in rich mineral deposits, which railroads and capital must yet develop into sources of immense wealth.

Large tracts of desert lands have been claimed under Acts of Congress with a view to boring for artesian water. Success in this direction would increase the cultivated area of the county and consequently its population and wealth.

CHAPTER II.

Boundaries, Organization and Civil Administration of Tooele County.

By act of the Territorial Legislature, approved January 10, 1866, the boundaries of Tooele County are defined as follows, in Sec. 17: "All that portion of the territory, bounded south by Juab County, west by Nevada, north by Box Elder County, and east by the west and south shores of Great Salt Lake and Salt Lake and Utah Counties is hereby made and named Tooele County, with county seat at Tooele City." By an act of the Legislature in 1880, the county was extended over a considerable portion of Great Salt Lake.

The record of the County Court opens very appropriately with the first organization of the county as follows: "At the last session of the Legislature of the State of Deseret, an act was passed for the organizing of Tooele County, when the following officers were

appointed, to wit: John Rowberry, probate judge; Alfred Lee and Alexander Badlam, associate judges; Peter Maughan, clerk of said court. Tooele City, May 10, 1851."

"By order of the Judge of Probate, an election was held at Tooele City, this tenth day of June, 1851, for the election of a sheriff, a county recorder, a justice of the peace, three constables and a ward supervisor for said county. According to the returns filed in the County Clerk's office, the following citizens were elected to office, to wit: Francis Lee, sheriff; Peter Maughan, recorder; George W. Bryan, justice of the peace; Thomas Lee, Robert Skelton and Harrison Severe, constables; and Wilson Lund, road supervisor." Each of these officers was elected by 41 votes and without opposition. This account begins with the incipient stages of civil government in Tooele County.

At the general election of August 7th, 1851, John M. Bernhisel was elected the first delegate to Congress, and John Rowberry, representative to the first Territorial Legislature. Mr. Rowbery was of foreign birth, and objections were made to his eligibility as he had not taken out full naturalization papers. The governor of the territory ordered another election to be held on the 12th of the ensuing November. In the meantime, Mr. Rowberry perfected his naturalization and was unanimously elected.

By an act of the Territorial Legislature, approved February 4th, 1852, Alfred Lee was appointed to succeed John Rowbery as probate judge, and Judge Lee appointed Peter Maughan, clerk of the probate court, and Perry Durfee, John S. Gleason and Ezaias Edwards, selectmen. Thus the change was made from two associate judges under the laws of the State of Deseret, to three selectmen under territorial statute. The county court under territorial organization, held its first session at Tooele City, the 1st of April, 1852.

At the general election in August, 1852, John Rowberry was sent to the Territorial Legislature, and Harrison Severe succeeded Perry Durfee as selectman. At a meeting of the county court, March 1st, 1853, Thomas H. Clark was appointed to succeed John S. Gleason, whose resignation had been accepted as selectman.

At the general election in August, 1853, Ezra T. Benson was sent to the Territorial Legislature, and Peter Maughan succeeded Harrison Severe in the county court.

In 1854, Tooele County was joined to Salt Lake County for the election of councilors to the Territorial Legislature. E. T. Benson was sent to the Territorial Legislature as representative.

At a special session of the county court held at Richville, the 17th of March, 1855, the county was divided into four forting districts, and a committee appointed for each district. This action does not appear to have had any practical result.

Again, at the election in August, 1855, Ezra T. Benson was returned as representative to the Territorial Legislature.

A special election was held on the 7th of April, 1856, at which

the Constitution adopted by a Territorial Convention, with a view to the admission of Utah into the Union, was unanimously accepted by the people.

In August, 1856, Wm. C. Gallagher was elected to succeed Peter Maughan as selectman, and the latter was elected representative to the Territorial Legislature. Andrew G. Blodget succeeded Peter Maughan as county clerk at the December term of the court, 1856.

By an act of the Territorial Legislature, approved January 12th, 1856, Shambip County was ordered to be organized out of the southern part of Tooele County, but the territory was again included in its boundaries as defined in the act approved January 10th, 1866.

In the election of August, 1857, L. Gee was elected to succeed Ezaias Edwards as selectman, and John Rowberry was sent to the Territorial Legislature.

The county was still in the same election district for councilors with Salt Lake County and the candidates were usually residents of that county.

The office of Probate Judge having been vacated by the removal of Hon. Alfred Lee from the county, John Rowberry was appointed to fill the vacancy, by Gov. A. Cumming, and presided at the September term for 1858. Wm. Martindale succeeded Thomas H. Clark as selectman, John Rowberry was sent to the Legislature and Evan M. Greene succeeded Andrew G. Blodget as county clerk. At the March term for 1859, Ormus E. Bates succeeded John Rowberry in the office of probate jndge and he appointed Evan M. Greene county clerk.

At the August election in 1859, the people chose Evan M. Greene their representative, and George W. Bryan succeeded W. C. Gallagher as selectman.

In August, 1860, Evan M. Greene was returned to the Legislature and Wm. C. Gallagher succeeded L. Gee as selectman.

December 3rd, 1860, John A. Hunt succeeded Wm. A. Martindale as selectman.

March 4th, 1861, Evan M. Greene succeeded John Rowberry as probate judge and he was succeeded as county clerk by James H. Durney.

In the session of 1861-62, John Rowberry represented the county in the Territorial Legislature.

August, 1862, Evan M. Greene was elected representative, and June 1st, 1863, John Rowberry succeeded him as probate judge and L. Gee took the place of James H. Durney as county clerk.

At the general election of 1863, John Rowberry was sent to the Territorial Legislature, and he continued to be the favorite of the people for this important office from 1863 to 1872, inclusive.

March 7th, 1864, the resignation of John A. Hunt was accepted and Cyrus Bates succeeded him as selectman, and in the election of 1864, Cyrus Bates was succeeded as selectmen by A. W. Sabin. In

1865, December 4th, A. W. Sabin resigned and was in turn succeeded by Cyrus Bates.

June 4th, 1866, L. Gee resigned and was succeeded in the office of county clerk by Richard Warburton. In August, 1866, he was elected selectman and was succeeded in the election of 1869 by George Atkins.

By order of the Territorial Legislature an election was held on the 5th of February, 1872, to elect delegates to a convention to meet in Salt Lake City on the 19th of the same month to form a state constitution with a view to the admission of Utah into the Union. The following persons were elected: John Rowberry, Richard Warburton, Edward Hunter, G. W. Bryan, John Frank, George Burridge and Doc. Stewart.

For several years the political condition of the county had been undergoing a change, owing to the influx of a mining population which, almost exclusively, swelled the numbers of the Liberal Party in politics as distinguished from the People's Party, quite as exclusively consisting of members of the Mormon Church.

To have a friendly consultation over the political interests of the county, twelve leading citizens of the People's Party met six of the Liberals in convention in the county court-house in Tooele City. The latter asked for a minority representation in the county offices, and the subject was satisfactorily settled by a unanimous decision to run the Liberal nominee for sheriff on a general ticket. Had matters been left in this shape it is probable that the ensuing election would have passed off without any special antagonism. But some of the prominent members of the People's Party outside of the county were not satisfied with the liberal action of the local citizens. A meeting of the party was convened at Richville, and through this outside influence the name of the Liberal candidate, James Lynch, for sheriff, was crossed from their ticket. So unjust and impolitic did this counter movement of the People's Party appear to some of its members that they voted for the Liberal nominee at the ensuing election. The move roused the antagonism of the Liberal Party, we cannot say unjustly, but it is to be regretted that they determined to carry the county election, by the use of the most fraudulent measures, if need be. Subsequent events greatly changed the character of the party, for at that time it was largely composed of a reckless element who sought office for the sake of plunder.

As leaders of the People's Party from Salt Lake City had interfered in the political affairs of the county, their action was paralleled by a weighty influence brought to bear from that place in favor of the scheme of the Liberals. Even George S. Woods so far descended from the dignity of his high position as governor of Utah as to make stump speeches in several settlements in the county in favor of the Liberals.

At this time, Wines & Kimball were running a line of coaches

from Salt Lake City to the mining towns and camps in Rush Lake valley. These coaches were utilized by the "Liberal Party" to run into the mining precincts, just before the election, a floating element of men and also of lewd women, who by law could then vote along with the respectable dames of the territory. Fares were paid and the saloons along the stage route were thrown open to this transient element. Also many miners were induced to come over the mountains from Bingham Canyon to assist in the nefarious scheme of stuffing the ballot boxes.

In convention at Stockton the Liberal Party nominated their ticket and the conspiracy was well organized for carrying the election. Agents of the People's Party were appointed to watch the elections in the various precincts to prevent illegal voting, but were unable to control the final result. The final counting was manipulated in the interests of the radical element and, as they had the sympathy and support of Governor Woods and Judge McKean of the Third District Court, the legal voters had no means of redress. As a result, at a meeting of the court the 7th of September, Lawrence A. Brown, the candidate of the Liberal Party, armed with a commission from Governor Woods, demanded that Judge Rowberry vacate the office of probate judge in his favor. Judge Rowberry, presiding, asked the selectmen if they considered L. A. Brown a member of the court. They answered in the negative and the *de facto* judge retained his place.

Immediately after L. A. Brown went to Salt Lake City and came back armed with authority to take possession of the office. Before adjourning on the 7th of September, the county court appointed the 21st of the month for examining the contested election cases. There was now considerable excitement among the people.

About the same time that L. A. Brown went to Salt Lake City a deputation of the People's Party, consisting of John Rowberry, Wm. H. Lee, R. Warburton and John Gillespie proceeded thither for advice as to the best method of procedure. On their return, just before arriving at E. T. City, they were met by an express from Tooele City with the information that Deputy Marshal Kingsley, with a party of Liberals, had possession of the county recorder's office. Three of the party went to Grantsville to make some arrangements there. Mr. Gillespie proceeded to Tooele City, met Deputy Kingsley the following morning, and took him about town with him. While they were absent some of the People's Party, watching for an opportunity, took advantage of the temporary absence of the "Liberals" and again got possession of the recorder's office.

Soon after these events Marshal Maxwell appeared on the ground with a *posse*, armed with authority from the Third District Court to take possession of the county records, but by this time they had been secreted by the citizens. Both parties were resolute and the excitement was intense. The center of the struggle was at the court-house, which was then in an unfinished condition. The

interior was undivided, with the exception of a small room partitioned off in the north end of the building. In this was a party of citizens well-armed. This Marshal Maxwell well knew, and that he was not in a condition to use force to accomplish his purpose. He met some of the leading men of the people in the main room of the building and sought, without success, to compromise the difficulty. The situation was precarious. Both parties understood that any show of using force, on either side, would be the signal for using rifles and revolvers. At this crisis Maxwell's revolver accidentally dropped on the floor, but fortunately was not discharged. Lysander Gee picked it up and quietly handed it to him. The crisis passed without bloodshed and without either party gaining further advantage. As Brigham Young, the president of the Mormon Church, about this time threw in his weighty counsel to his people, to obey the injunction of the district court, the county records were turned over to those of the Liberal Party who claimed to have been elected members of the county court, and Marshal Maxwell receipted for them. Thus the people submitted to an outrage because sanctioned by high judicial authority.

The ground assumed by Chief Justice McKean, in deciding in favor of the Liberal Party, was evidently a constructive interpretation of sections three and six of an act of the Territorial Legislature, approved January 21st, 1859, defining qualifications of voters. The first states that the person offering his vote shall have been a constant resident of the Territory during the six months next preceding such election. The second provides, "No person shall be deemed a resident within the meaning of the act unless he is a tax payer in this territory." The evident meaning of the enactors was that he should pay taxes on property assessed with the usual Territorial and county taxes. Judges McKean's interpretation of the law, that a payer of poll-tax was a tax-payer within the meaning of the act, and that if a man offered his vote who had not been assessed and he owned a watch it was the fault of the assessor and he had a right to vote, proves his evident collusion with the conspirators against the legal voters of the county. As a result of these events and decisions, when the county court met on the 21st of September, 1874, we find Lawrence A. Brown presiding over it in place of the Hon. J. Rowberry, and M. G. Chamberlain acting county clerk, by appointment of Judge Brown, in place of R. Warburton, whose election was contested by Enoch F. Martin, the candidate of the Liberal Party.

At this session of the court a protest against L. A. Brown as probate judge, and M. G. Chamberlain as county recorder was read by L. Gee on behalf of the selectmen, and was ordered put on file. Enoch F. Martin presented his bonds and commission as county recorder. A protest against his taking possession of the office, by R. Warburton, was read by L. Gee. Action on these contested cases was postponed until the next session of the county court.

Ezra C. Chase, a candidate of the Liberty Party, presented his

credentials as selectman. His bond was rejected on account of illegality. The parties now occupied common ground and the Liberals continued to fortify their position as circumstances and the assistance of Governor Woods and Judge McKean afforded them opportunity.

Upon the examination of the contested election case of R. Warburton *versus* E. F. Martin, it was found that 981 illegal votes had been cast for Martin. These deducted from the returns gave Warburton a majority of 633 legal votes. The court decided that he was elected county recorder. At the same session of the court, September 26th, 1874, the case of John Rowberry *versus* L. A. Brown, for the judgeship of Tooele County, was brought up. It was found that John Rowberry had received a majority of 673 legal votes over L. A. Brown. Also the case of Wm. H. Lee *versus* James M. Lynch, for the office of sheriff, was examined on its merits, and it was found that Lee had a majority of legal votes over Lynch of 644. It was found by the county tax-rolls, that neither Brown nor Lynch were tax-payers. A decree of the court was issued in accordance with these findings.

Ezra C. Chase demanded the office of selectman as against Mr. Bryan but the latter refused to vacate. The case was laid over until a future session of the court. At a special term, November 9th, 1874, we find, by the record, E. S. Foote presiding, having been appointed by Governor Woods to succeed L. A. Brown, who had retired in disgust. E. C. Chase had succeeded to the place of G. W. Bryan and, notwithstanding the decision of the court that James M. Lynch was illegally elected sheriff, we find him sheriff *de facto* in place of W. H. Lee. C. W. Bates, disgusted with the proceedings, withdrew from the court-room, and the court did business without a quorum.

At the regular December term of 1874, the court stood as follows: E. S. Foote, probate judge; E. C. Chase, C. W. Bates and George Atkins, selectmen.

The following protest was read by G. W. Bryan:

TERRITORY OF UTAH, }
COUNTY OF TOOELE, } *ss.*

We, the selectmen of Tooele County, do hereby enter our protest against Erastus S. Foote acting as probate judge for Tooele County, as no judge has been appointed by the county court, whose right it is to appoint or fill vacancies occuring in county or precinct offices, as provided by law on page 207, Territorial Statutes.

Signed,

GEO. W. BYRAN,
GEO. ATKIN,
CYRUS W. BATES.

TOOELE CITY, UTAH TER.
December 7th, 1874.

Critically examined this protest does not appear to state clearly the objections to the official position of Judge Foote. The reading of this was followed by an attempt to appoint John Rowberry judge,

but as the court was equally divided on the question, the motion was lost. The conservative members of the court believed this effort to appoint a judge was authorized by section 13 of "An act creating the office of selectmen and prescribing their duties, also the duties of the county courts." "The county courts are hereby authorized and required to appoint all county and precinct officers not made elective by law, and to fill all vacancies of county and precinct offices, not otherwise provided for, that may occur between elections in their respective counties."

The right of Ezra C. Chase to the office of selectman was questioned, but the judge had the casting vote in his favor. At this session of the court A. B. Emery was installed county clerk as the appointee of Judge Foote. An effort was made to throw out E. C. Chase in favor of George W. Bryan, but the vote on the question was a tie.

At a meeting of the county court of April 5th, 1875, C. W. Bates was ousted from the office of selectman on account of his bonds not being legal as shown by the county clerk, and Isaac F. Spangler, a Liberal, was appointed in his place.

At the special term of May 22nd, 1875, the court stood E. S. Foote, judge; E. C. Chase, I. F. Spangler and George Atkin, selectmen. The court declared the office of selectman held by George Atkin to be vacant, reason given on the record, his neglect to qualify according to law, and also refusing to act. Wm. C. Rydalch was appointed in his place, At this session Erastus Smith succeeded A. B. Emery as county clerk.

September 6th, 1875, E. F. Martin assumed the duties of county clerk.

In August, 1876, W. B. Schuyler was elected to succeed S. Foote as probate judge, and G. R. Warren was chosen representative to the Legislature, but he removed from the county and it remained unrepresented. Also M. G. Chamberlain succeeded I. F. Spangler as selectman.

August 4th, 1877, Thomas C. Potts succeeded M. G. Chamberlain as selectman, and on the 31st of January, 1878, he in turn was succeeded D. W. Rench.

At the general election of 1878, the People's Party elected their candidates for members of the county court, and at a special term of the court, March 29th, 1879, Hugh S. Gowans succeeded W. B. Schuyler as probate judge, and Wm. C. Rydalch and E. C. Chase, selectmen, were succeeded by S. W. Woolley and D. H. Caldwell.

At the same election F. M. Lyman was sent to the Territorial Legislature, and the following spring when the People's Party resumed control of the county, he took the place of E. F. Martin as county clerk.

A committee was appointed by the county court to examine into the financial condition of the county. After thorough examination they found that it was involved in debt about $14,000,

whereas, when it passed into the hands of the Liberals in 1874, it was free from incumbrance.

The election returns of 1878, were canvassed under a mandamus from the Third District Court, Hon. Michael Shaffer presiding, and as stated, the candidates of the People's Party were again in possession of the county offices.

March 1st, 1880, Orson P. Bates was appointed selectman to fill the vacancy occasioned by the removal of E. C. Chase from the county.

At the general election of 1880, George W. Bryan took the place of O. P. Bates as selectman. October 1st, 1883, E. I. Arthur succeeded D. H. Caldwell as selectman, and John W. Tate took the place of F. M. Lyman, as county clerk.

August 1884, W. C. Rydalch was elected to succeed Hugh S. Gowans as probate Judge. October 27th, 1884, S. F. Lee succeeded S. W. Woolley, as selectman, and on September 7th, 1885, J. Caldwell took the place of E. I. Arthur. September 12th, 1887, A. G. Johnson succeeded S. F. Lee as selectman, and at a special term of the court, October 26th, 1887, C. J. McCuiston was appointed to succeed J. W. Tate as county clerk. The county is too extensive to be convenient for the people to do business at the county seat, and this may lead, in the near future, to its division.

TOOELE CITY,

ITS HISTORY.

In the autumn of 1849, Apostle E. T. Benson employed two brothers, Cyrus and Judson Tolman, and Phineas Wright, a millwright, to go to Tooele Valley for the purpose of building a mill. John Rowberry followed them on the 21st of December the same year. They located near the mouth of Settlement Creek canyon, a little south of the present site of Tooele City. Soon after Cyrus Call and Samuel Mecham took a trip west on the trail of the Hastings' company of emigrants who, in 1847, had miserably perished, with the hope of finding some articles of value which they might have left on their route of travel. An ax was all that rewarded their efforts, and when they returned they found that the Indians had stolen three oxen belonging to E. T. Benson. These were the first animals stolen by the Indians from the pioneers of Tooele Valley, and was the commencement of a long series of annoyances and losses.

Francis Lee moved to Tooele City September 26th, 1850, bringing with him his sons Wm. H., Samuel M., John N., George W. and Francis C. Lee. In addition to the above the following men moved to Tooele during the year 1850. Thomas Lee, George W. Bryan, James Broffit and Henry Jackson. They were essentially the pioneers of Tooele City. They built the first houses, fenced the

first field and first stirred a soil which had not been stirred for ages by the husbandmen with the plow, and by applying the water which flowed at their feet from the mountain gorge above them, made the barren desert produce elements of life.

They built their houses at the mouth of Settlement Creek canyon, on the north side of the creek just above their field. Alfred Lee, Peter M. Maughan, Francis Gunnell, Benjamin Clegg, Wilson Lund, Thomas Atkins and a widow by the name of Smith came to Tooele towards the close of 1850. The 1st of April, 1851, the widow Smith lost a child. It was the first death in the colony. In 1850, the first school-house was built of logs 24 feet square.

As the Indians continued to annoy the people, the better to protect themselves and their animals, in the summer of 1851, they built their houses in fort form without changing their location. In fact the log school-house stood in the center of the fort. The colony continued to receive additions to their numbers, and in the autumn of 1852, they began to scatter out to suit their own views of convenience and interest.

In the spring of 1853, the town site was located and it was surveyed by Jesse W. Fox. The people commenced to locate on their town lots.

On the breaking out of hostilities with the Ute Indians, which resulted in various losses to the more southern settlements of Utah, the people of Tooele again gathered their houses into fort form, but this time on their town plat. In the spring of 1854, the people began to construct a mud wall around their houses. The location of this was as follows: The west wall was on the west side of West Street; the south wall was on the south side of Locust Street; the east wall was on the east side side of East Street. It ran north two blocks then turned west along the north side of Green Street. The inclosure was two blocks square. About one fourth of the wall in the north-west corner was never completed.

Elder John Rowberry first had the responsibility of shaping the early destinies of Tooele City as ecclesiastical president. In those early days it was no sinecure. When he was advanced to the office of presiding bishop over all the settlements in the county, he was succeeded in Tooele by Elder Eli B. Kelsey. He was enterprising and led out in the cultivation of fruit and in adorning the public streets with shade trees. His example and influence in this direction early gave an impetus to true culture which has added much to the wealth of the town, and assisted to make it a pleasant place in which to dwell.

Tooele City is of importance as the county seat. At first Richville, an insignificant hamlet some ten miles farther north, was the county seat and continued so until it was located at Tooele City by Territorial statute. The first court-house was an adobe room, 14 feet square, in Richville. John Rowberry was the pioneer merchant of Tooele.

The town sustains an excellent graded district school of three

departments and also a free Methodist school. It is anticipated in the near future that accommodations will be provided for academical institutions.

The first telegraph line was run to the city in 1870 by the Union Telegraph Company, and the Rocky Mountain Bell Telephone Company put in the first telephone.

The city has about 1,200 inhabitants who use 1,500 acres of land in the various purposes of farming. The town and surrounding farming lands lay on a bench near the foothills. The land is generally dry and warm, better adapted to growing lucern and fruits than for small grain. When the snows do not happen to be abundant in the spring in the mountains, there is a scarcity of water which seriously affects the results of the farmers' labors for the season.

While drive wells are a success in the lower portions of the valley, it is not probable that artesian water will be obtained in this city without heavy expense.

Tooele City is not only the county seat, but also the headquarters of the ecclesiastical organization of the Tooele Stake of Zion, at present presided over by Elder H. S. Gowans. When the stake was organized in 1877, Norton R. Tuttle was appointed bishop of the Tooele Ward.

The city is beautifully located and has a general air of comfort and thrift. While there are few buildings that lay claim to elegance, there are many homes that have the appearance of neatness and good taste.

ITS INCORPORATION AND CIVIL ADMINISTRATION.

Tooele is one of the oldest incorporated cities in Utah, as the act of incorporation was approved January 13th, 1853.

Section 1 reads: "Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That all that portion of country situate within the following boundaries, to wit: beginning at a point half a mile south-east of the mouth of Big Creek, known also as Settlement Canyon; thence running west three miles; thence north three miles; thence east three miles; thence south three miles, to the place of beginning, shall be known and designated by the name of Tooele City; and the inhabitants thereof are hereby constituted a body corporate and politic, by the name aforesaid, and shall have perpetual succession, and may have and use a common seal, which they may change and alter at pleasure."

Section 3 provides that "There shall be a City Council, to consist of a Mayor, two Aldermen and three Councilors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold their offices for two years, or until their successors shall be elected and qualified."

The records of the city council that are now available commence in 1871. Some facts concerning the city government previous to that have been obtained from other sources.

John Rowberry was the first mayor of the city elected in 1853. Wm. B. Adams was the first recorder, and continued in the office until the election of 1859, when he was succeeded by Richard Warburton.

Eli B. Kelsey was elected mayor in 1855, and John Rowberry was again elected in 1857. Wm. C. Gallagher was elected mayor in 1859, and re-elected in 1861.

Thomas Lee was elected mayor in 1863. Hugh S. Gowans was elected mayor in 1865, and was re-elected in 1867 and in 1869.

After the election of August 7th, 1871, the city council was organized with Hugh S. Gowans, Mayor; Andrew Galloway and Robert Skelton, Aldermen; George Atkin, Abel Parker and Wm. H. Lee, Councilors. The organization took place August 29th, 1871, R. Warburton, Recorder.

After the biennial election the city council was organized August 12th, 1873, with Andrew Galloway, Mayor; Charles Herman and Robert Kelton, Aldermen; Abel Parker, George Atkin and Wm. H. Lee, Councilors.

After the election of 1875, it was organized as follows: Wm. H. Lee, Mayor; C. A. Herman, George Craner, Aldermen; P. S. De La Mare, Peter Phister and John Gillespie, Councilors; W. C. Foster, Recorder. Charles A. Herman succeeded W. C. Foster as Recorder December 11th, 1875. February 20th, 1877, John W. Tate succeeded C. A. Herman as Recorder.

After the election in August, 1877, the city council stood as follows: Robert Skelton, Mayor; W. H. Lee, James Dunn, Aldermen; George Craner, Thomas Atkin, Jun., and Mathias Nelson, Councilors. John Dunn succeeded John W. Tate as Recorder.

The election on the 4th of August, 1879, changed the members of the city council so that it stood: John Rowberry, Mayor; H. S. Gowans, James Ure, Aldermen; M. Nelson, George Atkin and George Coleman, Councilors. November 3rd, 1880, owing to the removal of Alderman Ure, John Gillespie was appointed to fill the vacancy.

After the election of 1881, the council stood: John Rowberry, Mayor; H. S. Gowans, George Atkin, Aldermen; M. Nelson, P. De La Mare, Heber J. Grant, Councilors. March 9th, 1883, Peter Phister was appointed Councilor to fill the vacancy occasioned by the removal of H. J. Grant.

After the August election of 1883, the city council was made up as follows: George Atkin, Mayor; S. H. Lee, John McLaws, Aldermen; T. W. Lee, John W. Tate, Peter Phister, Councilors.

After the election of 1885, it consisted of S. W. Orme, Mayor; John McLaws, John W. Tate, Aldermen; Peter Phister, M. B. Nelson, James S. Dunn, Councilors.

In the new city council of 1887, M. B. Nelson was Mayor; A. Herron, Thomas Spiers, Aldermen; A. G. McCuiston, Alvin Wal-

ters, Joseph M. Dunn, Councilors. March 20th, 1888, A. G. McCuiston succeeded John Dunn as City Recorder, and was succeeded in turn as Councilor by F. H. Lougey.

THE INCORPORATED CITY OF GRANTSVILLE.

The city by the traveled road is twelve miles north-west of the county seat, and some six miles from the southern shore of the Great Salt Lake, and 100 feet in altitude above the surface of its waters. Its water supply, until artesian water was obtained, came entirely from North and South Willow and Box Elder Creeks. The latter was surveyed by James Worthington, James Wrathall, Wm. Lee, Charles Rodgers and S. S. Worthington. The ditch was made by the people of Grantsville and the water rights were recorded by Bishop F. H. Clark for the people.

Thomas Ricks and Ira Willis first occupied the ground on which the town now stands, and the surrounding country, with a herd of cattle. But the first men who went there to make homes were Harrison Severe and James McBride, brothers-in-law. They crossed the plains from the Missouri River in the summer of 1850, and camped a short time at the Warm Springs, a little north of Great Salt Lake City. While considering the subject of a location, they heard that Apostle E. T. Benson was building a mill in Tooele Valley and determined to try their fortunes in that direction. They went to Tooele City where some families had located in the autumn of the previous year. Learning on their arrival that there was a stream of water on the west side of the valley, called Willow Creek, where there was plenty of feed for cattle, they remained in Tooele City but one night and the following day moved on the Creek. This was in October, 1850. The two men constructed a cabin of timber and willows which afforded their families some shelter the ensuing winter. This cabin was on ground now west of the town but has long since disappeared.

In February, 1851, as the winter had broken up and left the soil in a condition to plow, they went on the range to hunt up their oxen and found that the Indians had stolen them. In their condition this was a great calamity. This incident led to the partial exploration and the naming of Skull Valley. Severe and McBride, assisted by Messrs. Ricks and Willis, endeavored to follow the thieves. This led them into a valley lying west of their location. Arriving at some water, since called Elbow Spring, they found several human skeletons which they concluded were the remains of some of the Hastings' company of emigrants who had died and been buried there by their companions. It was evident that the barbarous cupidity of the Indians had prompted them to dig up the bodies to strip them of their clothing. As the skulls of

these unfortunate people were scattered around the party instinctively called the place Skull Valley.

The four men concluded that as the Indians had commenced to steal their cattle, and as they were too few in number to protect their property and the two families, they had better vacate and wait a more fitting opportunity to settle the place. Messrs. Severe and McBride returned to the east side of the valley to Pine Canyon, where there were a few families, and built some cabins in fort form with them. The Indians had left them but one ox and a cow, these they yoked together, and by traveling back and forth, in time were moved over. Mr. McBride tilled the ground to raise food, while Mr. Severe purchased oxen on credit, hauled logs from the canyons to E. T. Benson's saw-mill, and with the lumber paid for his oxen and sustained his family. In the autumn of 1851 the two men moved back their families and effects on Willow Creek. They also hauled logs from the east side of the valley to build houses. About the same time six men with their families arrived on the ground from Great Salt Lake City. They were Thomas Watson, James Wrathall, James Davenport, Perry Durfee and a Mr. Davis. These pioneers, being still few in number, built their houses in fort form that they might more easily defend themselves from their barbarous neighbors. About 1853 the name of the settlement was changed from Willow Creek to Grantsville in honor of Colonel George D. Grant of the Nauvoo Legion, who was instructed by Brigham Young to look after its defence until it was strong enough to take care of itself. Benjamin Baker was an early settler, as he was the first elder of the Mormon church who guided the destinies of the infant settlement as its temporal and spiritual leader. Mr. Lemons surveyed the first farming land, and Jesse W. Fox surveyed the townsite of Grantsville in 1851.

It is believed that the first school-house was built and a school taught in it in the year 1853. The first-born of the settlement was a son of Harrison Severe and his wife Dorcas, a daughter of Father Thomas McBride who was killed at Haun's Mill, Missouri. Thomas H. Clark was appointed the first bishop of Grantsville in the autumn of 1852. He died October 14th, 1873, having been bishop over twenty years, with the exception of six years, from 1858 to 1864, in which Wm. G. Young acted in that capacity. He led a practical, useful life, left the world the better for his having lived in it, and passed away lamented by his people. These first settlers of Grantsville estimated that there was about water enough for two good farms. Today Grantsville and its surroundings sufficiently indicate the great increase of this necessary element. For many years unseasonable frosts discouraged efforts to grow fine varieties of fruits and such vegetables as are easily injured by them. Time and cultivation have so modified the elements that unseasonable frosts seldom cut short the expectations of the husbandmen, and now fine varieties of fruit and all kinds of vegetables that can be grown in other locations in the same latitude, are produced here.

The following account of a battle with crickets illustrates how the pioneers of Utah were sometimes compelled to struggle for the bread which they expected to keep them from famine.

In 1856, the crickets came down out of the mountains west of the town in immense numbers. In view of the danger, the citizens convened to concert measures to save their growing crops, as individual effort alone could do but little to avert the impending calamity. Concert of action was a necessity. They organized by appointing John W. Cowley, a leading citizen and farmer, captain. They separated to come together again the following morning to consider proposed plans. The plan suggested by Captain Cowley was adopted. The cattle, sheep and horses of the settlement were collected together and drove in as compact a mass as possible back and forth over the ground black with these uncanny, ill-starred insects. When this operation had reached a satisfactory stage, a field-roller was substituted for the animals and the labors of the day terminated with almost the entire destruction of the pests. Not enough of them reached the crops to do any noticeable damage, and the settlement has not been troubled with them since. The women and children as well as the men turned out to battle with the common enemy with brush sticks and every available weapon, and doubtless the day will find a place in the future traditions of the people.

The people of Grantsville have suffered considerably from grasshoppers, in common with the county, but still the old settlers think that Great Salt Lake has afforded them and the county some protection when their flight has been from the north. Such immense quantities of them have perished in the briny waters that the wind has driven them ashore so as to form winnows from one to three feet in depth, and extending for several miles along the shore. Large quantities were pickled and remained for several years.

Owing to the usual difficulties of colonists, the losses of horses and cattle by the Indians and the necessity of expending much of their energies and time in scouting and guarding, in the spring of 1854 the citizens of Grantsville were carrying a very heavy burden, but the circumstances, hard as they were, forced upon them the necessity of making still better preparations for defence. By the advice of their leaders, a fort thirty rods square was laid out and they went diligently to work during the season and enclosed it with a wall four feet in thickness at the bottom and gradually tapering to the top, which was twelve feet high. A part of the wall was of adobies and a part of mud laid up in a workmanlike manner. The amount of wall each man was to build was laid off to him in proportion to the space he wished to occupy. The fort was thoroughly completed except hanging the gates. Under the circumstances it was a great work and severely tried the patience and endurance of the people

In 1876, John W. Cowley, in connection with George Carter,

sent east for the Tipping well augur. It was set to work near the barn of the former gentleman, and at the depth of 85 feet a flow of about 90 gallons of water per minute was obtained. It was the pioneer flowing well in Utah. The event created considerable interest at the time. There are now seventy or eighty of these wells in the town and as yet there appears no drawback to their increase.

Some time previous to the spring of 1870, a stranger, calling himself Albert Hawes, came to Grantsville, ingratiated himself into favor with the people, married a Mormon woman and joined the Mormon church. Early in the spring of 1870, circumstances developed the fact that he was a desperado, and had killed a man in Nevada and fled from justice. Papers for his arrest from Nevada were placed in the hands of United States Marshal Storey, of Utah. He arrived in Grantsville in the evening, accompanied by Mr. Carragam, the sheriff from Nevada. Early the following morning they found Hawes in his corral and unarmed. The sheriff held a revolver on him while the marshal read the warrant, and when about to put on the handcuffs Hawes very dexterously disarmed the sheriff, and with the pistol shot and killed Storey. The news spread like wild fire through the settlement and the excitement was intense. Those who lived in those early years well remember that the prejudice of those outside of the church was so great against the Mormon people that any tale, no matter how unreasonable, was easily circulated and readily received credit in the minds of most non-members of the church. The citizens of Grantsville saw at once that their honor was at stake, and the idea soon possessed them that they would be accused of protecting Hawes because he professed to belong to their church and they decided that he must be taken at whatever sacrifice. He fled to the house of his brother-in-law on South Willow Creek. He was followed by a number of citizens who guarded the house the following night. The next morning the citizens continued to gather a short distance from the house. Hawes sprang on a horse and fled up the creek. He was so closely pursued that he left his horse and took into the willows. He was followed by determined men. Erastus Sprague got the first shot at the desperado, but almost the instant got a fatal shot from Hawes' revolver, who received Sprague's bullet in the abdomen. This would have been fatal in time, but he ran a few rods and soon expired with a dozen bullet holes in his body. He had a pistol tied to his belt in such a way that when taken hold of it would discharge. The bullet from this killed John Padget and wounded another citizen, Wm. Everill, in the hand. During the fight two bullets passed through the clothing of John W. Cowley. Immediately after Marshal Storey was killed, Wm. C. Rydalch and Edward Hunter, Jun., took his body to Salt Lake City, where his violent death raised great excitement and the report was soon circulated that he had been murdered by a Mormon clique. When the excitement was at its height, John Gibson arrived with the

body of Hawes. Hawes was killed at a fearful sacrifice, but the honor and integrity of the Mormon people were vindicated.

Previous to the advent of Buchanan's army in the spring of 1858, the people of Grantsville, in common with many others in the territory, were very destitute of the necessaries of life and especially of clothing. In the autumn of 1858, J. W. Cowley contracted to feed about one thousand horses and mules for the government. Forage was scarce and everything that would assist in feeding the animals the ensuing severe winter commanded a high price. This, with other advantages arising from the presence of the troops in the country, greatly improved the condition of the people. That winter and the ensuing season are now looked upon as an important era in the history of the place.

The fact stands well to the front in the history of the founding of the early settlements of Utah, that the hardy pioneers who located them, after making some necessary preparations to raise food for their families and to shelter them from the elements, turned their early and earnest attention to the education of their children. Grantsville has not been behind any of the first colonies of Utah in this matter. At an early period the leading citizens began to reflect seriously on the necessity of something better for the education of their children than the ordinary district school, although these were kept up to the best practicable standard. This desire for improvement was manifested by action of the city council as early as April 25th, 1874. At that date a committee which had been previously appointed to make arrangements for organizing a public institute of learning, made a written report, which was filed. Also W. C. Martindale, J. W. Cowley and B. F. Barnes from the council, and W. R. Judd and E. Bagley, private citizens, were appointed a board of trustees for the institute. While the desire of the people thus found expression through the city fathers, it was too early for the practicable realization of the idea.

May 1st, 1887, its practical development commenced. The leading citizens met together and decided to inaugurate measures for the building of a house by the Latter-day Saints of the Grantsville ward with sufficient room and accommodations for a first class graded school.

On the 4th of May the citizens met *en masse* and made the necessary arrangements for the organization of the "Grantsville Educational Association." The 14th of the following September a board of directors was elected, and on the 16th of September, 1887, the association was organized. The authorities of the Tooele Stake of Zion, the citizens of the ward and Apostle John W. Taylor especially labored at the time to perfect the organization and to set it properly in motion for the accomplishment of its grand purpose. The 26th of the same month the corner stone was laid with appropriate ceremonies, and it and the ground were dedicated.

A vault was cut in the corner stone, and a tin box prepared in which to deposit a manuscript, stating the object for which the

building was erected, written by Wm. Jeffries and adopted by the assembled people. This, with the minutes of the dedicatory meeting, were deposited in the tin box the following morning, when it was properly sealed and deposited in the corner stone.

The following excerpts and ideas from this unique document are deemed by the writer worthy of a place in this history. The opening paragraph is decidedly in keeping with the intent of the document. "To the living of a future generation who may be fortunate or unfortunate enough to find and read this manuscript—greeting."

The document speaks of the evident necessity for the benefit of the numerous rising generation of more and better school accommodations. It states that the matter was talked up by the authorities of the stake and ward, assisted by Apostle John W. Taylor, meetings were held and the business was got into running order. That it was designed to erect a building 45x70 feet. That a building spot had been obtained, that articles of association had been drawn up and presented at a public meeting where they had been unanimously adopted; that they accepted a bid from Mr. George Curley of Salt Lake City to erect the building, with basement, ground floor and upper story, for the sum of $14,000; that the leading citizens promised to subscribe liberally to the enterprise, and that it was expected to build the house with the voluntary donations of the people. The following comprehensive passage occurs in expressing a wish for the early completion of the building: "For we need the use of it as soon as we can possibly have it, as our youth of both sexes are increasing rapidly and merging into manhood and womanhood without that degree of graded school education which the age in which we live and the circumstances in which we are at present placed can furnish them."

"Blessing is invoked upon all who may assist in the construction of the building, and also upon the house when it shall be completed, that it may stand through the convulsions that shall precede the millennium, and be purified to remain for educational purposes in that glorious period of man's existence."

The city of Grantsville contains 1,000 people who cultivate about 15,000 acres of land. Many of the citizens are largely engaged in stock-raising and wool-growing.

The city constitutes but one school district, but there are three school-houses for the convenience of a large school population.

The town contains two mercantile establishments, one of which is a co-operative institution organized March 1st, 1869. There is a Methodist church and school-house combined in which a mission school is taught.

A neat and commodious ward meeting-house was completed in 1866. Some of the principal streets have fine rows of shade trees, and on either side are many comfortable residences with a fair show of elegance in construction and finish.

ITS INCORPORATION AND ORGANIZATION.

Grantsville was incorporated by an act of the Territorial Legislature approved January 12th, 1867, Section 1 of which reads as follows: "Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That all that district of country embraced in the following boundaries in Tooele County, to wit: Commencing two and a half miles due east from a point known as the lumber bridge, situated on the county road running through Grantsville in Tooele County, thence south two miles, thence west four and a half miles, thence east four and a half miles, thence south two and one half miles to the place of beginning, shall be known and designated under the name and style of Grantsville; and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have and use a common seal, which they may change and alter at pleasure."

Section 3 provides for the organization of the city government and reads: "The municipal government of said city is hereby vested in a city council to be composed of a mayor, three aldermen, one for each ward, and five councilors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold their office for two years and until their successors are elected and qualified."

The act provides that the election for city officers shall be held on the first Monday of March, but the time was afterwards changed by the legislature to the time of the general election in August of each year.

The members elect of the first city council of Grantsville met on the 4th of June, 1867, and organized with Cyrus W. Bates, Mayor. The names of the members are obtained from the general minutes of the meeting. They were A. W. Sabin, E. Barrus, E. Hunter, Wm. C. Martindale, I. Wrathall, A. L. Hale, John Felt and Wm. C. Rydalch. The council appointed Wm. Jefferies, Recorder and Treasurer; A. H. Hale, marshal; S. W. Woolley, assessor and collector; and James Kearl, street supervisor. The 25th of the same month Wm. Jefferies resigned his office of recorder and Thomas Williams was appointed.

The 27th of June, 1878, Wm. Jefferies resigned his position as Alderman, and A. Sceva was appointed in his place.

The city council, after the election of 1869, consisted of Wm. Jefferies, mayor; James McBride, E. Barrus, Wm. Lee, aldermen; J. W. Clark, H. Severe, J. Felt, G. Whittle, A. H. Hale, councillors; and Thomas Williams, recorder.

March 11th, 1870, Wm. Jefferies having resigned the office of mayor, Emery Barrus was appointed by the council. Benjamin Barrus was appointed alderman and Lyman Severe was appointed councillor to fill vacancies occasioned by resignations. E. J.

Bagley was appointed City Recorder, March, 25th, 1870, Wm. C. Martindale was appointed Alderman.

After the election of August 7th, 1871, the city council was organized with Wm. R. Judd, Mayor; Samuel R. Worthington, Aroet L. Hale and Emery Barrus, Aldermen; James McBride, George Whittle, Wm. C. Martindale, John W. Clark, Thomas Williams, Councilors; E. Bagley, Recorder.

August 16th, 1873, the city council consisted of E. Hunter, Mayor; G. Whittle, John W. Coaley, B. F. Barrus, Aldermen; A. Neilson, J. W. Clark, James McBride, H. Booth, T. Williams, Councilors; E. Bagley, Recorder. December 5th, 1874, E. Bagley resigned and was succeeded by A. G. Johnson.

After the August election of 1875, J. T. Rich was Mayor; George Whittle, Wm. C. Martindale, Aldermen; A. G. Johnson, J. R. Clark, J. M. Worthington, A. L. Hale, Thomas Williams, Councilors; A. G. Johnson, Recorder. Before another election the following changes were made.

October 19th, 1875, Mayor J. T. Rich resigned and W. R. Judd was appointed by the council, and Wm. C. Rydalch was appointed Alderman in place of George Whittle, resigned. October 23rd, 1876, Recorder A. G. Johnson resigned and was afterwards succeeded by E. Bagley.

The election of 1877 made up the city council with W. R. Judd, Mayor; S. W. Woolley, C. W. Bates, W. C. Martindale, Aldermen; A. G. Johnson, C. W. Karlson, J. Wrathall, T. Orr, J. Ratcliffe, Councilors; E. Bagley, Recorder.

September 7th, 1878, A. H. Hale was appointed City Recorder in place of E. Bagley, resigned, and March 8th, 1879, A. H. Hale resigned and Abraham Fawson was appointed for the remainder of the term.

In August, 1879, Wm. Jefferies was elected Mayor. S. W. Woolley, Wm. Lee, A. G. Johnson, Aldermen. C. H. Karlson, Wm. R. Judd, A. K. Anderson, John T. Rich, E. R. Dailey, Councilors, and A. Fawson, Recorder.

January 8th, 1881, Councilor E. R. Dailey resigned and Joshua R. Clark was appointed his successor. March 12th, the same year, Councilor C. H. Karlson resigned and was succeeded by Thomas Williams.

After the election of 1881, the council was made up as follows: Wm. Jefferies, Mayor; Wm. C. Rydalch, C. L. Anderson, J. T. Rich, Aldermen; James Wrathall, Thomas Williams, O. H. Barrus, A. L. Hale, Wm. Lee, Councilors; A. Fawson, Recorder.

April 11th, 1882, Alderman Rich was succeeded by W. C. Rydalch, and May 27th, 1882, W. H. Green was appointed Alderman to fill a vacancy. November 4th of the same year, Councilor Wrathall resigned and was succeeded by Hyrum E. Boothe.

January 13th, 1883, John Eastham filled a vacancy in the council. April 18th, 1883, Councilors Barrus and Wm. Lee resigned,

and W. R. Judd and James Ratcliffe were appointed their successors.

In August, 1883, A. G. Johnson was elected Mayor; W. H. Greene, W. C. Rydalch, A. V. Milward, Aldermen; R. M. Barrus, C. P. Anderson, J. T. Rich, Elam McBride, George Hammond, Councilors; and A. Fawson, Recorder.

May 10th, 1884, Councilor Anderson resigned, and the 28th of the same month John T. Rich was appointed to fill his place. The 23rd of the following August, Charles J. Stromberg was appointed Councilor in the place of Elam McBride, resigned.

September 13th, 1884, Alderman Greene resigned and was succeeded by Wm. M. Rydalch, October 11th, 1884. C. J. Stromberg resigned and was succeeded by F. Peterson the 8th of the following November.

August 3rd, 1885, A. G. Johnson was elected Mayor; John T. Rich, George Hammond, R. M. Barrus, Aldermen; Robert T. Brown, John Gibson, Thomas Orr, Wm. G. Young, Gustave Anderson, Councilors, and A. Fawson, Recorder.

The Mayor resigned March 27th, 1886, and C. L. Anderson was appointed. March 26th, 1887, Councilor W. G. Young resigned and Wm. Lee was appointed to fill the vacancy, and Stephen S. Worthington to fill the place of John T. Rich who was absent from the city.

August 1st, 1887, C. L. Anderson was elected Mayor; S. E Woolley, Wm. C. Rydalch, Gustave Anderson, Aldermen; P. M. Anderson, Thomas H. Clark, Jr., A. G. Johnson, C. J. Stromberg, George R. Judd, Councilors, and Wm. G. Callett, Recorder. In February, 1888, S. E. Woolley resigned and was succeeded by S. S. Worthington.

MORGAN COUNTY.

CHAPTER I.—MORGAN CITY.

Its Settlement and Growth.

In 1862, several settlers who owned land in the immediate vicinity, commenced to build a town at the mouth of Monday Town Hollow, on a small piece of land between the base of the hills and East Canyon creek, which was owned by Thomas R. G. Welch, and donated by him for a town. A post-office was established and he was appointed postmaster. The place was called Morgan. It was soon found to be too small a place for the families who wished to settle there.

In 1864, the people decided to look out a more suitable location. Many were in favor of moving to Littleton, as, by act of the Territorial Legislature, it had been made the county seat and there was plenty of room. Most of the settlers, however, owned land east of East Canyon creek, and were in favor of locating a town on the land now occupied by the first ward of Morgan City. Frederick Darke and sons and Ebenezer Crouch had already built houses there. The land was offered at a lower price than that at Littleton, and it being convenient to their farming land, most of the settlers decided to move there.

In the summer of 1864, Jesse W. Fox, Territorial Surveyor, was sent for and came and surveyed the land into lots and blocks. Immediately Samuel Francis commenced building a log house on lot 2, block 27.

In 1865-66, most of the families of the old town transferred their residences to new Morgan. There were also quite a number of new settlers in 1867, and the town began to attract attention, so much so, that Wm. Eddington built a brick store and established a general mercantile business. Previous to this, Charles Turner had commenced making brick on the farm of Samuel Francis, and good brick dwellings began to supersede log cabins. The people taxed themselves three per cent. to build a brick school-house, the walls of which were put up the same year. In the autumn these energetic settlers hauled timber from the canyon, and Nelson Harvey and George Higley invented a shingle-mill and cut shingles enough to roof the school-house.

In 1868, the school-house was completed and utilized for schools, meetings and amusements. The history of all Mormon colonies shows that the very genius of their religion embodies a love of intelligence, religious worship and amusements, and that in all their settlements an early and energetic effort has been made to

construct a place in magnitude proportioned to their numbers and means where these elements of their religion could be indulged.

When the city was incorporated, it not only included Morgan on the south side of Weber river, but also the settlement on the north side, then called Mount Joy. It contained about eighteen families, some of whom had settled there before South Morgan was located. Their town lots were watered from springs, and they had constructed a large ditch which brought water out of the Weber to water their farming land.

Soon after the incorporation of Morgan City and the coming of the Union Pacific Railroad, Morgan County appropriated $1,500 and the territory $1,000 to build a bridge across the Weber in Morgan City. It was completed in 1870, and gave South Morgan easy access to the railroad. It was supported by bents of timber twenty-five feet apart. It proved to be very expensive in the end, costing about $6,000. It was not adapted to the character of the stream, as it caught the flow-wood in high water, which made it necessary to construct a bridge with a long span.

When Weber valley was first settled there was much cottonwood timber along the river of sufficient size for sawing into lumber. A saw-mill was built by Abiah Wadsworth and Nelson Arov where the grist-mill now stands. This cut the timber up and greatly assisted the new colony in improving their homes. About 1867-68, Ezra T. Clark of Farmington, Davis County, bought the saw-mill, and on the spot where it stood built the Weber Valley Flouring Mill.

The years 1868-69 were an epoch in Mormon history, for the methods of carrying on commercial business were revolutionized. When the foundation of Zion's Co-operative Mercantile Institution was laid in Salt Lake City, the spirit of the genius which inaugurated it, spread like a fire through the cities and hamlets of Utah. The people of Morgan City caught the inspiration and commenced a co-operative mercantile business with the small capital of $1,300. Soon after, the pioneer merchant, Wm. Eddington, went with the current and put in his stock of goods, which swelled the capital to $4,000 or $5,000. The new institution occupied Mr. Eddington's former place of business in South Morgan until it was removed to North Morgan, more convenient to the railroad depot. It was fairly prosperous, but its growth has hardly kept pace with that of the county. Its present capital is about $15,000. In connection with the mercantile business, a shoe factory was commenced several years ago, and is still carried on.

Like most other places in Utah, Morgan City has had its share of afflictions from epidemic diseases. The last scourge, the diphtheria, commenced its ravages in November, 1887. With about a month of intermission, it continued until March 1st, 1888. It carried off about twelve children and young people.

The Morgan County Stake of Zion was organized July 7th, 1877, a short time before the death of Brigham Young. The

presidency of the stake consists of three prominent citizens who have served the people in prominent civil offices, Elders Willard G. Smith, Richard Fry and Samuel Francis. Across the street from the combined county court-house and city hall, stands the Morgan County Stake House. It is 40x80 feet, with walls of blue limestone. It is a plain but neat and substantial building, and is the direct result of the liberality of the people, having been built by donation at a cost of $8,000. Morgan City, in proportion to its resources, has not been behind neighboring towns in educational enterprise. It has three substantial school-houses, two of brick and one of stone. The New West Commission has established a free school in the city which receives a fair share of patronage.

A brass band was organized in 1866. At first it received some financial aid from the city. Through the individual energies of its members it has attained a good degree of excellency.

The following schedule of freight received and freight forwarded during the year 1887 from Morgan City, Weber being the name of the station, will give an idea of the growth of business and indicate its future. It is estimated that the amount of butter and eggs shipped by express would double the amount in the schedule. Mr. Cleveland, the agent, states the business has trebled in the past four years.

	Weight of Freight Received.	Weight of Freight Forwarded.
Agricultural Implements,	267,545	
Cement, Plaster and Lime		251,710
Coal,	641,700	
Drugs, Paints, Glass, Oils, etc.,	33,460	
Dry Goods, Clothing, Boots, Shoes, etc.,	28,395	1,130
Fruits, Vegetables and Seeds,	7,505	3,217,335
Furniture, H. H. Goods and Em. Movables,	14,595	3,525
Groceries, etc.,	191,350	
Hardware Stock, Iron, Nails, etc.,	45,735	
Hay,		692,975
Lumber, Timber, Shingles, etc.,	114,985	144,000
Provisions, Butter and Eggs, etc.,	590	49,950
Salt,	23,900	1,060
Wagons, Carriages, Tools, etc.,	9,710	
Wines and Liquors (all kinds),	6,540	
Miscellaneous,		7,510
Hides and Tallow,	46,590	7,275
Flour, Meal, Bran and Millstuff,	2,260	156,360
Wheat,		824,215
Oats, Other Grain, Flax Seed, etc.,		1,108,720

CHAPTER II.

Organization, Civil and Political History of Morgan City.

Morgan City lies on both sides of the Weber river, a little south-east of the center of the valley. It is divided into two wards, respectively called North and South Morgan, the river being the dividing line. It was incorporated by an Act of the Territorial Legislature approved February 13th, 1868, to be in force after the 1st of April following.

Section 1 of the Act reads as follows: "Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That all that district of country embraced in the following boundaries in Morgan County, to wit: Commencing at the bridge on the county road crossing East Canyon creek, thence down said creek one mile, thence north-east two miles and a half, thence skirting the base of the mountains in a south-easterly direction to where the Weber river enters Weber valley, thence skirting the base of the mountains on the south side of said Weber river two and a half miles, more or less, to the south-east corner of Bradt survey, thence west three-fourths of a mile to Canyon creek, thence down said Canyon creek one-half mile, more or less, to place of beginning, shall be known and designated under the name and style of Morgan City; and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and shall have and use a common seal, which they may change and alter at pleasure."

Section 3 provides for "a city council to consist of a mayor and five councilors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold their offices for two years and until their successors shall be elected and qualified."

Section 5 provides that "one mayor and five councilors shall be elected biennially, and the first election under this act shall be at such time in said city as the probate judge of Morgan County shall direct; *Provided,* said election shall be held on or before the first Monday in August next."

As provided by law, the first election was held on the first Monday in August, 1868.

The first city council consisted of Wm. Eddington, Mayor; Richard Fry, Wyman M. Parker, Robert Hogg, Charles Turner and Abiah Wadsworth, Councilors. The incumbents of minor offices were as follows: Samuel Francis and David Robison, Justices of the Peace; Thomas R. G. Welch, City Recorder; George A. Davis, Assessor and Collector; Philemon C. Merrill, Marshal and Supervisor of streets.

A city seal was adopted with a coat of arms, an antelope with cliffs of rocks in the back-ground, and the inscription, "Morgan City, Morgan County, U. T." This was declared to be the corporate seal by an ordinance passed March 2nd, 1871.

A police force was first organized October 3rd, 1868, by appointing James Turner captain and Thomas Sewell and George Heiner, policemen.

The first license granted by the city council was to Wm. Eddington, Mayor, for merchandizing. The second was to Timothy Metz for restaurant, feed stable and store. These may be ranked as pioneer traders and business men.

July 9th, 1869, the city created the office of City Water-master, and Robert Hogg became the first incumbent. Richard Fry was appointed City Treasurer July 14th, 1869.

The second city council was organized August 20th, 1870, with Wm. Eddington, Mayor; Richard Fry, Robert Hogg, Charles Turner, W. M. Parker and Martin Heiner, Councilors.

The city council experienced the usual difficulties in regulating, restraining, etc., the sale of spirituous and fermented liquor, and on the 9th of March, 1871, they took the business entirely into their hands by appointing Mayor Eddington and Councilor Fry their agents to buy and sell intoxicating drinks. Also, the same date, with a laudable spirit of public improvement, they appointed a committee to superintend the planting of shade trees.

June 24th, 1872, they appropriated $30 for the benefit of the children on the celebration of the following 4th of July.

On the 22nd of August of the same year, the council ordered a survey of the land within the corporate limits, for the purpose of determining what land it would be necessary to enter under the townsite law, and also to determine the limits of private owners.

After the election in 1872, the third city council organized with Wm. Eddington, Mayor, Richard Fry, Robert Hogg, Charles Turner, Martin Heiner and Timothy Metz, Councilors.

December 12th, 1872, further arrangements were made to perfect the townsite entry, and it was finally consummated in 1874.

Early in 1873, the small-pox having appeared in the town, quarantine was established. The disease was checked with the loss of five citizens.

An agreement was made between Morgan City and Morgan County, on the 15th of June, 1874, to build a court-house, city hall and jail together. The building to be 38x46 feet, with rock basement, containing five cells for prisoners, and two stories above the basement of brick.

The fourth city council was organized October 28th, 1874, with Wm. Eddington, Mayor; Richard Fry, Charles Turner, Timothy Metz, Martin Heiner and W. Kemming, Councilors.

The fifth city council was organized August 28th, 1876, with Richard Fry for Mayor; Robert Hogg, Charles Turner, Samuel Francis, Daniel Robison, Daniel Bull, Councilors.

April 23rd, 1878, the city council ordered that no tax should be assessed for that year, on account of the heavy losses of the previous year from the depredations of grasshoppers. On the 2nd of July, the same year, two hundred citizens petitioned the city council to prohibit the sale of spirituous liquors. The petition was granted with proviso, that the agent of the corporation have the privilege of selling out the stock on hand.

The people began to feel that the expenses of keeping up the corporation, overbalanced the benefits derived from it. The city council partook of the indifference of the people, and it held no meeting from the 27th of September, 1881, to the 23rd of May, 1882. Giving up the idea that the corporation could be dissolved through neglect, as the officers would hold over until their successors were elected and qualified, on the above date they again resumed their official duties.

May 31st, 1882, the city council passed an ordinance regulating the sale of intoxicating drinks in accordance with territorial law.

A Congressional Act, generally known as the Edmunds Law, was passed in 1882. This created the Utah Commission with a controlling power over the elections in the Territory. As it failed to meet the requirements of the law in time for holding the election, it passed, and the incumbents of offices held over.

July 30th, 1883, the proper authority reported to the council that two cells were prepared for the reception of criminals. This was the first time that the city was prepared to take proper care of delinquents.

The usual August election having been held, a new city council was elected for one year. It organized October 4th, 1883, with Samuel Francis for Mayor; Wm. Kemming, Daniel Robison James Tucker, James R. Stuart, Joseph E. Stevensen, Councilors.

September 6th, 1884, the newly elected city council organized with Samuel Francis, Mayor; James Tucker, James R. Stuart, James Rawle, George Heiner, Conrad Smith, Councilors. The same year, September 20th, an ordinance was passed making Zion's Co-operative Mercantile Institution bankers for the city.

The new city council organized September 4th, 1886, with Samuel Francis, Mayor; James Tucker, James R. Stuart, James Rawle, George Heiner, Charles R. Clark, Councilors.

In 1886 and 1887, two cemeteries have been fenced and improved, and forty acres of land have been purchased for a public park.

The government of the city has evidently been administered by men who have labored for the general good with very little regard for their individual interests, any further than they have been connected with those of the people. The city is small and scattered, but there is abundance of room for growth and expansion. With an immense water power for manufacturing purposes and an abundance of excellent building material, with enterprise and capital the possibilities of its future cannot be estimated.

CHAPTER III.

The Settlements of Morgan County.

The settlements of Morgan County are very compact, being mostly in Weber valley, which, including its extension up East Canyon creek is about sixteen miles in length by two miles in width. Lengthwise it lies south-east and north-west. It is well watered and the streams abound in fish, notably the mountain trout. They are also well fringed with cottonwood timber and willows. The valley is a beautiful gem set in a grand border of mountains, their sides dotted with forests of pine and fir, and capped with peaks which never entirely lose their mantle of snow.

The chief of the Weber Utes, "Little Soldier," whose band considered the valley of the Weber their home, deserves a passing notice. Ever the friend of the white man he endeavored to keep his people from preying on their property. Not being able to control them as he wished, he became disgusted with their thieving, moved to Ogden, and ended his days there.

The settlers purchased the most of the valley from the Indians, and treaties were very well respected by both parties.

Thomas J. Thurston of Centerville, first saw Weber valley from the mountains on the south-west, while getting out timber for his improvements in Centerville, as early as 1852. He afterwards, in company with others, went into and partially explored it.

Much pleased with its appearance he concluded to move there. He was among the first to make a wagon road into Weber valley, and employed others to assist him.

Thomas J. Thurston and J. M. Grant made the first improvements at Littleton, which was named in honor of Jesse C. Little, an early pioneer. They built houses and corrals and Mr. Thurston raised grain as early as 1856. They and others took water out of Canyon Creek, just below the bridge on which the county road now crosses, and ran it to Deep Creek, but too late to save their grain that year, 1856.

These appear to have been the first efforts made in settling Weber valley.

ENTERPRISE.

This village lies in a quiet nook open to the south. It is formed by a spur of the foothills putting out into the valley, both above and below the settlement. It is located on a bench which rises abruptly from the river bottom about twenty-five feet. It is about six miles by the road, below North Morgan.

The first farming was done there in the summer of 1861, by

two brothers, Henry and Stephen Hales. In September, 1861, Jesse Haven and Thomas Palmer made their claim of land from the river to the foothills. Roswell Stevens had previously made a claim. He built the first house on the bottom, under the bluff, in 1862. Also the same season, houses were built by Jesse Haven and Thomas Palmer. The town was surveyed before the land came into market, probably about the year 1866. At first the settlement was a branch of Bishop Peterson's Ward, with Elder Edward Spencer to preside over its early destinies. It has decreased in population since it was entered under the townsite law in 1874.

PETERSON.

This hamlet lies about a half-mile south of the Weber, on a spur of the foot hills. It is watered by a small stream which has its source in the mountains above the town. The name it now bears was given in honor of its pioneer settler, Charles S. Peterson. Originally it was called Weber city. The family of Mr. Peterson must have been there as early as 1855, as his daughter, now the wife of David W. Tribe was born there in February of that year. The efforts of the colony to raise food in 1856 were neutralized by vast swarms of grasshoppers. This so reduced their provisions that the family were without bread for three months, and some of the time subsisted by digging wild roots.

Mr. Peterson appears to have been well adapted to pioneering, in those primitive times when the necessaries of life had to be supplied at the enormous cost of freighting goods 1000 miles in wagons, or be produced from the elements by home enterprise and industry. He greatly assisted the development of the country. He manufactured considerable leather, out of which Mr. Peter Neilson made covering for the feet of the settlers. He engaged in cattle and sheep raising. There was a carding machine at Ogden where his wool was made into rolls, from which the family manufactured cloth. Himself and sons helped out their neighbors by carrying on a blacksmith shop. At an early period a log school-house was built in which the young received such training as circumstances permitted. It was also the place where the magnates of Morgan county held their first court. The first post-office in the valley was at Weber City with Mr. Peterson as postmaster.

The ground on which the village is located was entered under the townsite law in 1874, by Probate Judge, Jesse Haven. It now contains about 90 souls with but little in its natural surroundings to promise much increase.

Mr. Peterson appears to have been, from the first, the local leader in his settlement, but Thomas J. Thurston was bishop over the valley until 1863, when it was divided into two wards, and Bishop Peterson presided over Weber City, Mountain Green,

Enterprise, North Morgan and Round Valley. Mr. Thurston remaining bishop of Milton, Littleton, South Morgan, Richville and Porterville.

MILTON.

Mr. Mads Poulson arrived at this place, from Salt Lake City, the first of April, 1861. He found Thomas J. Thurston on the ground, or nearly so, now occupied by the town of Milton. Mr. Thurston, Mr. Poulson, N. Y. Bextrum, Ole Johnson, with several others, built houses in fort form for protection against Indians.

In the summer of 1861, surveyor Jesse W. Fox laid out the town and the people began to improve their lots. It was at first called Morganville in honor of Jedediah Morgan Grant, but the name was soon afterwards changed to Milton, in honor of A. Milton Musser, that the county seat might be named Morgan City. A field was enclosed and a fair crop of grain and vegetable raised in 1861.

That earnest desire which has characterized every Mormon settlement, to have a place in which to start a school for their children, and for religious services manifested itself early in the settlement of Milton by the erection of a log school-house in the autumn of 1862, before families were fairly sheltered from the inclemency of the weather. It was supplemented in 1868, by a substantial building of sandstone. J. G. Thurston first presided over the destinies of Milton. So far as now ascertained the first liberty pole in Weber valley was erected at that place. The town is located about five miles above Peterson, on the south-west side of the valley, is pleasantly located and contains about 120 people.

LITTLETON.

Littleton was named in honor of Col. Jesse C. Little who was a prominent factor in its early settlement. It was evidently once expected that it would be the leading town in the county. In an early day a town was surveyed there by Jesse W. Fox, and, as has been stated, it was the county seat for several years by act of the Territorial Legislature.

It appears that the overflowing of Deep Creek at one time discouraged people from locating there. That and other causes induced the laying out of Morgan City which has since proved to be the fortunate location.

RICHVILLE.

In the autumn of 1859, David Henderson and Jonathan Hemmingway located the town of Richville. It is on the south side of Weber valley, about midway between Morgan and West Porter-

ville, Mr. Henderson built the first house down by the creek below the present town. John H. Rich, Thos. Rich, Gillespie Waldron and Solomon Conley moved on to the location in the spring of 1860. The first school-house was erected in 1863. The interests of the settlement were first presided over by Thomas Rich, under T. J. Thurston, bishop of the ward.

In 1862, George W. Taggart, from Salt Lake City, and two brothers, Morgan L. and H. L. Hinman from Farmington, Davis county, commenced to build a grist-mill in Richville. Owing to the usual difficulties in those early times of obtaining the necessary materials, it was not completed until 1864. Previous to its completion many teams went over the south mountains into Salt Lake valley to mill. It is said to have been the first grist-mill erected in Morgan County. The town of Richville now contains 135 people.

PORTERVILLE.

This town received its name from a numerous family of Porters who first located it, and have since been a large part of its population. It is situated about four miles south of Morgan City on East Canyon creek, and about six miles below where the creek is crossed by the old emigration road.

Even before the Porter family had cast their fortunes with the Mormon Church, they belonged to that numerous family of Americans who led the "van of empire westward." Nothing but an intuitive love of pioneering, could have prompted them to commence the erection of a saw-mill in what is now known as Hardscrabble Canyon, before there were any settlers in Weber valley to use lumber, or a road over which it might have been taken to a market.

The Porters lived in Centerville, Davis County. As early as 1854, they packed the necessary irons, etc., for the mill over the mountains from that place to Hardscrabble Canyon. On account of the difficulties surrounding the enterprise, the mill was not completed until 1857. It was very expensive, costing about $3,000. It supplied Centerville with some lumber. The first 500 feet was taken there over the mountains, on a cart with four yoke of oxen. Lumber was hauled to that place, on the road down the Weber as early as 1859. Notwithstanding the difficulties encountered in constructing the mill, it being still in use indicates that it was a substantial structure.

Sandford Porter, sen., was the first to move on the ground now occupied by East Porterville, in the autumn of 1859, where he built the first log cabin. He was followed in the autumn of 1860 by Chauncey W. and Sandford Porter, jun., and in the spring of 1861, by John P. and Alma Porter. Chauncey W. Porter being the oldest active member of the family, very properly took the lead in

the new settlement, as presiding Elder in the first stages of its growth. It was a part of Bishop Thurston's ward.

So far as now ascertained, the first brick was manufactured in Weber valley by Thomas and Samuel Brough in the summer of 1864, and the first structure of brick was Lyman W. Porter's house, laid up by Henry Rook. The first school in Porterville was taught in a private house, by Joseph R. Porter, as early as 1863. A log school-house was erected about 1867. In 1870, the settlement was divided into two wards since known as East and West Porterville wards. The same year a substantial brick school-house was erected in each ward. At this time there are about 300 people in the two wards.

The aged Patriarch of the settlement, Sandford Porter, sen., died February 9th, 1873, at the ripe age of 83 years, apparently free from disease, and in the exercise of all his intellectual faculties.

CROYDEN.

In the spring of 1862, George Knight, George Shill and James Walker, visited the branch of the valley of the Weber, which lies above the mouth of Lost Creek, with a view to locating there sometime during the year. They returned to Salt Lake City, and in July, with some others came back on to Lost Creek and put up hay which they expected to need the ensuing winter. Jesse W. Fox, territorial surveyor, accompanied them and surveyed their land and town lots.

The location is about one mile north of the Weber river, on Lost or Plumbar Creek, so named on account of the water disappearing underground and coming to the surface again lower down.

In November, 1862, George and Charles Shill, Levi Savage, James Walker, George Knight, Wm. Chapman, Charles Bunting, Abel Mitchell, Wm. Probert and Thos. Walker moved on the ground with seven wagons and four families. George Shill and Levi Savage had put up a log cabin in the summer.

The company built their houses in fort form for protection, leaving a square inside where stood the log school-house. The men for mutual assistance, combined their labors. Eight log houses were constructed, corrals and sheds put up at a safe distance to the rear of their lines of houses; the hay hauled to cover the sheds, and general preparation was made for the coming winter. Fortunately for the settlers this delayed, as there was no storms or severe weather until the new year.

George Shill was the first temporal and spiritual leader, under the supervision of the bishop of the Henneferville ward. During the Indian troubles in Utah, in 1866, the people through the advice of the Presidency of the Church, left their homes and went to Coalville, but returned again the same season.

The location has proved to be very healthy, as the first death was that of a child of Mr. James Swann born there. It occurred

about eight years after the founding of the settlement. The first child born in the place was Victoria, daughter of James Walker.

When Morgan county "Stake of Zion" was organized, John Hopkins was appointed bishop. The hamlet contains 170 people, and is located in a pocket in the mountains, a high ridge dividing the little valley on Lost Creek, from the main valley of the Weber.

The settlement of Mountain Green in the lower end of Weber valley deserves a passing notice. It was located in an early day and was presided over by Ira W. Spaulding. At one time it contained 15 or 20 families and was considered a prosperous settlement. It is now reduced to about one-fourth of its former population.

The erection and keeping in repair of bridges over Weber River has been a heavy item of expenditure. In 1866, a special tax, of one and a half per cent., was levied on the county to bridge the Weber near Weber City, now Peterson. It was constructed by Jens Hansen in a substantial form, but the timber used, proved to be poor and it went down in 1886. The river is now crossed by a temporary bridge, constructed with the timbers of the old one.

Morgan County and city by a combined effort have erected a substantial building, with rock basement in which are cells for the confinement of prisoners. Above the basement are two stories of brick constructed to accommodate both county and city business. The building has cost $8,000, two-thirds of which has been paid by the county, the remaining third by the city.

CHAPTER IV.

Organization, Civil and Political History of Morgan County.

This county was organized out of a part of Davis County. In accordance with an act of the Legislative Assembly of the territory of Utah, to provide for the organization of new counties, approved January 17th, 1862, Charles S. Peterson, who had been elected Probate Judge of Morgan County by the Territorial Legislature, proceeded to organize the county court, on the 13th of February 1862, by the appointment of Ira N. Spaulding, Philemon C. Merrill and Joseph Bradt, Selectmen, James Bond, County Clerk. After being duly qualified, the court met at the office of the Probate Judge in Weber City, on the 17th of February 1862, at 9 o'clock a.m., for the purpose of completing the organization of the county.

The county court appointed the following county officers, John D. Parker, Assessor and Collector; Alvin M. Stoddard, County Sur-

veyor; Thomas S. Johnson, Sheriff; Isaac Bowman, Treasurer; Philemon C. Merrill, School Commissioner, and James Bond, John D. Parker, and Thomas R. G. Welch, Inspectors of common schools.

Thus initially, Weber City, now Peterson, became the county seat of Morgan County. At the March term of 1863, the county court ordered the business of the county to be done there until further action in the matter.

The following June term the court decided that it should remain the county seat, but subsequent developments brought changes. At an adjourned meeting of the December term of 1864, Jonathan Hemmingway entered upon the duties of Selectman.

March 18th, 1865, Judge Peterson's term of office having expired Willard G. Smith succeeded him, having been elected by the Territorial Legislature.

At the September term of the county court for 1865, Mr. John Robinson having been elected, assumed the duties of Selectman, vice, Ira N. Spauldiug, whose term of office had expired. The county court as now organized consisted of W. G. Smith, Probate Judge; Philemon E. Merrill, Jonathan Hemmingway and John Robinson, Selectmen.

There being no Territorial statute locating the county seat, the power to do so appears to have been exercised by the county court previous to 1866.

In section nineteen of an act of the governor and Legislative Assembly of the Territory approved January 10th, 1866, the boundaries of the county are defined, and the county seat was located at Littleton. The following is a copy of the section from the "Laws of Utah," of 1851 to 1870, inclusive.

"All that portion of the Territory bounded south and east by Summit County, west by Salt Lake, Davis and Weber Counties, and north by Weber County and a line running from a point in the eastern boundary of Weber County nearest the most eastern head waters of Ogden River, along the summit of the high lands or ranges passing around the head waters of Plumbar or Lost Creek, easterly to the point where the north boundary of Summit County crosses Bear River, is hereby made and named Morgan County, with county seat at Littleton."

By act of the Legislative assembly, Morgan City was incorporated in 1868, and by an act approved February 19th, 1868, the county seat of Morgan County was removed from Littleton to Morgan City.

At the December term of the county court Mr. C. S. Petersen, having been elected to the office, succeeded John Robinson as selectman.

From 1867 to 1870, inclusive, Morgan County was sorely afflicted with grasshoppers. There being only very limited crops raised, by the third year the people felt heavily the pressure of poverty. In 1868, the people of Morgan City graded two miles of the Union Pacific Railroad, from the city eastward.

In 1869, the road was an accomplished fact and it opened a market for lumber, timber and charcoal. Thus the people found remunerative employment which greatly relieved them in their straightened circumstances.

The Hon. Jesse Haven having been elected Probate Judge by the Legislative Assembly, assumed the duties of the office at the June term of the court for 1869, *vice* Hon. W. G. Smith. At the same term of court the resignation of C. S. Petersen, Selectman, was accepted and Mr. Joseph L. Card was appointed by the court for the unexpired term.

At the September term of the county court, Mr. Joseph R. Porter, having been duly elected, assumed the duties of the office of Selectman. At a special meeting of the county court, December 12th, 1870, it was organized as follows: Hon. Jesse Haven, Judge; Joseph L. Card, Joseph R. Porter, Wm. Eddington, Selectmen.

The following order made by the county court, March 8th, 1871, indicates its efficient action in the interests of the county. "No person or persons shall be allowed to establish any fishery or use any trap, seine, net, dragnet, or any other kind of net, or any contrivance (except hook and line) on the Weber River or any of the creeks and streams running into said river, in Morgan County, for the purpose of catching fish, without first obtaining license from said court. Any person or persons violating this order will be prosecuted as the law directs." This order was supplemented at the September term for 1872, by extending the prohibition to all the public streams in the county.

At the December term of the county court for 1870, Judge Haven appointed Samuel Francis County Clerk. His predecessors had been James Bond and Thomas R. G. Welch.

At the September term of the county court for 1871, David B. Bybee, having been elected to succeed Joseph S. Card in the duties of the office of Selectman, assumed its duties.

At the general election of 1871, Jesse Haven and Lyman W. Porter were elected delegates to the constitutional convention to be held in Salt Lake City.

At the March term of the county court for 1872, an appropriation of $36 was made to defray the expenses of the election of delegates to the territorial constitutional convention, and also $40 to defray the expenses of the delegates in attending the convention. It was also ordered, "That an election be held in and for Morgan County to vote for or against the Constitution of the State of Deseret, and for the election of a representative to Congress, and also for members to the legislature of the aforesaid state on the third Monday of March, at the usual place of holding elections."

At the September term of the court for 1872, W. G. Smith succeeded Wm. Eddington in the office of Selectman, whose term of office had expired.

In the year 1873, that fearful epidemic, the small-pox, visited Morgan County. It first appeared in Bishop Peterson's family at

Weber City. That place and Morgan City, where it also broke out, were quarantined. Through the energetic action of the proper authorities, its ravages were checked with only the loss of six or eight citizens.

At a meeting of the county court, April 20th, 1874, it decided to enter into an agreement with Morgan City to build a county court-house and city hall together, and $2,000 were appropriated for that purpose.

George Thackery succeeded David B. Bybee in the office of Selectman at the September term of the county court for 1874.

The probate judges having been made elective by the people, by territorial statute, Hon. Jesse Haven was elected to that office at the August election in 1874, and at once qualified and continued in the duties of the office. At the same term of court $42 were appropriated for the support of a normal department in the University of Deseret.

C. S. Peterson was elected to the office of selectman, and succeeded Joseph R. Porter at the September term of the county court for 1874.

By act of the Legislative Assembly of the territory, 1876, the office of County Prosecuting Attorney was created and made elective by the people. At the general election the same year, Samuel Francis was elected and at once assumed the duties of the office. John H. Rich was elected and succeeded George Thackery in the office of Selectman at the December term of court for 1877. John Hopkins was elected and succeeded W. G. Smith in the same office, at the September term of the court for 1878. At the same term the Hon. Willard G. Smith presented his credentials for the office of Probate Judge, and entered at once upon its duties. Samuel Francis was re-appointed by Judge Smith, clerk of the probate court.

The boundary lines between Morgan, Davis and Weber Counties were not satisfactorily settled until the 15th of July, 1878, when, by previous arrangements of the county courts, the surveyors of the respective counties met and after due consideration reported their decision as follows: "We have examined into the matter of the boundary lines of the aforesaid counties, and have decided that the line between Weber and Morgan Counties crosses the wagon road in Weber Canyon, at what is generally known as the Devil's Chair, and that the north east corner of Davis County is at the center of the Weber River, immediately opposite to said point."

At the June term of the county court for 1879, the county court remitted 25 per cent. of the taxes, on account of unusal frosts and the depredations of grasshoppers. So heavy were the losses from these pests, in North Morgan and East and West Porterville, that the people petitioned for the remission of all taxes on their land, but the 25 per cent. reduction was deemed sufficient under the circumstances.

John Croft presented his credentials at the September term of

the county court for 1879, and entered upon the duties of Selectman.

Charles Turner was appointed by the county court, Selectman, for the remainder of the term of John Hopkins, at the June term for 1880.

At a meeting of the county court, August 23rd, the same year, L. W. Porter presented his credentials as Selectman, and succeeded John H. Rich.

By act of the Territorial Legislature of 1880, county clerks were made elective biennially, at the general election. The same year Samuel Francis was elected to the office and continued in the exercise of its duties.

March 21st, 1881, Jesse Haven was appointed Selectman for the remainder of the term of John Croft, resigned. Also March 27th, 1882, John H. Rich was appointed Selectman for the remainder of the term of Charles Turner.

No election was held in 1882, on account of the passage of the Edmunds Law and the failure of the Utah Commission to make arrangements for the election required by that act.

This year, by resolution of the Legislative Assembly, a convention was to be held in Salt Lake City for the purpose of adopting a state constitution, with a view to the admission of Utah into the Union. Hon. S. Francis was elected by the people of Morgan County to represent them in the convention, and also to represent them in the convention of 1887 called for the same purpose.

At the general election of 1883, Joseph R. Porter was elected Probate Judge to succeed W. G. Smith, and Ole Gaarder and W. H. Toone, Selectmen, to succeed John H. Rich and S. W. Porter. The offices filled by the special election of 1883, were again filled by the regular biennial election of 1884.

Peter Anderson, who had been elected to the office of Selectman at the August election for 1884, having failed to qualify, the office was declared vacant by the county court at a meeting held October 17th, 1884, and he was appointed to fill the office until the next general election. July 20th, 1885, W. G. Smith was appointed to the office of Selectman for the remainder of the term of Peter Anderson.

At the September term of the county court, 1886, Hon. Samuel Francis presented his credentials for the office of Probate Judge and entered upon its duties. Charles A. Welch having been elected County Clerk at the same time assumed the duties of the office. At the same session Joseph R. Porter succeeded John H. Rich as Selectman.

The county has been represented in the Territorial Legislature as follows: Charles S. Peterson was the people's representative in the annual sessions of 1864-65, 1865-66; Philemon C. Merrill in the sessions of 1866-67, 1867-68, 1868-69 and 1869-70; Willard G. Smith in the sessions of 1870-71, 1871-72, 1872-73, 1873-74, 1874-75 and 1875-76, and biennial session of 1878.

Samuel Francis was elected in 1878 and served in the sessions of 1880, 1882 and 1884. James R. Stuart represented Morgan County in the House of Representatives in 1886, and the Hon. S. Francis the counties of Summit, Morgan, Wasatch and Uintah in the council.

As yet party politics have had but little influence in Morgan County. There has been a commendable practice in the people to retain faithful public servants that they might be benefited by their experience.

The people of Morgan County have easy access to a good market, and they have a good soil that is being made very productive. As increased opportunities develop energy and enterprise, this gem in the mountains will be one of the wealthy counties of Utah.

SUMMIT COUNTY.

CHAPTER I.

Its early Settlement and History.

When Great Salt Lake valley was first colonized, the country along the Weber River was noted for its cold winters and deep snows. In those early years Quincey Knowlton, a youth of pluck and energy, with one companion, had charge of a herd of cattle with camp near the site of the present town of Henneferville. The snow coming deep the cattle rapidly perished. As their own supply of food was diminishing, his companion started for Salt Lake City on the emigrant route over the "Big Mountain" and perished. Young Knowlton, after waiting as long as was prudent to hear from him, saw that he must reach the settlements in the valley or soon perish. He concluded to try the route down the Weber River. Out of the remnant of the dying cattle he gathered a few of the strongest. He packed one with his bedding and the little food that remained, and mounting another he drove the little herd ahead of him to break the trail. He continued to leave the exhausted and use those that survived until, with excessive labor and hardship, he got out of the mountains.

In this region also transpired many events that would make interesting history, especially near the close of 1857, when the Mormon Battalion occupied Echo Canyon to check the advance of Buchanan's army. When that army afterwards occupied Camp Floyd, a party of soldiers, among whom was a Dr. Forney, made a

disturbance in Salt Lake City. In an attempt to quell it by the city police some shots were exchanged, one of which wounded Dr. Forney. One of the police was Wm. Hennefer, afterwards one of the founders of Henneferville. When the U. S. Army evacuated Utah in 1861, a part of them, among whom was Dr. Forney, camped near an old mail station about one mile east of Castle Rock.

By a singular providence Wm. Hennefer, the ex-policeman, and his brother James camped near them. Some of the party recognizing Wm. Hennefer, under the direction of Dr. Forney he was tied up to a wheel of his own wagon and flogged until it was judged by Dr. Forney that further infliction of the lash would endanger his life, and then, stripped and bleeding, was driven from his own camp. James Hennefer, innocent of any possible offence, except that of being the brother of William, was knocked down, kicked into a stream of water near by, where an effort was made to drown him. His persecutors then threatened to shoot him and he was compelled to walk nine miles to a mail station. They were robbed of their property, but the oxen and wagon were afterwards recovered through the influence of an officer of Johnston's army who had once shared the kindly hospitality of the Hennefers.

A very large proportion of the arable lands of Summit County lay along the Weber River. Henneferville is close to the line between Summit and Morgan Counties. The former county extending up the Weber takes in Echo four miles above Henneferville. To this point the valley, from what is known as Weber Canyon, lies in general east and west, but from Echo to Kamas it lies nearly north and south. Three miles above Echo is Grass Valley Junction, where a narrow-guage road brings coal from the Grass Valley mines to the Park City road. The chances are that this place will yet develop into a thriving town.

Two miles above Grass Valley Junction is the incorporated city of Coalville, of which a special history has been written. Eight miles up the valley is Wanship. At this point the Park City railroad leaves the valley of Weber and turns up Silver creek fourteen miles to Park City. Up the Weber four miles above Wanship is Rockport. It is four miles farther to Peoa, and seven miles from Peoa to Kamas. This last settlement is in the valley of the Weber, but it lies about midway between that river and the Provo River, which limits Summit County on the south. In going up this valley, owing to constantly increasing altitude, the average temperature gradually lowers. The last day of March, 1888, when the items of this history were gathered up, there was a marked difference in the advance of spring between Coalville and Kamas. In the former the roads were dry and farmers were busy with the opening spring work. In the latter place the old snow still covered much of the ground, and the road alternated with snow and mud, with heavy snow banks along the fences.

The Weber is a very rapid stream and when the snows in the mountains melt rapidly in the warm spring sun it becomes a raging

uncontrollable torrent, often making it very expensive to the settlements to build and keep in repair the bridges that span it.

Stock raising has always been a leading business of the people on the Weber, and for many years when the frosts frequently ruined their grain crops it was the principal means of subsistence. The range was excellent in the summer, and in the winter the dry grasses were nutritious and abundant when not covered by the winter snows, and for such emergencies the rich alluvial bottoms along the river produced large quantities of native hay of fair quality.

In the early years grain raising was a precarious business on account of the lateness of the spring and the untimely frosts which often destroyed the crop, or damaged it so that it was of but little value. The climate has gradually modified, the winters are less severe, unseasonable frosts less frequent, and agriculture is producing encouraging results for the intelligent worker. The breadth and quality of hay lands have been much increased by the introduction of red top, timothy, and lucerne. As the soil is not only well adapted to the growth of hay, but as well for the production in immense quantities of potatoes, beets, carrots, etc., for the feeding of cattle, the day cannot be far distant when dairy farming will bring affluence and wealth to an industrious and enterprising people.

Park City has been a convenient market for much of the produce of the Upper Weber Valley, and it has given much employment in furnishing wood and mining timbers, more especially for the Ontario mine. The waters of the Weber and of the spring branches that flow into it are pure and wholesome, the climate salubrious and healthy, and while there is but little increase of settlers from the outside, the natural increase of the people will gradually develop the resources of the county.

HENNEFERVILLE.

This town is on the west side of the Weber River, about four and a half miles below the mouth of Echo Canyon. The old Mormon emigrant road, from the latter place to Salt Lake City, passed over the ground on which the town is now located.

In the summer of 1859, the brothers, William and James Hennefer, established a blacksmith shop near the place now occupied by the town of Henneferville to do work for the overland emigration. They claimed the land where the town now stands, and built the first houses of logs near the river. In the autumn of 1859, they moved their families on the ground. In the spring of 1860, they were followed by William Bachelor and a Mr. Appleby. This year the town plot and the lands of the settlers were surveyed by J. W. Fox. Wm. Hennefer first presided over the settlement, and was succeeded by Elder Charles Richens in 1865.

In 1866, the people, through the counsel of the leaders of the

Church, who then exercised a fatherly supervision over the settlements of their people, moved to Coalville, Summit County, for safety. They, however, remained there but a short time, when they returned and built their houses in fort form for protection. In this fort the first school-house was built, in which Mrs. Sarah Hennefer taught the first school.

In connection with other Mormon settlements on the Weber, the people of Hennefer ville did considerable labor on the Union Pacific Railroad. With some assistance from the county they have also expended much labor in keeping bridges across the Weber.

A post-office was first established in the place in 1867, with Wm. Hennefer for postmaster. There are about 1,500 acres of land around the settlement under water ditches and fit for cultivation.

There are now in the town one district school-house and one belonging to the New North-West Educational Association. The people, by donation, have built a very creditable house of brick for public worship.

The inhabitants of the town number 332, divided into 57 families. The people are very healthy. While there is not much to induce settlers from the outside, the natural increase is quite rapid and the families are large.

WANSHIP.

This town is located near the mouth of Silver Creek on the west side of the Weber River. It was named in honor of Wanship, an Indian chief. Steven Nixon first moved on the ground from Provo, the 9th of September, 1859. He was accompanied by his daughter, Margaret, and a young man by the name of Henry Roper. They built a log cabin and remained through most of the long and tedious winter without other company.

In January, 1860, the United States mail came through there for the first time on its way to Salt Lake City *via* Parley's Park. Mr. Nixon spent the winter of 1859-60 in cutting poles and timber for fencing and other improvements. In February, 1860, his son Thomas Nixon moved on the ground with his family, a wife and two children. One yoke of oxen was all the team the settlement had in the spring of 1860. With this they broke up six acres of land and raised a light crop. In the summer of 1560, the family of Father Nixon moved to the place.

In the autumn, Daniel H. Wells came on Silver Creek, with three or four men, and started work on the wagon road now running up this creek. He labored hard with this outfit three or four weeks. The road was not completed until near the end of the year 1861. Previous to this the mail coaches, which were run by Gilmer and Saulsbury had taken the place of the pony express and went into Parley's Park *via* Three Mile Canyon, at the mouth of which Rockport is located. The road up Silver Creek was an

easier grade and shortened the distance. In the autumn of 1860, the settlement was visited by Brigham Young and Heber C. Kimball. In the fall of 1861, about 300 Snake Indians camped near the settlement, for sometime, and heavily taxed the people for food, of which they had a very limited supply. In 1861, Aaron Daniels built a house and kept a mail station for Gilmer and Saulsbury, contractors. It is supposed the town was first accommodated with a post-office in 1864, with Stephen Nixon as postmaster. He was also the presiding elder of the place until the appointment of George G. Snyder as bishop in 1865. A school-house was built as early as 1867, in which Mr. M. D. Cook first officiated as teacher. In 1866, Henry S. Alexander and George G. Snyder opened a saloon which became an unpleasant institution in the little settlement. Snyder and Alexander built a grist¡mill about 1867.

A Co-operative Mercantile Institution was started in 1868, but has not been a success. It should be recorded that Mr. Nixon was the pioneer trader of the place, having commenced the sale of goods in a log cabin in 1864. The people of Rockport, and some scattering families consolidated here in the Indian troubles of 1866. A very creditable brick meeting-house 25 by 55 feet, is nearing completion. There is one district school and one New West Commission school in the settlement. There are also three stores, one grist mill and 180 inhabitants. There are 900 acres of land used for the various purposes of farming, which produced in 1887 8,000 bushels of grain, 900 tons of hay with a considerable quantity of potatoes, etc. E. R. Young, jun., was appointed bishop in the autumn of 1884, and is still the presiding genius of the place.

ROCKPORT.

In the summer of 1860, Henry Seamons, Edmund Hortin and his son John Hortin, crossed the plains from the Missouri River and arrived on the ground now occupied by the town of Rockport the 27th of August. Henry Reynolds had been on the ground several days before their arrival, and had commenced a log house. These men put up the first houses. They were followed the same season by H. H. Williamson, John Ames, John Smith and H. O. Young, with their families. The winter of 1860-61 was very severe and the settlers were poorly prepared for it. They had put up but little hay and had much difficulty to get their limited amount of stock through alive. Their co-operative Christmas dinner furnishes an excellent illustration of their condition. The men jointly purchased a piece of beef for which they agreed to pay in grain after the following harvest. The mortgaging of their anticipated crop for a bit of fresh beef for the Christmas dinner of the colony, indicates a severe pressure of poverty. No doubt keen appetites gave it an excellent relish.

At first Henry Reynolds presided over the interests of the

infant settlement. Then for some time it was under the jurisdiction of Abraham Marchant, bishop of Peoa. The lands of the settlers were surveyed by Jesse W. Fox in 1861. A very good school-house was built of hewn logs in 1864, and it still does duty as school and meeting house. The first three or four years the country was so dry that even the hay crop was light, and frosts, with short seasons, so stinted the wheat and potatoes that the first was scarcely fit for human food, and the latter was very small and inferior in quality. There has been a gradual developing of moisture in the soil until much of the land formerly plowed and irrigated has become too wet to cultivate, and now makes excellent meadow.

In the early times the furniture for family use was rough hewn from cottonwood and alder trees growing along the Weber. From these were improvised chairs, bedsteads and tables, and by a similar process, in some cabins puncheons took the place of dirt floors. The first lumber obtained was from Samuel Snyder's saw-mill in Parley's Park in 1864. For several years the settlers on the Weber were under the necessity of getting their flour from Great Salt Lake valley. To oblige these struggling settlers the mills would exchange them good flour for their inferior wheat at a reasonable discount. These trips to obtain flour were often a source of much hardship. Late in the autumn, after the season's harvest was threshed, it was often necessary to take a load to mill that there might be bread in the house through the long severe winter. Frequently in returning the men were caught in the early snows of winter, when it was often a severe labor of two weeks to travel the thirty-six miles between points. There were times when they were obliged to leave sleds and loading until more favorable circumstances. These were times of much suffering for the men who were out, and of anxiety for their families at home. The first grist-mill which helped the settlers out of this dilemma was built by Mr. Samuel P. Hoyt at Hoytsville, on the Weber between Coalville and Wanship. This settlement was first called "Three Mile" from a canyon near it, supposed to be about that distance through it, near which the town is located. At first the old emigration road ran up this canyon into Parley's Park. There was afterwards a better route up Silver Creek.

For several years the place was called Enoch. On account of Indian difficulties in 1856, the settlers were advised to consolidate with others at Wanship. They obtained permission to retain Enoch on the condition that they would build a fort for their protection. The walls of this are substantially built of rock two feet thick and eight feet high. It still stands, a monument of the labors and energies of the people, and from the circumstances of building that rock fort, the place has since been called Rockport.

There are now twenty-one families and 150 inhabitants. There are no organized religionists but Mormons, and they have but one place of worship. There are 600 acres of land used for farming purposes. The first post-office was established in 1870, and the

first post master was Henry Seamons, and he has since held the office continuously. When the Summit Stake was organized in 1877, John Malin was appointed bishop.

PEOA.

It is said that W. W. Phelps, in company with others, came on the ground several years before the place was permanently settled, drove his stakes, and laid claim to some land. He called the place Peoa, the Indian word for marry. This name was retained by the permanent settlers. In the spring of 1859, about the 10th of May, H. J. Barnhum, John Barnhum, Benjamin Miles, Henry Boyce, Orrin S. Lee, Jacob S. Truman, Austin Green, Daniel Rideout, W. Boyce, John C. Neal, Wm. Millinner, John Newman and Abraham Marchant came on the ground with some families. The most of these settlers put up houses of logs the same season. A schoolhouse was built the following year, but previous to this, these pioneers manifested their interest in the education of their children by starting a school before the house was built. The pioneer teachers were Maria Barnhum and Edmund Walker.

During the Indian difficulties of 1866, the people here and at Kamas consolidated about one mile above Peoa and built houses in fort form, also good corrals, and herded their cattle during the day and guarded them nights, for one year, when they returned to their former residences.

The first mail route ran through the place in 1870, with Abraham Marchant as postmaster. He was also the first ecclesiastical ruler and bishop of the place. He held this office until his death on the 6th of October, 1881. The building of the Union Pacific Railroad furnished much labor for all these settlements along the Weber, and the people did much of the grading and furnished most of the ties for the Park City Railroad. In the township of Peoa there are about 3,000 acres of land under fence, for which there is abundance of water. In the season of 1887, the township produced over 24,000 bushels of small grain, 4,000 bushels of potatoes and 1,600 tons of hay. It contains 450 people.

KAMAS.

As this settlement is scattered over considerable ground, for the purpose of this history we will speak of the valley of Kamas, which extends from the Weber where it comes out of the mountains on the east of the valley, ten miles south to the Provo River, which is the southern limit of Summit County. This Kamas valley, may however, be considered the continuation of the valley of the Weber River. It is about five miles in width east and west. It nestles like a gem in the bosom of mountains that are romantically grand and beautiful. It is 1,600 feet higher than the city of Provo. Thomas Rhodes, the hunter was the pioneer of the valley. He

reported to Brigham Young that he had killed bears there and wished to settle in it. He was given the privilege of doing so on condition of getting others to go with him. About 25 men went with him, among whom were Wm. O. Anderson, George Smith, Theodore Smith, Robert and Sandy Watson, Alfred Fullmer, Peter McCue, George Brown, Horace Lamb, Charles Lambert, Wm. McClellan, George Brabbet and Horace Drake. They built a stockade near a spring one mile north of the town. This was accomplished in the spring of 1857. After the fort was built, on account of dissatisfaction among the Indians, the men returned to Salt Lake City. John Lambert, Samuel Turnbow, James Davis, Samuel Williams, and William and Charles Russell and others went into the valley in 1861, and found Mr. Rhodes with his family already there.

For four years but little grain was produced for food and that was of poor quality. In the winter of 1861-62, the only machinery for grinding this poor wheat was an old coffee mill. This, though kept running day and night could not supply the needs of the people, and some of the wheat had to be boiled to make it available for food. There was little to eat except the wheat, but doubtless the cold weather, good health and short diet gave a relish to this poor food. The first school-house was built on the north side of Bean Creek as early as 1863, in which Mrs. Betsy Ann Deluche taught the first school. Wm. Russell first directed the affairs of the valley as ecclesiastical president. As stated in the history of Peoa, Kamas joined that settlement in forting up in the spring of 1866. They returned to Kamas in the autumn and built a fort of hewn logs 20 rods square and 16 feet high. The old school-house was moved into the center of the fort to answer the double purpose of school and meeting house. The yards for animals were as usual in such cases arranged around the fort outside. The first postmaster of Kamas was George B. Leonard.

Twice a city plat was surveyed and the location changed. The final survey was made in February, 1871, by A. F. Doremus, under the direction of Bishop S. F. Atwood, whose ward at that time included Kamas, Peoa, Rockport, Wanship and Parley's Park. A good frame school-house 24 by 40 feet, was erected in 1874. When the Summit Stake of Zion was organized, S. F. Atwood was installed local bishop of Kamas. The good morals of the people are evidenced by the fact, that although there have been efforts made to establish the sale of spiritous liquors, those efforts have not been sustained by the people sufficiently to be a success.

The character of the country insures general good health to the people and the increase of population is rapid. The Co-operative Mercantile Institution takes the lead in business. There are immense pine forests in the surrounding mountains, and the making of lumber is a leading industry. It mostly finds a market in Park City. As with other settlements on the upper Weber, stock-raising was at first the principal source of profit to the people, but owing

to the favorable change in the seasons, farming is assuming considerable proportions. Some fruit has been grown and there is a prospect of partial success in this direction. The people of Kamas valley number about 1,000.

The people of Summit County have had a large experience in the construction of railroads that have proved unsuccessful. Some of the leading Mormons, who took heavy contracts for grading on the Union Pacific Railroad, were under the necessity of taking railroad iron in part payment. This was used in the construction of the Utah Central road. At first it was believed that, when it was completed, there would be a surplus of iron sufficient for five miles of road to connect Coalville with the Union Pacific at Echo. On this supposition the principal owners of the Utah Central agreed to iron and stock a road between these points if the people of Summit County would grade and tie it.

With these considerations a company was organized in 1869, under the title of the Coalville and Echo Railroad Company. The line was immediately surveyed by Joseph A. West of Ogden, the work of grading was commenced, and contracts made for furnishing the ties. The road was graded and the ties got out, but when the Utah Central road was completed there was no iron left and the enterprise was a failure, with great loss to the people.

For about one year after the completion of the Union Pacific Railway, its supplies of coal were hauled with teams from the Coalville mines. Also, about this time, one or two silver mines had been discovered and were being worked on a limited scale near the present location of Park City. With these conditions and prospects, the enterprise of constructing a railroad between the two points gave excellent promise of financial success. In 1872, Joseph A. Young and associates organized a company for the construction of a narrow-gauge road, to be called The Summit County Railroad. Within a year the road was completed from Echo to the coal mines in Spring Hollow, two miles northeast of Coalville, and the shipping of coal to Echo commenced. This second company arranged with the first one to use their grade and ties, and give the owners stock in the Summit County road in payment. It was expected that this road would be a feeder to the Union Pacific, and that the Union Pacific Company would so consider it, but when they opened their coal mines on their line east of Echo, they discriminated so heavily against the branch road in favor of their own coal, that they completely throttled and ruined it. It seems needless to add that the people of Summit County lost heavily. The bonds and stock in the road, belonging to Joseph A. Young fell into the hands of his father, Brigham Young, and these constituted a controlling interest. The Union Pacific Company offered to purchase the interest of Brigham Young and the coal mines in Grass Creek Canyon. Subsequently the proposal was accepted and the Union Pacific Company tore up the track and paid the people about thirty per cent. of their investment.

In the winter of 1881-82, a company was organized for building a narrow-guage road from the Weber coal mines *via* Park City to Salt Lake City, to be called the Utah Eastern. The stock was largely subscribed by citizens of Summit County and Salt Lake City. The following spring contracts for furnishing ties and for grading were let, and the work of construction commenced. Near the close of the following year the road was completed from Coalville to Park City, and it commenced to supply the latter place with coal. About that time the Union Pacific commenced to build a branch line of wide guage road from Echo to Park City. Both roads were completed to the latter place. The Utah Eastern struggled on for a year or two, but the Union Pacific Company bought up the bonds and a controlling interest in the stock and closed it out. As usual the interests of the people who did the grading and the furnishing of the ties were disregarded.

INDIAN DIFFICULTIES.

The pioneers of Summit County were not without their share of Indian difficulties. Situated on hunting grounds of warlike tribes, they often felt to share their scanty store of provisions with them for the sake of peace and amity. As early as the summer of 1865 these marauding bands began to kill and drive off cattle. Commencing their thieving again as the spring of 1866 opened, the leaders of the Saints, who exercised an energetic, fatherly care over the infant colonies of their people, issued a written circular to the people of Summit and Wasatch Counties, dated May 2nd, 1866, giving them wise counsel that if followed would insure the safety of their lives and property.

The document is an excellent exposition of the wise defensive policy of Brigham Young. It is evident that if its details were diligently carried out it would efficiently protect the lives and property of settlers among Indian bands from any great sacrifices. The following excerpt sums up the legitimate results of the policy if strictly adhered to. "Adopt such measures from this time forward that not another drop of your blood, or the blood of any belonging to you, shall be shed by the Indians, and keep your stock so securely that not another horse, mule, ox, cow, sheep or even calf shall fall into their hands, and the war will soon be stopped. We wish to impress this upon your minds: Put yourselves and your animals in such a condition that the Indians will be deprived of all opportunity of taking life and stealing stock, and you may rest assured that when they find you have vigorously entered upon this labor, and that they can gain no further advantage over you, they will soon cease their hostilities."

Experience having taught the people that the counsels of their leaders were the embodiment of wisdom, soon decided to act upon them. At or near the present location of the towns and villages

along the Weber, the people consolidated, organized into military companies and adopted strong defensive measures. Great changes were made in a comparatively short time. As ecclesiastical was the motive power in their sacrifices and excessive labors, the bishops and presiding elders of the various settlements were important factors in making this early history.

In August, 1866, Wash-a-kee, the great Shoshone chief, appeared on the Weber with his band. He had always been friendly. He told the people that if any of the Utes intruded on them he would compel them to go back to their own country. This threat appeared to make the Utes more cautious for a season.

As the spring of 1867 opened raids were made on the stock of some of the settlements, and it became evident that the Indians were led by renegade white men. Captain Alma Eldredge of the Coalville cavalry visited them with an escort to feel of their temper in the interests of peace, but they were stubborn and hostile. Soon after this visit an attack was made on a saw-mill on Chalk Creek, fifteen miles from Coalville, in which two Indians were killed and two citizens slightly wounded. Ike Potter, a notorious renegade white man, was the principal leader of these Indians. His father lived in a dug-out about three miles below Coalville on the Weber. A letter from Ike to his father was intercepted by John Y. Green, a United States mail carrier. It was dated the 17th of July, and stated that Ike was camped on Bear River with a large party of Indians, among whom was Black Hawk, and that they were coming into the settlements in a few days. This report, with other incidents, made the people along the Weber doubly diligent.

About 4 o'clock p. m., on the 28th of July, news came into Coalville that Ike Potter, with fifteen white men and Indians, was camped at his father's below the town. A warrant for the arrest of himself and party was in the hands of J. C. Roundy, the county sheriff. His deputy, Mr. Hawkins, called on Captain A. Eldredge to assist him with a detachment of his company. In a very few minutes thirteen men were on the march with the deputy sheriff. The little force was so posted that the enemy were deceived as to their numbers, and the arrest was affected without bloodshed. About 9 o'clock in the morning of July 29th, some thirty warriors came into the town of Coalville and demanded the release of the prisoners. Soon comprehending that the citizens were well prepared for defence, they became more moderate and reasonable in their demand, and finally promised to cease their depredations and be the friends of the whites. The Indians were released and the white men, seven in number, were retained for trial. In an attempt to escape, Potter and one of his companions were killed. The remaining five white men were released on *habeas corpus* by Judge Titus of the United States District Court.

These events practically ended the Indian difficulties on the Weber, and the people began to resume the ordinary routine of life.

There has been a general movement in Summit as well as Mor-

gan County to lease the railroad lands within its limits for grazing purposes, that the cattle interests of the citizens might be protected. For several years previous to this writing, sheep owners from various parts of the county have been herding their flocks in spring and summer in close proximity to the settlements on the Weber, and destroying the early grass so essential to the interests of the citizens. They have usually arrived too early in the spring to go back to the mountains at once, and when they did go a little later, have left nothing but the bare ground for the cattle and horses of the farmers. So great a drawback has this been that necessity has compelled the adoption of any legitimate means of defence.

The citizens of Henneferville, on account of moving earlier in the matter, were fortunate in purchasing eighteen sections of lands belonging to the Union Pacific Railroad Company. The rest of the county was not so fortunate, as the company declined to sell, but were prepared to lease, and if the people would take all kinds of land they proposed to rent for $15 per section annually. Under these conditions the citizens of the county, living between Kamas and Henneferville, have rented 154 sections of railroad lands for the purpose of protecting their leading business of stock-raising.

CHAPTER II.

Organization, Civil and Political History of Summit County.

The first legal recognition we find of Summit County is in an act of the Utah Legislature approved January 13th, 1854. The following definition of its boundaries is given in Section 3. "That all that section of country bounded north by Oregon, east by the west line of Green River County, south by a parallel forming the southern boundary of Great Salt Lake County, and west by a parallel line forming the eastern boundary of Weber County is, and the same shall hereafter be called, Summit County, and is attached to Great Salt Lake County for election, revenue and judicial purposes."

It remained in this dependent position until the spring of 1861, when it was partly organized by Wm. P. Vance, who had been elected Probate Judge as provided by an act of the Legislature of the Territory of Utah approved September 9th, 1850. On the 4th of March, 1861, at the settlement of Chalk Creek, he proceeded to organize the county by the appointment of A. B. Williams, Jacob M. Turner and Wm. Hennefer, Selectmen; Charles E. Griffin, County Clerk, *pro. tem.* Wm. H. Kimball was the first Sheriff of the county.

In 1862 Thomas Rhodes succeeded Wm. P. Vance as Probate Judge, and A. B. Williams and H. B. McBride were Selectmen, and Wm. H. Smith became County Clerk.

March 2nd, 1863, Joseph Stallings became Selectman. March 9th, 1863, Ira Eldredge assumed the duties of Probate Judge, with A. B. Williams, H. B. Wilde and Joseph Stallings, Selectmen.

September 14th, 1863, Elias Asper qualified as Selectman and Thomas Gibbons December 7th of the same year.

June 6th, 1864, the county court was organized with Ira Eldredge, Judge; A. B. Williams, Elias Asper and Thomas Gibbons, Selectmen; Wm. H. Smith, County Clerk.

September 12th, 1864, the county court stood as follows: Ira Eldredge, Probate Judge; Elias Asper, George G. Snyder and Jacob Hoffman, Selectmen. December 12th, 1864, Clarence Jackson assumed the duties of Connty Clerk.

June 24th, 1865, the county court stood as follows: George G. Snyder, Judge of Probate; Elias Asper, Jacob Hoffman and Orrin S. Lee, Selectmen.

By an act of the Legislature of the Territory of Utah, approved January 10th, 1866, the boundaries of the county were defined and the county seat located as follows: "All that portion of the territory bounded south by Wasatch County, west by Great Salt Lake County, north by the summit of the range of mountains forming the upper canyon of East Canyon Creek, thence northerly along the summit of the range of mountains between said creek and Weber River, thence across said river to and along the summit of the high land between Plumbar or Lost and Echo Canyon Creeks, thence to, and along the summit next north of Yellow Creek to Bear River, thence easterly across said river to the summit of the divide between Bear River and the tributaries of Green river, and east by the summit of said range is hereby made and named Summit County, with county seat at Wanship."

Thus the county seat, the location of which appears for several years to have been at the option of the county court, was located by statute. It remained at Wanship until the above act was amended February 16th, 1872, by changing the county seat to Coalville.

March 5th, 1866, Reddin A. Allred assumed the duties of County Clerk. September 3rd, 1866, Martin H. Peck assumed the duties of Selectman and Ross R. Rogers September 2nd, 1867. At that time the county court stood as follows: George G. Snyder, Probate Judge; Orrin S. Lee, Elias Asper and Ross R. Rogers, Selectmen.

March 2, 1868, Thomas Bullock succeeded Reddin A. Allred, as County Clerk. April 27th, 1868, Arza E. Hinckley succeeded George G. Snyder as Probate Judge. There were no changes in the personel of the county court until September 4th, 1871, when Ward E. Pack succeeded Orrin S. Lee as Selectman when the

county court stood as follows: Arza E. Hinckley, Probate Judge; Ross R. Rogers and Ward E. Pack and Elias Asper, Selectmen.

Charles Richens, September 2nd, 1872, H. W. Brizee, September 1, 1873, assumed the duties of Selectmen. June 1, 1874, Elias Asper succeeded A. E. Hinckley in the office of Probate Judge.

October 28th, 1872, Robert Salmon succeeded Thomas Bullock as County Clerk. September 7th, 1874, James Woolstenhulm succeeded Ward E. Pack as Selectman when the county court stood as follows; Elias Asper, Judge of Probate and Charles Richens, H. W. Brizee, James Woolstenhulm, Selectmen.

September 4th, 1876, Jared C. Roundy succeeded Henry W. Brizee as Selectman.

September 3rd, 1877, George G. Snyder succeeded James Woolstenhulm in the county office of Selectman, when the county court stood as follows: Elias Asper, Judge of Probate; Charles Richens, Jared C. Roundy and G. G. Snyder, Selectmen. September 2nd, 1878, John Boyden succeeded Charles Richens as Selectman.

September 1st, 1879, W. W. Cluff, and September 6th, 1880, Samuel P. Hoyt assumed the duties of Selectmen. Also at the last date Ward E. Pack succeeded Elias Asper as Probate Judge, when the county court was organized as follows: Ward E. Pack, Probate Judge; W. W. Cluff, Samuel P. Hoyt and Jared C. Roundy, Selectmen.

September 6th, 1881, Charles Richens succeeded W. W. Cluff in the office of Selectman. April 24th, 1882, Ward E. Pack, Jr., succeeded Charles Richens as Selectman. June 5th of the same year John Pack succeeded Ward E. Pack, Jr., as Selectman.

October 22nd, 1883, Alma Eldredge succeeded Ward E. Pack as Probate Judge; Edwin Kimball assumed the duties of Selectman, and Thomas Alston succeeded Robert Salmon as County Clerk. The county court stood as follows: Alma Eldredge, Judge of Probate; John Pack, Edwin Kimball, James C. Roundy, Selectmen.

September 8th, 1885, F. W. Hoyt succeeded John Pack as Selectman, and December 5th, 1887, the county court was organized as follows: Alma Eldredge, Judge of Probate; Edwin Kimball, F. W. Hoyt and George Moore, Selectmen.

POLITICAL HISTORY OF SUMMIT COUNTY.

For some time after the founding of Park City the inhabitants sent their delegates to the county convention for the nomination of candidates for the annual August election. Arrangements were made to avoid an opposition ticket.

About 1880, the Liberals separated from the People's Party, held their own conventions and voted their own ticket. They had two conventions in Coalville, the last, July 10, 1884, since which they have been held in Park City. In 1881, some prominent mem-

bers of the People's Party conferred with leading men of the Liberal Party and proposed to them, in view of Park City being an important precinct in the county and composed almost exclusively of Liberal voters, that they name some suitable person of their party to be nominated in the people's convention for Selectman to represent that part of the county.

At that time the Liberals did not exceed one-third of the total vote. The first year this proposition was made, owing to circumstances not connected with any political bias, it failed. It was considered by those who were approached on the subject, a very fair proposition from the majority party. The following year the election lapsed. The same proposition was again made in 1883 by the People's Party, which resulted in the nomination of Mr. Edwin Kimball. He proved an excellent choice, for he is a just and liberal man. While Mr. Kimball was elected by a full vote of the People's Party, he was somewhat traduced by some of the more narrow-minded of the Liberals.

In 1886, the People's Party carried the election by 200 majority when Edwin Kimball was re-elected for his second term. He is still proving himself an honorable public servant.

In 1885, the Liberal Party carried the election in the county by a small majority, which resulted in sending D. C. McLaughlin to the Legislature and in the election of H. F. Hoyt, Selectman from Park City. This equally divided the county court between the two political parties; the Judge and one Selectman of the People's Party, and two Selectmen of the Liberals. This make-up of the county court proved very satisfactory, for business was done in a very harmonious manner, without any development of party discord or animosities.

In the election of 1887 the Liberal Party put in the third Selectman, sent their Representative to the Territorial Legislature, in fact, elected their full ticket by about 150 majority.

The following is a list of the county's Representatives to the Territorial Legislature:

Wm. P. Nonce, 1861-62; Ira Eldredge, 1862-63; H. W. Brizee, 1864-65; W. W. Cluff from 1865-66 to 1869-70, inclusive; Orrin O. Lee, 1870-71; W. W. Cluff, 1871-72; S. F. Atwood, 1872-73; Ward E. Pack, 1873-74 and 1876; Samuel F. Atwood, 1878; Ward E. Pack, 1880; Samuel F. Atwood, 1882; John Boyden, 1884; D. C. McLaughlin, 1886 and 1888. W. W. Cluff represented Tooele, Salt Lake and Summit Counties in 1872-73, and Summit, Morgan, Wasatch and Uintah in 1873-74, as Councilor.

COALVILLE.

Coalville, the county seat of Summit County, is in the valley of the Weber River, five miles above that noted place in the history of Utah, Echo Canyon. In altitude it is about 6,000 feet and it is

about 1,200 feet higher than Salt Lake City. It is located some three-fourths of a mile east of the Weber on a low bench formed by alluvial deposits from Chalk Creek Canyon. The Weber River sweeps around to the foot-hills on the west side of the valley leaving a rich alluvial bottom for agricultural purposes. This gradually rises into the low bench on which the town is situated.

The banks of the river are heavily fringed with cottonwoods and willows which, with the adjoining fields, give pleasing variety to a landscape that would otherwise be monotonous. The mountains on either side of the river are rugged and broken. More majestic than pleasing, they afford in spots a scrubby growth of cedar, supplemented with white pine and balsam on the higher peaks in the distance. The mountains and foothills afford considerable facilities for stock-raising, which are utilized to their utmost capacity. The base line of the town survey is in keeping with the lay of the valley and intersects the meridian of the place at an angle of 23° 30′.

The main street with its shade trees, neat public buildings and private residences is a pleasant avenue through the town. At the north end it crosses a substantial bridge over Chalk Creek from which it extends about a mile south in a direct line and then bends to the right. The town extends on the east a few blocks up Chalk Creek Canyon, and this makes its greatest width east and west. Chalk Creek is a rapid mountain stream with an average width of about forty feet and a depth of twelve inches. It runs along the north side of the town into the river.

Trifling circumstances often produce important results. This was exemplified in the settlement of Coalville. The idea of settling on the Weber originated in the mind of Wm. H. Smith, one of the first pioneers, in the circumstance of seeing some matured wheat, while traveling the road between that stream and Ft. Bridger, grown from seed which had been dropped by accident. The circumstance suggested to him that if wheat would mature on the spot where that was found it would mature on the Weber. Mr. Smith found two other men, Alanson Norton and Andrew Williams who also desired the advantages of a new location.

Mr. Williams had spent a winter at the mouth of Echo Canyon, and was well acquainted with the character of the country on and around the Weber. He also had faith that grain would grow in it. He and Mr. Smith left their homes in the Sugar House ward, in Great Salt Lake Valley, on the 22nd of April, 1859. There they were in the midst of budding, blooming spring. But they were aware as they crossed the mountains in their contemplated trip to the valley of the Weber, they must encounter snow which it would be practically impossible for animals to travel through. For this reason they packed their blankets and sufficient food for a hurried trip, on their backs. In Parley's Park they found the snow about three feet deep, with a crust on the surface which broke through and greatly increased the difficulty of traveling.

They arrived on the ground where Coalville now stands, on the 26th of April. Their nearest neighbors were at Samuel Snyder's mill in Parley's Park, twenty-five miles to the south-west, and some pioneer settlers about the same distance below them on the Weber. There was also a mail station at the mouth of Echo Canyon. In Weber Valley they found the ground bare, and hardy vegetation putting on the green verdure of spring. They remained about one day on the ground selected for a location, and returned home down the Weber. In a few days they returned with the addition to their numbers of three more efficient men, Henry B. Wilde, Thomas G. Franklin and Joseph Stallings. The new colony cultivated a field of four or five acres, the same ground being now occupied by a part of the town of Coalville, including the Stake house. Although the sowing and planting were not completed until the 8th of June, a fair crop of wheat and vegetables was raised.

Almost simultaneous with the arrival of the first settlers the coal mines began to be developed. About a year previous to their arrival Mr. Thomas Rhodes while hunting, found on Chalk Creek, about five miles from the Weber, the cropping out of a coal measure, dug a specimen with his butcher knife, took it into Salt Lake City and reported the circumstance. This appears to have been the first coal discovered in northern Utah, which resulted in practical good to the country. It led to the development of coal mines, the working of which subsequently built up the town of Coalville. Rhodes' discovery was followed up by Joel Lewis who joined the new settlement on the Weber at an early day. He dug out a little of the coal and brought it to the camp.

Joel Lewis and Henry B. Wilde were the first to discover coal on the Weber. Andrew Johnson, a miner, was associated with them, and did the first labor in opening the mine on ground now near the south end of the town of Coalville. This was in 1861 or '62. But the Rhodes' mine was the first in order of development, as well as discovery, for John Spriggs, who arrived in the settlement in May or June, 1859, opened the mine and worked it to some extent, but it was abandoned on account of the coal being of poor quality.

In 1863, Andrew Johnson opened a coal bed about one and a quarter miles north-east of Chalk Creek, now Coalville. He afterwards sold one half interest in the mine to J. Allen, and finally Mr. Johnson sold out his interest to Howard Livingston of Salt Lake City. Andrew Johnson also performed the first labor in opening the coal bed in Spring Hollow, and sold out to Wm. H. Smith.

In 1861 or '62, Daniel H. Wells, Bryant Stringham and Stephen Taylor first opened the mines in Grass Creek Canyon, about five miles north-east of the settlement on Chalk Creek. These mines are now worked and are known as the "Old Church mines."

In the year 1865 or '66, John Spriggs opened the coal measure underlying the town of Coalville, a little to the north-east of the opening made by Wilde, Lewis and Johnson. These are now

known as the Spriggs' mine. It is now owned by the heirs of Bateman and Spriggs.

The coal from this mine is the best in the county for domestic purposes, but has been abandoned on account of financial difficulties. The development of the coal beds under and around Coalville, has been much obstructed by the Union Pacific Railroad refusing to convey the coal to market on reasonable terms. At this writing the prospect is improving for the development of this extensive coal field.

The only organization that has so far been able to combat somewhat successfully with the difficulties of the situation, is the Home Coal Company, formed by grouping together the mines of Spring Hollow owned by different individuals. It is made up of citizens of Utah, with R. C. Chambers, President, and F. A. Mitchell, Secretary. It supplies the Ontario mine and Park City with coal, and has been shipping some to Salt Lake City. The working of this mine has been a very important factor in building up the town of Coalville.

Since the first settlement of this place unseasonable frosts have gradually become less frequent and severe, and agriculture, in connection with stock-raising, has assumed considerable importance.

From the first organization of Summit County, in 1862, with the exception of a short period, Chalk Creek and after the change of name, Coalville, has been the county seat, thus enhancing its local importance. Like most early colonies in Utah, the spiritual and temporal affairs of this settlement for several years were under the fatherly direction of an elder of the Mormon Church. In this important capacity acted Henry B. Wilde, first as president of the branch and afterwards, when a ward was organized in 1861, as bishop by appointment. He was elected a member of the fifth city council of Coalville, on the 15th of February, 1875, and died on the 23rd of the same month.

The following excerpt, from a notice of his death in the *Deseret News*, is a testimony of the character of the man, worthy of being placed on record. "He was a man of unblemished character and unsullied reputation and possessed, to an eminent degree, the qualities of 'God's noblest work,' an honest man. As a member of the Church he was earnest and sincere, full of integrity, and a firm believer in the religion he had espoused. He was the first bishop appointed over the Coalville ward, and during the fourteen years of his incumbency of the office he won the good-will and respect of all with whom the duties of his office brought him in connection."

The subject of education early received the attention its importance demanded. In the winter of 1860-61, before the settlers could have got their families fairly sheltered from the elements, a house was erected of logs, to answer the double purpose of a school-house and a place of worship. In this Mr. Wm. H. Smith taught the first school, without other compensation than the satis-

faction of doing good. The log house was supplemented in the year 1865 by a commodious stone building, at an expense of several thousand dollars. A brick school-house is being built in the north-east part of the city. One wing is now completed and is occupied by a district school. Also the New West School Commission sustains a free school in the town.

At some period of their early history most of the colonies of Utah suffered from Indian depredations. The settlements on the Weber River were not among the exceptions. In the summer of 1865 much stock was stolen by the Indians. Renewing their raids in the spring of 1866, the First Presidency of the Mormon Church, then the leading power in the colonization of the country, issued a letter of instructions, dated May 2nd, advising the scattered settlers to move together on the most desirable locations, that they might the more easily defend themselves and their property. The ground on which the settlement of Chalk Creek was located was selected for one of these locations. A town was laid out, and through the force of circumstances, was for a short time rapidly built up. On the 7th of May, 1866, by common consent, the name of the place was changed from Chalk Creek to Coalville.

After the concentration of the people in the spring of 1866, some seven by ten rods of ground were nearly enclosed by a stone wall for protection, at considerable labor and expense. In the enclosure were included the post-office and tithing house.*

In the summer of 1867, some forty Indian warriors made a descent from the foot-hills upon the town of Coalville. There had been no intimation of their presence in the vicinity, consequently it was a complete surprise. But three men, Bishop Cluff, John Boyden and another neighbor, were in the settlement. The women and children were much frightened and the men comprehended that it was a critical moment. Bishop Cluff came from his house out to the street to talk, when an Indian pulled his hat off, raised it on a pole in the middle of the street and a war-dance was had around it. A few valuable articles that were lying around were stolen, but by taking matters coolly the Indians were finally bought off with eight sacks of flour and several beeves.

In 1868, Mr. Alma Eldredge employed the brothers Thomas and Samuel Brough to come to Coalville and make brick. As they were not willing to run the risk, the brick being of poor quality on account of poor material, Mr. Eldredge contracted to pay them wages if the brick were a failure, and $12 per thousand if they proved of good quality.

The enterprise was successful, and out of the brick Mr. Eldredge erected the first brick house in Coalville, on lot No. 1, block 109. Since then bricks have been extensively used in building up the town. Among the private residences are several that at once attract attention to their fine proportions and to their beauty of design and finish. They are a credit to the liberality of their

owners, and to the genius of the self-taught town architect, Mr. Thos. L. Allen.

The small-pox broke out in Coalville in 1869. There were several cases, three of which proved fatal. It was its first appearance in the territory of Utah, and doubtless it was introduced by the Union Pacific Railroad which ran through Echo near the close of the year 1868.

It appeared again in Coalville in the autumn of 1876. There were four cases, two of which proved fatal.

In 1873-74 the county built a court-house and jail on an eminence a little north of Chalk Creek. It is now a prominent feature in the landscape immediately north of the town.

Chalk Creek would furnish a large amount of water power, and on account of the low price of coal, steam might be made easily available for manufacturing purposes, but as yet little has been done in that direction.

On the 5th of December 1868, the city council granted the right to R. H. Porter and Horton Jacobs, to use the waters of Chalk Creek, for the purpose of running a grist-mill. This was built and is now the only mill within the limits of the corporation.

In the latter part of 1886, Thos. J. Welch put up a water power on the north bank of Chalk Creek which runs a planer, and it also has a circular saw attachment. Grindstones are being manufactured from rock, which is abundant in the foot-hills near the town. The home market is supplied and some are shipped to Salt Lake Valley. Also considerable quantities of the same rock cut to order, are furnished for building purposes in Coalville, Salt Lake City, Ogden and Evanston.

Among the early dealers in merchandise were Hawkins & Young, J. P. Harlan & Co. and G. H. Knowlton. When the Coalville Co-operative Mercantile Association commenced business it bought out the last two and occupied the premises which had been used by Harlan & Co.

The foundation of this important institution was laid on the 18th of November 1868, by the association of sixteen persons who subscribed stock and commenced business with John Boyden as manager. In May, 1869, a better organization was effected by the election of a board of directors. W. W. Cluff has filled the office of president of the institution continuously since its organization in 1869. Alma Eldredge has filled the office of vice-president since the institution was incorporated May 17, 1882. John Boyden continued business manager until the spring of 1879. Since then the office has been filled successively as follows: by Mr. Eldredge for four years, Mr. Cluff for three years, then again by Mr. Eldredge, who is the present incumbent. Able management has made the enterprise successful. The institution is doing a large business, and its past and present promises a successful future.

In addition to this leading house, Joseph S. Salmon & Co. and Smith & Wilde are doing considerable business as dealers in

general merchandise. The latter were heavy losers by fire in January, 1888, but are now, with an energy which usually insures success, putting up a brick store 68 by 28 feet. John Boyden & Son supply the wants of the people as druggists.

The following statements of Coalville exports and imports is furnished by the agent of the Union Pacific Railroad for the year 1887:

Coal	36,000 tons.
Wool	14,000 lbs.
Grain and vegetables	100 tons.
Amount of freight on exports	$60,000
" " " " imports	$12,000

At this writing, April, 1888, the people within the limits of the corporation number 1,200.

The citizens of the Coalville have been to much trouble and expense in obtaining titles to their lands within the corporate limits. The difficulties have occurred with the claimants of coal mines and the Union Pacific railroad. The troubles have caused an expense of some five dollars per acre.

The coal mines in and around the town have been worked more or less for twenty-six years with only six fatal accidents, none of which, however, have been the results of bad air.

In and around Coalville are every indication of wealth. The homes of the people have a bright, cheerful appearance indicative of comfort and thrift.

The presumption is reasonable that in the near future, the development of the extensive coal measures under and around Coalville, will build up a city noted for wealth, beauty and comfort.

CHAPTER III.

Incorporation and Government of Coalville.

The city was incorporated by an act of the Territorial Legislature approved January 16th, 1867. The following are some of the leading features of the act of incorporation.

"SEC. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That all that district of country embraced in the following boundaries, in Summit County, to wit: Commencing at the Wasatch coal bed, thence running east two miles, thence north two miles, thence west four miles, thence south five miles, thence east four miles, thence north three miles, till it intersects the line running east from the place of beginning, shall

be known and designated under the name and style of Coalville City; and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have and use a common seal, which they may change and alter at pleasure.

Section 3, defines what shall constitute the city council. "There shall be a city council to consist of a Mayor and five Councilors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold their offices for two years and until their successors shall be elected and qualified." * * * * * * *

Section 8, provides for the appointment and election of other city officers. "The city council shall have power to appoint a Recorder, Treasurer, Assessor and Collector, Marshal and Supervisor of Streets. They shall also have the power to appoint all such other officers, by ordinance, as may be necessary, define the duties of all city officers and remove them from office at pleasure."

Section 5, provides for the election of the first city council: "One Mayor and five Councilors shall be elected biennially, and the first election under this act shall be at such time and place, as the Probate Judge of Summit County shall direct: *Provided*, said election shall be on or before the first Monday in August next. Said election shall be held and conducted as now provided by law for the holding of elections for county and territorial officers; and at the said first election all electors within said city limits shall be entitled to vote."

The first election was held early in 1867 and every two years thereafter.

The members elect of the first city council met in the vestry room of the school-house and proceeded to organize, in accordance with the act of incorporation, with the Mayor elect, Wm. W. Cluff, chairman, *pro tem*, and John Boyden, clerk. It consisted of Wm. W. Cluff, Mayor; H. B. Wilde, Wm. H. Smith, Hiram B. Clemons, Ira Hinkley and John Staley, Councilors.

The following offices were filled by the council, John Boyden, City Recorder; Creighton S. Hawkins, City Treasurer; John Boyden, Assessor and Collector; Alma Eldredge, City Marshal, and John W. White, Supervisor of Streets. Thus were the supervision of the local interests of the settlement transferred from the bishops to a city council.

The second city council organized March 5th, 1869. The members were Wm. W. Cluff, Mayor; H. B. Wilde, W. H. Smith, Henry Evans, John Allan, Alma Eldredge, Councilors.

May 11th, 1870, on account of the resignation of Mayor Cluff, H. B. Wilde was appointed Mayor for the remainder of his term of office.

The third city council was organized on the 4th of March, 1871, with H. B. Wilde, Mayor; John Allan, Charles E. Griffin, Alma L. Smith and Edmund Eldredge, Councilors.

November 12th, 1872, on account of the resignation of Mayor Wilde, Alma Eldredge was appointed by the city council to fill the office for the unexpired part of the term.

March 3rd, 1873, the fourth city council was organized, with H. B. Clemons, Mayor; Alma Eldredge, Henry Evans, George H. Peterson, Hyrum Merrill, C. L. Hawkins, Councilors.

January 8th, 1874, Mayor H. B. Clemons having resigned, Alma Eldredge was appointed to fill the office of Mayor for the remainder of the term.

The fifth city council organized March 1st, 1875, with Alma Eldredge, Mayor; H. B. Wilde, Wm. Hodson, Henry Evans, C. L. Hawkins, Wm. W. Cluff, Councilors. In the *interim* between the election and the organization, H. B. Wilde had died, and John Robinson was appointed to fill his place.

The sixth city council was organized February 19th, 1877, with Alma Eldredge, Mayor; W. W. Cluff, George H. Peterson, Wm. Hodson, A. L. Smith, Thos. Copley, Councilors.

The seventh city council was organized February 24th, 1879, with Alma Eldredge, Mayor; W. W. Cluff, Wm. Hodson, Thomas Copley, A. L. Smith, Thos. Ball, Councilors.

February 21st, 1881, the eighth city council was organized, with Alma Eldredge, Mayor; W. W. Cluff, Wm. Hodson, Jos. A. Fisher, Samuel Faddies, Thos. L. Beach, Councilors.

The ninth city council was organized April 2nd, 1883, with Alma Eldredge, Mayor; W. W. Cluff, Henry Evans, Thomas Beard, James Salmon, A. L. Smith, Councilors.

The tenth city council was organized March 23rd, 1885, with John Boyden, Mayor; E. H. Rhead, John H. Williams, W. W. Cluff, John P. Allgood, Samuel Clark, Councilors.

The eleventh city council was organized March 7th, 1887, with John Boyden, Mayor; Wm. Hodson, J. P. Allgood, John Wilde, Wm. H. Brough and Samuel Clark, Councilors.

We leave the mines of Summit County to be treated in a special chapter on the coal and silver mines of Coalville and Park City, the subject of our mines being too important in the history of Utah to be confined to a mere county record.

WASATCH COUNTY.

Description of the County, Early History and Resources.

Wasatch County embraces all of Provo Valley, which is situated in the south-eastern part of the Territory of Utah, and about twenty-eight miles from Provo.

The valley is beautifully located. It is so complete—so beautiful, romantic and picturesque; some of its sylvan glades, sandwiched between the ancient hills, seem to almost rival in grandeur the home of the Swiss. Surrounded entirely by mountains; some of them are rolling; they recede and rise gradually, while others ascend more abruptly, and their snow-capped peaks appear to kiss the sky. The valley is almost completely round, and is in shape like a deep, symmetrically formed bowl. From any of the mountain heights is obtained a magnificent view of the country, and from some of them the prospect is extended to other valleys north and south, and which are almost enchanting. This valley is located about twenty-eight miles south-east of Provo City, thirteen miles from Park City. By stage you travel about fifty miles, and by rail about one hundred and five miles to reach the capital of Utah.

In the summer and fall of 1858, a road was first made through Provo Canyon into this valley; and in July of the same year, James C. Snow, surveyor of Utah County, and a company of men entered the valley and surveyed what is now called the North Field, one and a half miles square. In October following, they came again and surveyed on the west and south of the present site of Heber City. In the winter of 1858, the road through the canyon was so far completed that teams could travel through it.

That same year William M. Wall made a ranch in the south end of the valley and wintered stock there that season, as also did Messrs. William Meeks, Aaron Daniels, Cummings Brothers and others.

The following spring opened very late. A number of snow slides occurred in the canyon which rendered travel through there very difficult. One of the slides was one-fourth of a mile wide, and the pioneers were compelled to take their wagons to pieces and pack them a long distance through the snow. It took them about three days to make the journey through the canyon.

On the first of May, 1859, Thomas Rusband, John Crook, Jesse Bond, John Jordan, James Carlyle, John Carlyle, Henry Chatwin, Charles N. Carroll and William Giles, arrived at Wall's ranch from Provo. The next day they drove to Daniel's ranch;

they crossed the creek on a bridge of ice, and pursued their course three miles further to Meek's ranch.

In the north end of the valley the party saw three men plowing. These men were James Davis, Robert Broadhead and William Davidson, from Nephi. They were the first white men who had turned over the soil in this valley for many generations. They had plowed one acre each. They had each of them two yoke of cattle to do their work.

The company from Provo examined the land, the quality of which they found to be good. They selected a place near a large spring, about one and a half miles north of where Heber City is built. There they erected a large wick-i-up of willows and poles, which they covered with hay and dirt.

The company made this house their residence during the time they were employed putting in their crops. They named it "the London wick-i-up," and the spring they called "the London spring." Thirty persons ate and slept in this wigwam.

On May 5th, John Crook and Thomas Rusband joined teams and commenced plowing. The weather was, at this time, extremely cold, requiring overcoats and other warm clothing for the body, and mittens for the hands, to protect them from the pitiless blasts that blew from the mountains. Their prospects were anything but encouraging. All things around them wore a forbidding aspect; but the hardy pioneers had strong faith in their future, so they worked on with hearty good will, and trusted the results to Him who alone could give the increase. And they were not disappointed.

About the first of June, 1859, Wm. Meeks, Jesse Fuller, the deputy surveyor, and others arrived in the valley from Provo, when the distribution of land was commenced. In July they surveyed a city plat; they also laid out a fort, forty rods square, on the northwest corner of the city plat. This done, the settlers began the erection of log cabins, into which they removed their families as early thereafter as possible. The season proved to be propitious for them; providence prospered them in all their operations, and notwithstanding the numerous drawbacks they experienced, they raised over one thousand bushels of small grain and other cereal, and potatoes, beets, melons, etc.

The members of the little colony now felt happy and grateful. The valley began to assume the appearance of civilization. Quite an area of the country was dotted over with grain and hay stacks, cattle sheds and comparatively comfortable dwelling houses.

At this time many other persons began to move into the valley with the intention of making it their permanent home. At the beginning of November snow began to fall, and soon after, winter closed them in for the season. Early in this month the first white child was born in this colony, to William and Ellen Davidson. They named it Timpanogos, which is the Indian name of the valley.

Elias Cox and John Hamilton built the first houses in this valley, and by Christmas of this year—1859—seventeen houses were erected on the fort line. Seventeen families wintered in the fort, and others wintered on Snake Creek on the west side of the valley.

In the winter of 1859-60, William Meeks, James Adams and others commenced to get out timber for the erection of a saw-mill in Center Canyon. The mill was completed by the fall of 1860. The same year the colonists erected their first meeting-house. It was built of logs in the center of the fort. The year following Wm. B. Simpson and Robert Broadhead plowed and made a large ditch from Spring Branch to the fort, running past the property of Roger Horrocks. This canal furnished water sufficient for the citizens and for their stock.

In the autumn of 1859, the water in Lake Creek had decreased very materially and did not reach the west part of the city. To obviate this difficulty, early in the year of 1860, the colonists turned out *en masse*, with teams, plows and other implements, and brought the waters of all the springs and of Lake Creek into one stream. For this purpose they made a canal from "Thomas' Springs" to two other springs south of these to the "Grist-mill Branch;" and these secured sufficient water for the use of the citizens of Heber.

In the spring of this year many more families from Provo moved into the valley, and soon thereafter all the lots on the fort line were occupied; more land was taken up and cultivated, good crops were raised and numerous improvements were made in the settlement. This being a Mormon colony, it will be readily understood that the Mormons alone would be the office-holders, all of which were ecclesiastical, there being, as yet, no civil organization effected. Elder Wm. M. Wall was appointed president over the people in the valley, and James Laird and John M. Murdock were chosen by him as counselors. Subsequently Bishop Jonathan O. Duke was sent from Provo to take the charge and oversight of matters the same year, as bishop.

On the 8th of August, 1861, Presidents Brigham Young, Heber C. Kimball and others visited the valley and established a tithing office at Heber City. Wm. M. Wall was released from his presidency, and Joseph S. Murdock, who had formerly been ordained a bishop, and acting as such at the time, was appointed to preside over the church matters in the valley. He chose John W. Witt and Thomas Rusband as counselors. Henry Hamilton was appointed chief clerk.

During this year the fence inclosing the "big field" was completed. It ran along the east side of the river, and extended from the "Sessions homestead" on the north, and eighty rods south of the present boundary road line to Midway, The field contained 4,000 acres of land. During the winter of 1861-62, a great deal of the Provo Canyon road was washed away, which made it impossible for teams and wagons to travel through it. At this time a dramatic

association was organized at Heber; Elisha Everett was elected president of the institution. The first drama put upon the boards was "Priestcraft in Danger," composed by William McGhie. It was played three nights to large, appreciative audiences.

The winter of 1861-62 was very severe. There were alternate snows, rains, freezings and thaws throughout the season. The following spring was very late in opening, and it was not until the month of May that the settlers were able to commence plowing. High waters prevailed—indeed, they were the highest the people in the valley had ever witnessed. In some places where the river is ordinarily narrow, it became one and a half miles wide. Having no flouring-mill at that time, the people were compelled to take their grain to Provo to be ground. And for a considerable time they were unable to get to Provo in consequence of the canyon road being washed away. In this emergency, Mr. William Reynolds improvised a small chopping machine, which he operated with the horse-power of a threshing machine. With this apparatus the people chopped their wheat, made "mush" and lived on it for a considerable length of time.

ORGANIZATION OF THE COUNTY.

In January, 1862, the citizens of this valley presented a petition to the Legislative Assembly of the Territory of Utah, asking for a county organization. The prayer was granted. John W. Witt was appointed Probate Judge, and James McNaughton was appointed notary public. Joseph S. Murdock was subsequently elected Representative from Wasatch County to the Legislative Assembly.

On February 22nd, the county court of Wasatch County was organized. A special session was held on that day, at which Honorable John W. Witt presided. The following officers were appointed by the Judge: Thomas Todd, James Duke, John H. Van Wagonen, Selectmen; Snelling M. Johnson, Sheriff; Charles Shelton, County Clerk; Henry J. Young, County Recorder; John M. Murdock, County Treasurer; Thomas H. Giles, Superintendent of district schools; John Sessions, County Surveyor.

At the same session all that portion of the county on the east side of the Provo River in Provo Valley, was organized into precinct Number 1, for which Thomas Rusband was appointed Justice of the Peace, and Zemira Palmer was appointed Constable.

All that portion of the county on the west side of said river was organized into precinct Number 2; Norton Jacobs was appointed Justice of the Peace, and Sidney Epperson, Constable.

When the county was first organized its boundaries were more extended than they are at the present time. From time to time slices have been cut off and attached to others, or taken to form portions of new counties, namely: Uintah and Emery Counties.

When it was first organized its greatest distance east and west extended from 109° to 111° 24′ west longitude, a distance of about

136 miles; and its greatest distance north and south extended about 39° 40′ to 40° 45′ north latitude, a distance of about seventy-five miles, embracing an area of about 7,216 square miles.

In 1880, all the country lying east of the 110th meridian belonging to Wasatch County, was taken to form a portion of Uintah County; and a small portion on the south was given to Emery County, which leaves, at the present time, the greatest distance east and west about eighty-three miles, and its greatest distance north and south about seventy miles, embracing an area of about 3,612 square miles.

The following is a brief digest of county notes taken from the county records:

March 3rd, 1863, the county court located a county road "commencing at the Provo River, below where Charleston now is and running in a northerly direction following the old emigrant trail through the valley, passing by Melvin Ross' ranch, and terminating at the northern boundary of the county; which road is hereby declared to be a county road." Henry McMullin was appointed county road Supervisor.

At the same time the court divided the county into School districts as follows:

District No. 1.—"To include all that portion not included in the boundaries of the other districts; to be known as the Heber District."

District No. 2.—"To include Centerville settlement and extend west to the east line of Heber City, and south to a creek known as Daniel's Creek, thence north to the dividing ridge, north of Lake Creek."

District No. 3.—"To include the lower settlement on Snake Creek, bounded east by Provo River, west by the base of the mountain on the west side of the valley, on the north by a line running due east from the mouth of Maple Canyon to the river."

District No. 4.—"To include upper Snake Creek settlement, bounded on the east by the river, on the west and north by the mountains."

Charles Shelton was appointed County Recorder.

April 26th, 1862, John Harvey was appointed County Road Commissioner. During this year a number of new county roads were opened in various parts of the county.

At a special term of the court held June 22nd, 1863, two citizens petitioned the court to manufacture whisky, but their prayers were not granted.

Wagnenen the right to use the water from Snake Creek to run their

December 7th, 1863, the court granted John and David Van grist-mill, which was located on the south-west side of the creek.

On March 7th, 1864, another petition for the manufacture of whisky was rejected by the court. But Thomas C. Smith was

granted a license on June 6th, to sell whisky by retail, subject to any rules the county court might impose in the matter.

September 4th, John Hamilton was appointed Sheriff of the county.

November 11th, 1864, the court granted Thomas C. Smith a license to sell spirituous liquors in any quantity to suit his customers.

The same date Heber City Precinct was divided into two districts. That on the east side of main street was called District No. 1; and that on the west side to be District No. 2.

December 5th, 1864, Thomas A. Giles was appointed Assessor and Collector for the year 1865.

During the year 1864 a number of herd grounds were located and granted to applicants for them; several saw-mills were built and timber and water rights granted by the court to operate them.

At the regular term held March 6th, 1865, James Duke and T. C. Smith were refused license to manufacture spirituous liquors. H. Coleman received permission to sell intoxicants for three months.

Charles N. Carrol was appointed County Treasurer, vice James Duke, resigned. Wm. McDonald was appointed Road Supervisor, vice Z. Palmer resigned.

This year Joseph Allen erected a shingle machine at the mouth of Daniel's Creek canyon, and was granted the control of water sufficient to run it.

An irrigation district was organized in the spring of 1866, the water for which was taken out of the Provo River.

Charleston and Wallsburg were organized into a precinct and boundaries prescribed for the same, March 5th, 1866. Isaac Decker was appointed Justice of the Peace, and Stanley P. Davis was appointed Constable. Center Settlement and Charleston were each organized into a school district.

Samuel Thompson was appointed Justice of the Peace for Midway Precinct. September 3rd, W. P. Reynolds was granted a license to make and sell malt beer, on condition that he pay $15 per month into the county treasury.

The County Judges up to the present date have been, first: John W. Witt, appointed by the Legislature at the organization of Wasatch County in January, 1862. In 1868 Abram Hatch was appointed Judge over the probate and county courts. He served in this position until 1874, during which period the county organization was considerably developed as the county grew into importance in our territorial commonwealth. Judge Hatch in 1874, was succeeded by Thomas H. Giles, a gentleman of clerical ability, with a fair judicial mind and, withal, a citizen of excellent repute. He held this position until the August election of 1884, when he was succeeded by T. S. Watson, who is known as one of the most enterprising of the business men of Wasatch County. Judge Watson is the present incumbent.

SETTLEMENTS AND WARDS.

There are now seven settlements in the county, called wards; they are all in a flourishing condition. They are presided over (ecclesiastically) by bishops. But this office is distinct from those of the civil authority.

Heber City is the largest city in the county. It is the county seat. It is located about the center of the valley. Its altitude is 5,440 feet above the level of the ocean. It has a population of upwards of 1,500. The city is not incorporated, but it is very orderly and well conducted.

The residences of Heber are built mostly of rock or brick, or a combination of both.

There are a number of mercantile establishments in Heber, the chief of which is the Co-operative Institution; it is ably and successfully conducted by A. Hatch & Co. Its financial soundness may be inferred from the fact that it has never paid less than 12 per cent. per annum to the stockholders. The present manager is Joseph Hatch, who is a man of sound, practical business capacity.

There are in Heber City three district schools, which are regularly in session and well attended. Among the able and experienced teachers are Henry Clegg, George Cluff and H. M. Aird. Besides these there are two other educational institutions for the study and acquirement of the higher branches of learning.

Taxation is light. Twelve mills on the dollar includes the territorial, county and school taxes. In Heber is located the only saloon there is in the county, and that is not a lucrative institution.

Midway is about four miles west of Heber. It was formerly called Mound City. It secured that name from the numerous limestone mounds found in its immediate vicinity. These mounds present a truly novel and interesting appearance, nearly all of them being in a conical shape; some of them having a spring of water on the very top. The base of the largest of these mounds covers about an acre of ground. The smallest mound at its base is about 200 feet in circumference.

In connection with these mounds there are a large number of "pots." They are formed of limestone with which the water they contain is charged; some of them are in the shape of a basin; others are oblong. They are from seven to twenty feet in diameter on the top. They are all very deep. Some of these springs are hot, others are cold; some of them overflow constantly, while others do not. The waters of those which do overflow spread over a wide area of land and leave heavy deposits of concretionary limestones. These deposits appear to have been accummulating for many generations, and now make a great deal of labor for the farmer and gardner in clearing them off the land before it can be cultivated. The material, however, is not without its benefits. It is utilized to build wall fences, barns, etc.

The water in some of these "pots" is from six to nine feet

below the surface of the earth, while in others it rises to the surface. The water varies in color in different springs. Besides these "pots" there are several springs of pure, cold water suitable for domestic uses.

Formerly, Mound City received its water supply from "Snake Creek," which was so called from a rattlesnake den, which was located in a mound in its immediate vicinity. The den had the appearance of an extinct volcano. This den was the harbor or home of thousands of rattlesnakes. As soon as their abode was discovered the settlers of Mound City turned out *en masse* and commenced a war of extermination upon the venomous reptiles. The onslaught was continued with such vigor and success during the whole summer months, that by fall very few, if any, were left. It is believed that part of the county is now free from the pests.

Midway, the name by which the settlement is now known, has a population of about 800. It has two mercantile houses, a lumber-mill, flouring-mill, and other institutions, including educational.

Charleston is situated at the south end of the valley, and has a thriving population, which numbers many enterprising, intelligent citizens. The co-operative store is under the superintendence of Joseph Murdock, son of Bishop N. C. Murdock.

There are two other settlements, Wallsburg and Woodland. They are all agricultural communities; and all appear to enjoy excellent health. The death rate in the county is said to be very light.

THE COURT-HOUSE.

The county court-house is located at Heber. It is a three story rock structure, 37 feet from the basement floor to the square. The walls are two feet thick from the water table to the top. The building is covered by a self-supporting roof of wood and iron, with a tower deck on the roof. The rock is red sandstone and is laid in courses from seven to nine inches thick. There is a spacious cellar in the basement story. There are three rooms on the second floor with hall and stairway. The third floor contains the court room, jury room, etc. The whole arrangements are neat and compact.

There has been recently erected a large, handsome "Stake House." It is built of red sandstone, which can be obtained in any quantities in the immediate vicinity of the town. The building is 50x95 feet with tower extending eight feet. The building is thirty feet in height to the square. It is built on a heavy foundation, which is five feet wide at the bottom, and tapers upward to three feet at the top. The walls are two feet thick. Like the court-house, the Stake house is covered with a self-supporting wood and iron roof. The tower is built of rock and extends about ten feet above the ridge of the roof. From this point the tower will be completed in red wood and metal, extending about twenty-five feet, making it

in all about ninety feet high to the top of the weather vane. The tower is fourteen feet square, and has a large entrance door; also two large gothic windows.

It is four feet from the level ground to the first floor of the house. It is lighted by five windows on each side of the building, which are five feet six inches by eighteen feet. The walls of the building are strengthened by buttresses on the sides, front and rear, making it an immense, massive structure. A large cellar in the rear of the building will contain the heating furnace.

The inside of the stake house is 46x91 feet. Galleries are erected on each side and end. The seating capacity is 1,500. The speaker's stand has three elevations. A vestry and council room, etc., are provided in the rear of the main hall. Ample means for egress are provided in case of danger. There are large doors in each end of the building, and four large stairways leading to and from the galleries. Provision is made for a large organ and choir in the east end of the gallery. The building was erected chiefly by voluntary contribution of the citizens, and will cost about $25,000. The architect and master-builder is Alexander Fortie, Esq. Hon. Abram Hatch superintended the construction. It will be occupied for ecclesiastical and other assemblies.

Beside the buildings above named, there is in this city a general meeting house 32x70 feet, 14 feet to the square, with a plain gable roof. A small belfry rises from the ridge. The bell announces the hour of all meetings. It is a plain, unassuming building. The interior of the house is neatly and substantially arranged, with a seating capacity for five hundred. There is a small gallery in the east end. The speaker's platform, in the west end, is also used as a stage for the presentation of the drama. It extends the entire width of the room. The house is used for general meetings, Sabbath schools, etc. It was built in earlier times in the history of the settlement of the place.

ORGANIZATION OF THE STAKE.

On July 15th, 1877, President John Taylor, George Q. Cannon and Apostle F. D. Richards visited Heber City. During their stay they organized the Wasatch Stake and appointed Bishop Abram Hatch president, and Thomas H. Giles and H. S. Alexander, counselors. The city was divided into two wards, East and West. Thomas Rasband was appointed bishop of the East Ward, and William Foreman bishop of the West Ward.

A passage of explanation may be here given relative to this stake organization.

As noticed in other parts of this history these "Stakes of Zion," formed by the original colonists of these valleys, gave the basis of the organizations of our cities and counties. The Stake is a peculiar organic feature of our peculiar Mormon commonwealth, partaking of the blended nature of a social and ecclesiastical compact and government. It possesses the essential characteristics of a com-

munity, such as the Mormons are distinguished as being in their organic type, and they also being a religious people, rather than a body of ordinary communists, the stake organization is therefore in some respects a Church branch, or conference belonging to the general body of the Saints. Over this stake organization an ecclesiastical functionary presides, bearing the name of President of the Stake, and he prompts, promotes and administers the general affairs of the community both temporally and spiritually, and "everybody" knows how thorough the Mormon administration is, and how conservative of the interests of the peculiar people in all their relations, which make them very much as one family. Under this president of a stake are the various bishops of the ecclesiastical wards with their official aids. Abram Hatch was the original president of the Wasatch Stake and is so to this day. The bishops of the wards of the stake are: Heber East Ward, R. S. Duke, bishop; Thomas Todd first, Harmon Cummings second, councilors; Heber West Ward, Henry Clegg, bishop, John Duke first, Alexander Fortie second, counselors; Midway Ward, David Van Wagonen, bishop, John Watkins first, Alva Alexander second, counselors; Charleston Ward, N. C. Murdock, bishop, Edward Buys first counselor, no second; Wallsburg Ward, Frank Fraughton, bishop; Center Ward, Ben Cluff, bishop, Wm. Blake first, John Baird second, counselors; Woodland Ward, John T. Moon, bishop, Lambert and Thayne, counselors; Hailstone Branch, Henry Cluff, presiding elder.

There are six churches in Wasatch County, five of which are Mormon and one Methodist. There are also fifteen day schools, which are generally well attended. During the fall and winter seasons the school-houses are filled to their utmost capacity. There are also Sabbath schools in each ward in the stake.

Previous to the year 1886, Wasatch Stake embraced the entire territory now included in both the Wasatch and Uintah stakes of Zion, over which Abram Hatch presided.

He visited the Uintah part of the stake from time to time to look after the interests of the Church there.

In September, 1885, he was accompanied by Apostle John Henry Smith on his visit to Ashley; and while there, in view of the isolated position of the Saints in Ashley Valley, being so remote from the western part of the stake, the impracticability of visiting them, except at long intervals, to counsel them, and set in order the affairs of the Church, they recommended to the First Presidency the propriety of the wards in Ashley Valley being organized into a separate stake. Their recommendation was accepted and the stake was organized. In 1886, S. R. Bennion was appointed president, thereby releasing President Hatch from further duties and responsibilities in that part of the country.

THE SETTLERS AND THE INDIANS.

There has been one serious hindrance to the progress of the white population in their pursuits. It is this: nearly three-fourths

of the county is held as a reservation for about eighty Indian families. These aborigines, however, are now quite friendly. They are semi-civilized, and many of them apparel themselves in the fashions of their white neighbors. Some of them also have adopted agricultural pursuits for a livelihood.

From 1862, forward, the population of the county increased rapidly, both naturally and by people coming in from other parts of the Territory. Many improvements were effected in the soil and in the character of the buildings which sprung up in every direction. They were at peace with themselves and with their neighbors and adopted a conciliatory policy towards all. Their policy towards the Indians was to feed and help them, and not to fight them unless compelled to do so in self-defense. But the aborigines frequently requited this kindness with treachery. In 1865, they made a descent upon their stock, stole a large number and committed other depredations on the people.

In 1866, the Black Hawk war broke out. Most of the settlements had, for a time, to be abandoned, and the people gathered into Heber City for mutual protection and safety. A large stock corral was built in what was called Cluff's Hollow. They were herded by day, and at night put into the corral and guarded. Scouts and sentinels were posted on the hills, who kept watch by day and night, to keep track of the movements of the red marauders. Thus by strict vigilance they passed through the crusade with comparatively little loss.

In 1867, a large number of Indians with their chiefs came. They had ended their hostilities against the whites. They "buried the hatchet" and smoked the pipe of peace. A big feast was prepared for them beneath a large bowery in Heber, of which they partook heartily and enjoyed themselves exceedingly, after which they took their wigwams into their own hunting grounds; and the white settlers returned to their homes and resumed their vocations in peace.

AGRICULTURAL AND STOCK-RAISING.

The land in the county is rich and free from alkali. The people at this writing have under cultivation about 20,000 acres, one-half of which is meadow and pasture land. There is from five thousand to eight thousand acres as yet unimproved, for lack of water, which it is thought, however, could be easily obtained. There are several natural lakes, and good places to construct others in Lake Creek canyon, which it is claimed, cannot be surpassed in the Territory. One lake has been utilized for irrigation purposes. About twelve inches of water will mature crops in that valley. The average yield of products per acre are: wheat, 20 bushels; oats and barley, 30 bushels; potatoes, 150 bushels. The hay average is one and one-half tons per acre.

Stock-raising is carried on extensively. There are in the county ten thousand head of horned stock, as many sheep, two thousand

head of horses and as many hogs. There are two mining districts, in each of which the prospects are very promising for rich developments of the precious ores.

In answer to the enquiries recently made by the Salt Lake *Herald* of the stock raisers of Utah, relative to stock, Mr. Hatch communicated the following:

"In answer to yours of the 6th inst. I will say: There are about 10,000 cattle in Wasatch County, and probably 10,000 sheep. Six thousand of the cattle are grazing; the balance are being fed on the farms. All of the sheep at present in the county are kept on the farms. There are in Uintah county about 20,000 sheep, and 6,000 cattle, all of which are grazed the entire year. The condition of all classes of live stock is very good, and the prospects for winter are fair. Although most of the range is heavily stocked, a hard winter would be liable to leave us in the same condition that Wyoming and Montana were last spring. I think that the tariff on wool is all that makes sheep-raising profitable, and if the tariff is removed, Utah will remain one of the best range countries in the west. If the tariff remains, as it is at present, it is only a matter of three or four years until the range cattle business in Utah will be a thing of the past. As the sheep will take the entire range country, either compelling the cattle raisers to raise hay for their cattle, or emigrate. Except for the President's message, I think the prospect for sheep in Utah is very encouraging, but the outlook for cattle is gloomy, as they cannot be kept on the same range with sheep, and the sheep have virtually taken the ranges of the Territory.

"Average sheep are worth about $2. per head. Cattle in herds or bunches of one hundred and over, are worth about $20. per head. Beef steers run from $25. to $28. per head.

"Yours truly,
"A. Hatch."

FISH AND GAME.

The streams of water which have their source in the mountains feed about a dozen other large streams in the valley. These latter abound with mountain trout and other fish. It is estimated that each of these twelve streams could, under the present system of agriculture, be utilized to water sufficient land to sustain one thousand persons.

A large portion of the county is well adapted to stock-raising; the summer and winter ranges are sufficient to sustain immense numbers of horses and horned stock.

The wild game is not so plentiful as it was a few years since. The valley is admirably adapted for raising all kinds of small grain and vegetables, although in some parts of it the wheat is sometimes injured by severe frosts. Great difficulty has been experienced by the settlers in their endeavors at fruit raising; yet they hope to fully succeed in this matter.

BUILDING MATERIAL, QUARRIES, ETC.

The resources of the county are numerous. The facilities are excellent. About one-half the county is mountainous and is covered with timber, consisting of pine, cedar, mahogany, maple, quaking-asp and other kinds. In close proximity to Heber City there is an immense ledge of red sandstone. It is easy of access, and is easily worked. It can be obtained in layers from one-half inch, to three feet in thickness, or more as may be required. Much of it is smooth-faced, similar to a planed board. It makes good flagging or coursing rock for building purposes.

Limestone of an excellent quality abounds in the neighborhood. At the head of Snake Creek canyon, in the Wasatch range, there is a quarry of beautiful white marble. But for lack of capital the quarry has not yet been much developed. There is a mine of wealth in that place awaiting the action of some enterprising capitalist. Lumber is abundant in the mountains and is easily procured.

BUSINESS AND COMMERCE.

In the month of May, 1862, David H. Van Wagonen completed the erection of a flouring-mill, which obviated many difficulties under which the people had heretofore experience in getting their flouring done.

In Wasatch County there are now five steam saw-mills, which are capable of manufacturing five million feet of lumber annually; there are three planing-mills, three grist-mills, twelve blacksmith shops, and one blacksmith and carpenter shop combined. There are a dozen mercantile establishments.

Mr. Hatch, who is the principal business man in the county, on his arrival in that part of the country, continued his commercial activities at the request of President Young, and after a year or two organized a co-operative store, which has constantly increased. This business has been conducted under the name of A. Hatch & Co. The institution numbers about eighty stock-holders, with a capital sufficient to meet its needs.

The enterprising character and quick native energy of Abram Hatch was soon felt in the eastern division of our Territory, and Wasatch County became known as a live, progressive county and Heber as the Eden of the Wasatch.

Noting the progress of the growth of that delightful pastoral town, it may be said that Abram Hatch built the first frame barn in the county, and commenced the planting of an orchard, although at the onset it was thought that fruit trees would not thrive there. He also bought and remodeled the flouring-mill in Heber City, which is now manufacturing one of the very best brands of flour in the Territory. He established a ranch in Ashley Valley, with Captain Dodds, for the raising of cattle and horses, and made a commendable effort at farming.

They have excellent facilities for the establishment of various

branches of industries—notably a tannery, boot, shoe, and harness manufactory. The population of the county is about 3,000 whites and 500 Indians; and this community expend annually $25,000 cash for the importation of boots and shoes, which sum might be saved to the people by utilizing their resources to that end. The establishment of woolen factories, for which there is an excellent opening, would be another great financial benefit to the citizens of Wasatch. They own 10,000 head of sheep, and nearly three times that number more are summered by them. It is quite probable that the clip from all these sheep could be secured to the county and converted into fabrics that would give employment to many hands in the manufacture of clothing.

The facilities for the manufacture of beet sugar are good. There being no alkali in the soil, the beets raised there are of an excellent nature, being richly charged with saccharine matter.

Butter and cheese should be abundant and should find a good market (in fact they have an outlet for all their produce), as most of the families milk from two to ten cows daily. There are large herds of milk cows in the county, and nearly all the summer milk could be manufactured into cheese.

POST-OFFICE AND STAGE LINE.

There is a post office at Heber City, but the mail matter for Wasatch County is distributed at Park City post-office. Letters sent from Salt Lake City to Heber reach their address a day sooner than a letter from Heber to Salt Lake, in consequence of the mail by the stage line not reaching the Park for the morning train. Mr. John Duncan is the postmaster of Heber. The stage line is run by Mr. T. S. Watson, the judge of the county. He carries the mails and also passengers and light freight to Park City and back to Heber. The line is efficiently and reasonably run.

POLITICAL STATUS.

Though Wasatch County is in population but one of the smallest counties in Utah, its influence in our Territorial Legislature and intelligent activity in our local political affairs have been scarcely second to that of any county in Utah. True, Wasatch could only boast of having one member in the House, but that one member has entered into almost every public question of interest that has been presented during the last twenty years, and many of the best measures of our Territorial Legislation have originated with the "member from Wasatch County." That member is Abram Hatch. We excerpt the following from our biography of this gentleman, as it covers the general features of the political history of Wasatch County:

"During the last twenty years, Mr. Hatch has been the representative of his county in the Legislative Assembly of Utah; and

at the last election he was elected again a member of the House, in which he will sit in the session of the winter of 1887-88.

"Touching the past it may be said without fear of contradiction that Mr. Hatch's course in the legislature has been gentlemanly and courteous, endeavoring to assist in the legislating for the good of the entire people; he holding human rights and liberties above all, regardless of any opinions that may be entertained, either political, social or religious.

"Mr. Hatch was the member who first brought forward the motion 'that the committee on judiciary (of the House) be instructed to consider the propriety of bringing in a bill, giving to women the elective franchise,' which became the law. It is true that act has since been repealed by the Edmund's Law, which not unlikely will at some future time be considered by the majority of the American people as one of the most infamous laws on the statute book of the nation, declared unconstitutional by the United States Supreme Court and execrated by every lover of human rights and every true admirer of the genius of our republican institutions. When that time comes (as come it surely will) another feather will be added to Mr. Abram Hatch's plume, for the female suffrage bill will certainly be re-enacted by the future State Legislature of Utah and his name will remain in our history as the member who first moved the passage of the woman suffrage act.

"Mr. Hatch was also the member who brought in the bill setting apart a portion of the public revenue for the benefit of the common schools.

"In the financial administration of the territorial funds he has guarded the treasury against all unnecessary expenditure; and he has been chairman of the judiciary committee for the last two sessions.

"Relative to Mr. Hatch's future as a local statesman in the affairs of Utah it may be observed in anticipation as the forecast of probably not less than from one to two decades as he is scarcely past the prime of life.

"Abram Hatch enters on the important work of the coming session of 1887-88 with a popularity well achieved and the experience of twenty years' familiarity with our Territorial affairs. That the coming sessions will be of the most radical and uncommon importance, the circumstances of the times clearly indicate. The preliminary work of our future state so recently done by our State Convention, of which Mr. Hatch was a member, and which was endorsed at a general Territorial election by so large a majority of our citizens, will consistently demand from the Legislative Assembly some corresponding action, or at least some adequate expressions and views from the members both of the Council and the House. An attitude and measures are needed in keeping and commensurate with the vital questions of the hour and the issue of the most critical period in Utah's affairs. And taking Mr. Hatch's past

conduct in the House as the indicator of his conduct and action in the coming sessions, we may fairly anticipate the crowning performance of his life as a local statesman. Bold, outspoken and thoroughly American as he has ever been, yet we look for from him the most conservative aims in grappling with the present issues, and withal an unflinching devotion to the cause and best interests of the people of Utah; indeed we believe there is no man in our Territorial Legislature who will be more truly faithful to the cause of the people, or who may be depended on with greater assurance by the public, than the member of Wasatch County. Mr. Hatch has found his grandest opportunity, and we have no doubt that he will be equal to it, and that in the coming sessions he will make a strong and worthy mark in the history of our Territory as a legislator."

CHARACTER OF THE PEOPLE.

The general character of the citizens of Wasatch County is excellent in every respect. As business men they are progressive and enterprising. Much of their commerce and business activities grow out of their trade with the mining population of Park City. Indeed Wasatch County principally furnishes the provisions of that city, and supplies it with everything which the county produces. In their relations with the business men of the Park they have obtained quite an influential character, and a cordial feeling of reciprocity exists between the Mormon people of Wasatch County and the Gentile population of Summit.

Speaking intellectually and socially of the people of Wasatch County, they may truthfully be said to be intelligent, fair-minded and liberal both in a religious and political sense. In this they very well agree with Abram Hatch, the President of their Stake and Representative in the Legislature. In fine the people of Wasatch County form a worthy part of our Territorial Commonwealth.

THE COMMERCE OF THE NORTH.

CHAPTER I.

Ogden as the Commercial and Railway City.

The earliest industries and business of Ogden City and Weber County grew out of the primitive wants of the settlers. When the county and city were incorporated, Utah herself had no commercial life. In the summer of 1849, the first train of "States goods," or merchandise, was brought to Salt Lake City by Livingston & Kinkade, and it is worthy of note here that William Vandyke of Ogden came to Utah in charge of their train. Notwithstanding the enormous high figures at which these "States goods" were sold, they were only valued, even in this market, at $25,000; and, in the year 1850, there was only one other merchant firm in the whole Territory—namely, Holliday and Warner, with William H. Hooper in charge of their business in Salt Lake City. Indeed, it was nearly a decade after this before commerce proper began to flourish in any of the settlements outside of Salt Lake City.

The first business of Ogden was that of lumber-mills and grist-mills, with the labor and trade by barter or exchange of home produce which grew out of such business activities. The building of houses, the supplying of flour, the manufacture of molasses from home-raised sugar-cane, the making of homespun clothing, woven in the household, not in factories, and of course the usual efforts of a young colony to manufacture their own shoe leather from the hides of their slaughtered cattle, to make up stoga shoes and boots for the community, thus calling into existence the local craft of shoemakers—such were the only branches of trade and business of the early times in Ogden and Weber County. All the supplies of "States goods" which the settlers could obtain—a little tea, a pound of sugar, a few yards of calico—at a time when they scarcely ever saw a dollar, were purchased at Salt Lake City. There was no merchant's store in Ogden for ten years after its existence began. In the summer and fall of 1850, Lorin Farr built his grist and saw-mills, where afterwards were erected the Ogden Woolen Mills, owned by Pugsley, Farr and Neil. Previous to this the farmers of Weber County had to take their wheat to President Young's and Neff's mills, south of Salt Lake City, a distance of forty-five to fifty

miles to be ground. This waste of time and labor was a great draw back to the young settlement; so the building and running of Farr's saw and grist-mills were esteemed by the settlers a public good.

In the same summer and fall that Lorin Farr built his mills, Daniel Birch built a saw-mill on the Weber river where afterwards stood the flouring-mill of President John Taylor; and he also built a grist-mill at the same place. Mr. Birch took the waters out of the river a mile or two above at a great expense. Mr. Farr and Hubbard, who were partners in the mills, took out the waters of the Ogden River at a point south-east of where they were located to run the Farr and Hubbard mills, which stream formed what is now known as Mill Creek, from which many thousand acres of land are now irrigated.

In 1862, Lorin Farr built his new grist-mill east of the State road, south of Ogden Bridge. The capacity of this mill was a hundred barrels of flour per day. It cost upwards of $30,000. To run this mill he took out the water of the Ogden River half a mile above at a heavy cost, the dam being built on a bed of sand. The dam and race cost over $10,000, making the total cost over $40,000.

Before 1863 there was no regular commerce in Ogden. Richard Ballantyne in 1861, kept a little store in the Ogden House where was afterwards built the bank of Guthrie, Dooley & Co., now known as the Utah National Bank. He was "called on a mission," sold out, and the only business that was done for some time thereafter was in a small room in the Tithing Office. Near the year 1863—which year properly dates the beginning of the commerce of Weber County—Jonathan Browning, who owned a half-block on the west side of the present Main Street, sold a portion of land for the erection of stores, and also himself built. Mr. James Horrocks purchased a piece of the Browning lots and put up a store. Shortly after, Arthur Stayner built alongside of him, but before the completion of his store Stayner sold out to Bishop West, who commenced and did a thriving business. About the same time William Pidcock and Samuel Horrocks also commenced.

About this date William Jennings established a branch house of his business in Ogden, in a building owned by Bishop Clarke's widow. From this point dates the regular commercial period of Ogden, Jennings being the first merchant proper to engage in the commerce of the city, but after that N. S. Ransohoff, the once influential Jew merchant of Utah, started a branch house in Ogden, with Henry Tribe as manager. Mr. Jennings, however, did not continue long in Ogden business but sold out. to Bishop Chauncey West. In the fall of 1866 David H. Peery moved to Ogden. In the spring of 1867 Peery was employed by Bishop West as clerk in his store. Soon thereafter he sold a farm in Virginia for $10,000, besides getting several thousand dollars in collection of debts there, which enabled him, in connection with Lester J. Herrick, to buy out Bishop West's store. There was now capital among the local merchant's of Ogden and first-class business experience, Peery hav-

ing been, before the war, a very successful Southern merchant. In 1868, Peery and Herrick sold out to the newly established Z. C. M. I., of which institution Mr. Peery became manager. Shortly after, business calling Peery to Virginia, S. P. Teasdel, Esq., was appointed superintendent. After a period of about six months, the gentleman returned to Salt Lake City and commenced business. D. H. Peery returned to the position of manager, which he retained until 1875.

In the summer of 1866 Mr. Kiesel brought a stock of goods to Ogden, at which date began his connection with this place, now known as the Railroad Junction City, but which was then nothing more than a principal settlement of an agricultural county. The first stock of his Ogden trade he, strange to say, sold to the original Co-operative store started in Utah. This Ogden co-operative store preceded any other of the kind in the Territory; and it may be considered as a sort of commercial forerunner of Z. C. M. I. proper, which was organized years afterwards. The principals of that primitive "Co-op" consisted of McCoy, Job Pingree, Richard White, "old man Baker," Riter, "Bob" Wilson, and others. These purchased the stock of goods in question.

In the winter of 1866, Mr. Kiesel followed up with another stock of goods brought to Ogden, which belonged to Gilbert & Sons, whose names must be classed among the Ogden merchants of that period.

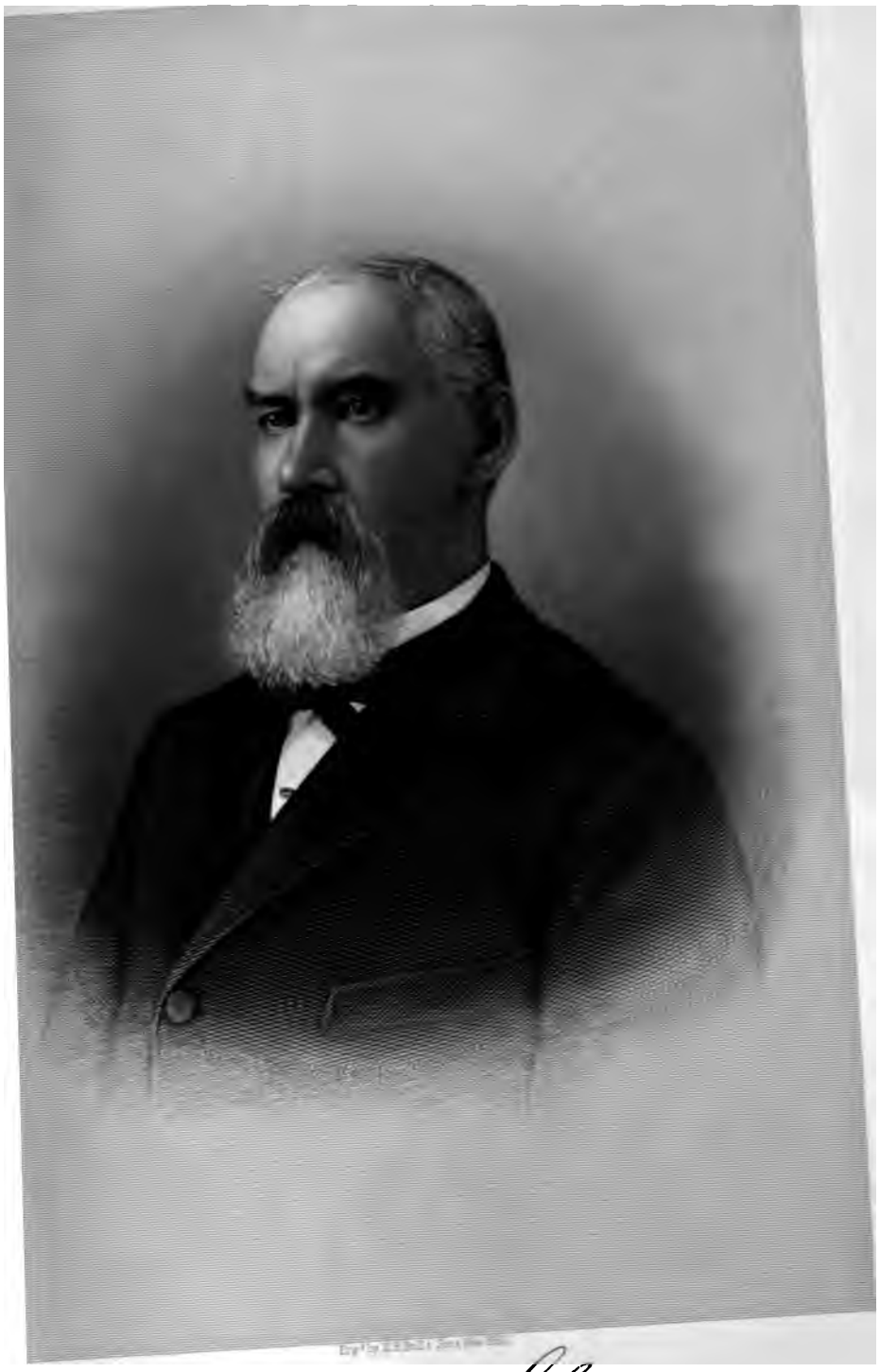
In 1866, Mr. Farr established a store on Main Street, south of Fourth Street, having bought out an extensive stock of goods of Morse and Woolcot of Salt Lake City, for which he paid $30,000. This was the largest stock of goods put into the Ogden market up to that date. About the same time Chauncey W. West and Joseph A. Young started the mercantile firm of West & Young. This year West and Young also built a large rock grist-mill one half mile north of Ogden Bridge. This mill was afterwards sold to David H. Peery.

In 1867, Randall, Pugsley, Farr and Neil built a woolen factory near the mouth of Ogden Canyon, of rock, at a cost of $60,000. This was the first woolen mill north of Salt Lake City. They manufactured blankets, flannels, linseys, jeans and other domestic goods, under the management of A. Randall.

ADVENT OF THE RAILROADS.

The great event of the year, 1868, to the people of this Territory, especially of Salt Lake and Weber Counties, was the building of the Union Pacific and Central Pacific railroads. The people of Weber County, occupying a central place, did much of the railroad work and were alive with the railroad interests.

On the third of March, 1869, the first locomotive steamed into Ogden. At 11 o'clock A. M. the U. P. R. R. track-layers hove in sight of the city, and from that time continued their march with great rapidity. The citizens testified the liveliest joy, as, from the



John Sharp

high bluffs and every commanding elevation, they feasted their eyes and ears with the sight and sound of the long expected and anxiously looked for fiery steed. Onward and still onward they came, and thousands and thousands of our citizens, both from here and the adjoining settlements, decked in their holiday attire, gave a hearty welcome to the advent of the nation's great highway into this city.

At four o'clock a public stand was erected alongside the track. At five o'clock a procession was formed under the direction of the committee of arangements, which consisted of the mayor, members of the city council, the various schools, under the superintendence of their respective teachers, headed by the band, bearing banners, with numerous appropriate mottoes, among which the following was conspicuous: "Hail to the Highway of Nations! Utah bids you Welcome!"

Pedestrians, equestrians, and crowded vehicles now thronged the festive scene. Wadsworth's artillery having arrived, a salute of twenty-one guns was fired, whose deafening echoes vibrated through the mountains, hills, and vales.

At half-past five o'clock the rails were laid to a point in a line with the Tithing Office street, five blocks north into the city. On the stand were Hons. F. D. Richards, L. Farr, Colonels D. Gamble, W. Thomson, Captain William Clayton, F. S. Richards, Joseph Hall, Gilbert Belknap, J. McGaw, Esqrs., Col. J. C. Little, D. B. Warren, and others who were invited, but whose names we did not learn.

The vast audience being called to order by Hon. Lorin Farr, (mayor of Ogden City,) Hon. F. D. Richards was introduced, who delivered an eloquent and soul-stirring address.

Three cheers for the great highway were then proposed and given, when the wildest enthusiasm and demonstrations of joy prevailed, and loud shouts rent the air. Amid the alternate pealings of the artillery's thunder, the music of the band, and the long-continued shrill whistling of the three engines, the waving of hats, kerchiefs, and other demonstrations of pleasure, rendered the occasion such as will not soon be forgotten by those present.

Addresses were also delivered by Hon. L. Farr, Colonel J. C. Little, Major Blair and A. Miner, Esq.

In the month of May, Ogden was represented at the connection of the Union Pacific and Central Pacific roads at the Promontory by F. D. Richards, Lester J. Herrick, Lorin Farr and other representative men of this city.

Besides these two national highways following the course of the setting sun, we have two roads of more local, but still considerable importance. The first is the Utah Central, connecting Ogden with Salt Lake, thirty-nine miles. On the 17th of May, 1869, near the Weber river, the ground was first broken for this road, a creation of Brigham Young.

There were present on the occasion, the First Presidency, the officers of the company, Brigham Young, president; W. Jennings, vice-president; John W. Young, secretary; D. H. Wells, treasurer; Jessie W. Fox, chief engineer; B. Young, W. Jennings, F. Little, C. Layton, and D. H. Wells, directors. Also Elders John Taylor, E. T. Benson, F. D. Richards, B. Young, Jr., President L. Farr, Bishop West, and a large concourse of people. President George A. Smith dedicated the ground for the road by prayer. The President then removed the first sod, and was followed by Presidents George A. Smith and D. H. Wells, W. Jennings, Esq., and citizens. The road was completed and opened for travel January 12th, 1870.

In an article on "Our Home Line," the editor notes: "The life, bustle and animation which pervade the junction of the three railroad lines, are evidences of how rapidly Ogden has grown in a short time, and tell of a prosperous and prominent future."

On Monday, 10th of January, the last rail of the Utah Central was laid, and the last spike driven by President Brigham Young at the terminus, Salt Lake City, and the people of the two chief cities of Utah rejoiced together. Ogden was well represented on this auspicious occasion. A special train from this city started for the end of the track, at 10: 30 A. M., bearing the presiding ecclesiastical and civil authorities, as well as many other prominent citizens of this place, who, with the Union Pacific and Central Pacific officials, had been invited to attend the celebration. An excursion train followed immediately after, also loaded with a great number of Ogdenites.

In May several trains conveying excursion parties came up from Salt Lake City.

On the 28th, the Boston Board of Trade excursion party arrived in the first through train from the Atlantic to the Pacific.

OGDEN FIRST AS A COMMERCIAL CITY.

Commercially speaking, Ogden is to be preferred to any city in Utah. She is second to Salt Lake City in her population, but first in her commercial character and enterprise. Indeed, her commercial history stands out nonpareil, and in its salient points this is not only interesting but unique. Just as we might understand its type character in its name—the Junction Railway City of these inter-mountain Territories—so we might understand its character as commercially corresponding thereunto; that is to say, it is the Junction City of the west in every respect. Ogden is also unique in its composite population, its genuine, warm-hearted fusion among the business and commercial men, its quick mercantile impulses, the broad aims and purposes of its chief men in trade and commerce, who, not content with a mere local or even a territorial trade, stretch out their arms to grasp a reciprocal trade relation

with the whole United States east and west. A few points of historical reminiscence will be both instructive and pertinent.

Ogden City before 1868-69 was what in American character parlance we call a one-horse town. Salt Lakers contemptuously spoke of her site as Ogden Hole; and her grade as a city, of course, suffered from the significance. "The city of Ogden was buried in a hole," and Salt Lakers, perhaps sensing betimes the certain rival destiny between Ogden and Salt Lake City, were enviously prone to stigmatize with the name "Ogden Hole" one of the most notable places on our Territorial map.

But with the advent of the railroads—the U. P. and the C. P. meeting simultaneously at this junction point in their march across the continent—the character of Ogden became instantly and almost entirely changed. She was now the *junction* city, with a promising future and a decided destiny. No man saw this so quickly as Brigham Young, nor more keenly sensed the call to a mission in the affairs of the great west which Ogden was receiving. Prompted by this faith in the destiny of Ogden as a first-class city of the future, and in the important part which she must play in the business and commercial activities of these inter-mountain and coast countries, and withal pardonably desirous for the community of which he was the leader to retain their dominance in the northern part of Utah, he had Mr. T. B. H. Stenhouse go to Ogden to publish his *Daily Telegraph*, leaving it of course to its proprietor's option to change its name entirely or simply from the *Salt Lake* to the *Ogden Daily Telegraph*. Stenhouse, though a natural journalist, had not the natural instincts of a colonizer, as Brigham Young had, nor could he sense with Brigham's almost unerring intuition the migration of people towards a given point, and the impulses of trade growing directly and indirectly therefrom; but he imagined that Brigham Young with a ruthless absolutism of will designed to sequester him and his paper from Salt Lake City to Ogden, to leave the entire journalistic field to the *Deseret News* and George Q. Cannon, its editor. Such was the charge of both Mr. Stenhouse and his wife against President Young: but the reasons that Brigham gave our lamented friend, the journalist, at the time he gave him a journalistic mission to Ogden, was that Ogden was destined to be a great city in the future; that he, Brigham, wanted him at Ogden to "hold the fort," and that Stenhouse, who had a wide reputation throughout America and journalistic contact with hundreds of editors east and west with whom he was personally acquainted, could do more for Utah and his own enterprise by removing to Ogden than he could by remaining in the capital and continuing the publication of the Salt Lake *Daily Telegraph*. In fine, President Brigham Young believed that Ogden was going to be a great city of the west, in some respects foremost and to be preferred to Salt Lake City, while T. B. H. Stenhouse had not at that time come up to that view nor sensed the destiny of Ogden, as he would today were he living and an active journalist in our midst.

OGDEN JOURNALISM.

Without leaving the main subject of Ogden as destined to rank first in Utah as a commercial, business and manufacturing city, we may take a few passing notes of the early history of Ogden journalism.

Stenhouse having resolved to remove to Ogden, yet not to resign his hold on Salt Lake journalism, decided that the first number of the Ogden *Daily Telegraph* should be published the morning after the laying of the last rail on the Promontory, and that it should contain a full account of the proceedings. Early in May, 1869, Stenhouse shipped presses and type by wagon. T. G. Odell, a printer of first-class repute who had worked on the London *Times*, was engaged as foreman, and he arranged the type and fixed up things, preparing for the arrival of the managers. The building in which the Ogden *Telegraph* was to be published was the old Seventies' Hall. On the morning of the 8th, Webber, Jacques and Stenhouse went up to Ogden from Salt Lake City in the stage. On the day of the laying of the last rail on the Promontory, Stenhouse was there to greet, at the celebration of the grand meeting of the U. P. and C. P. railroads, his brother correspondents from the east and the west; for T. B. H. Stenhouse, notwithstanding he was a Mormon, was one of the fraternity that Fred Hudson matured and the elder Bennett "bossed." Meantime, Webber and Jacques got the outside of the first number of the Ogden *Telegraph* up, and everything was waiting for the return of Stenhouse from the Promontory with his editorial notes on the laying of the last rail. The senior editor came in late at night; he was worn out with the events and bustle of the day; he begged off; Webber and Jacques stopped up all night, made a good article from Stenhouse's notes and published next morning a splendid paper, which was No. 1 of Ogden journalism. The *Telegraph* ran several months and was then returned to Salt Lake City. Meantime, Jacques was sent to England on a mission to publish the *Millennial Star*, and Colonel T. G. Webber was called into Z. C. M. I. Thus ended the history proper of the *Daily Telegraph* as well in Salt Lake City as in Ogden.

Soon after the suspension of the Ogden *Daily Telegraph* the Ogden *Junction* was started under the auspices of Apostle F. D. Richards and a joint stock company consisting of the leading men of Ogden City. A few brethren clubbed together a hundred dollars each. Afterwards a company was formed and incorporated. F. D. Richards was its first editor. It began existence on Saturday morning, January 1st, 1870, as a semi-weekly, publishing days being every Wednesday and Saturday. In his salutatory the editor said, "In our opinion the time has come when the best interests of all concerned require the publication of a paper in Ogden, not particularly a religious, political or scientific paper, but such a one as shall best serve the interests of our city, county and territory, to give the latest news, to advertise business, and to represent our-

selves instead of being represented by others. * * While our town has become the junction for public sentiment."

CHAPTER II.

Second Commercial Period.

In 1868-69, the commerce of the Territory both north and south, as well as in Salt Lake City, was reconstructed by the organization of Z. C. M. I. This for awhile suspended the individual firms of Ogden; but the advent of the railroads and the removal of the merchants of Corinne to Ogden restored the regular order of commerce and in due time developed into a first-class commercial city. (For the special history of Ogden branch of Z. C. M. I. see another chapter on commercial houses.)

OGDEN ABSORBS CORINNE.

For awhile after the advent of the railroad it was thought by many that Corinne would become the chief commercial city of northern Utah, notwithstanding that Ogden had been chosen as the railway junction city. It was claimed that Corinne was geographically the best distributing point. At the outset all the merchandise that passed by team into Montana and Idaho went from Corinne, and it was also the point from which the produce of this Territory was exported. Nor should it be forgotten that these enterprising Gentiles who founded Corinne were the first legitimate exporters of Utah, and perhaps no city on the Pacific slope could show a class of more representative men than those who were identified with that now absorbed city which for a while stood in rivalry to Ogden. They were nearly all of them men of commerce and business generally. Some of them had followed the track of the railroad during its construction from the eastern frontiers to the junction point of the two great railroads that were about to unite the Atlantic and Pacific States. On the route they had founded cities periodically, pulling up their stakes and transporting them as often to keep pace with the ever-shifting terminus. These were men of indomitable business energy, ambition and push. Indeed many of them had been in the war, served for some years, some on the side of the North, some on the side of the South. Nearly all of this class had also been officers in the army, quite a fair proportion of them having ranked as captains, majors, colonels, and several as generals. These men, just out of the war service which

they had entered—some of them ere they had reached the age of manhood—were coming west to begin their individual lives and lay the foundation of their business fortunes, and these were to be met by others who had long been identified with the growth and enterprises of the western States and Territories. Such was the class of men who settled at first at Corinne and established what was then styled the Gentile city of Utah.

The illusion, however, soon passed away, and these sagacious minds became convinced that no business energy or enterprise could take from Ogden its destiny as the Emporium of Northern Utah. Hence they removed their business houses from Corinne to the Junction City; so that it may be now said of the business and commercial element of Ogden they are picked men, first-class in every respect, more especially as touching their executive capacity, commercial enterprise and untiring energy.

FUSION BETWEEN THE MORMON AND GENTILE MERCHANTS.

The merchants of Corinne having removed to Ogden, with admirable sagacity dropped their distinctive character as Gentiles and put on the more sensible and proper character as citizens of Ogden. In this they set an example worthy the adoption of every intelligent citizen of Utah, and in time their example had its influence on other principal towns of Utah; this indeed is the meaning of the later fusion of the business men of Utah and the formation of the Chambers of Commerce of Ogden, Salt Lake and Provo.

Since the removal of the Corinne merchants to Ogden, both sections—Mormon and Gentile—have lived in fair accord as citizens of one commonwealth; and considering the gulf that previously divided these sections, which a quarter of a century's irritating conflict had made, in seeming, almost as impassable as the chasm which of yore divided the North and South, the bridge which the good sense of the Ogden business men erected between them was admirably constructed for their mutual advantage, and their fusion in a short time is really wonderful. But the best interests of their town and the vigor and prosperity of its commercial life was the common aim of every healthy minded citizen of Ogden. Indeed in some cases Mormon and Gentile have gone into business together, forming one partnership: instance the old partnership that was sustained for a number of years between William Vandyke and L. B. Adams, who began the first export trade of Ogden with the surrounding States and Territories. In passing along Main Street, Fourth Street and Fifth Street, the visitor from Salt Lake quickly observed the neighborly feeling and communion that existed between the Ogden merchants and business men, and noticed it more perhaps because such was not the case in Salt Lake City as a general rule, for at the capital the demarkation of Mormon and Gentile merchants had been very irritatingly main-

tained. And thus at length this growing fraternal feeling and mutual interest in the welfare of their city brought into existence the

CHAMBER OF COMMERCE.

Though it would be neither proper in this article, nor interesting to give a lengthy record of the organization and doings of the Chamber, a few salient points may be noted in passing.

"The Ogden Chamber of Commerce," says its secretary, "was organized in April, 1887, for the purpose of advancing the general prosperity of the varied interests of the Territory, and especially of the city of Ogden and vicinity, and to promote efficient, honest and economical government.

"The necessity for such an organization was so apparent that within one week from the preliminary meeting one hundred members were enrolled, comprising a large majority of the wealth, intelligence and commercial interests of the city.

"By broad and liberal methods the executive officers disseminated reliable information concerning the natural resources and manifold attractions of Ogden, and their energetic and industrious labors have resulted in the pecuniary advantage, not only to residents, but to those attracted by the unparalleled advantages offered in the way of investment, residences, etc.

"Encouraged by past successes the Chamber will, with unflagging interest and renewed zeal, continue the important work of making known throughout the length and breadth of the country the special advantages of Ogden, as a manufacturing, shipping and distributing point, and will be pleased to answer inquiries, especially from intending visitors, concerning the opportunities for profitable investment in the way of manufactures, building sites, wool and cattle interests, railroads, mines, agriculture and fruit raising, the population, unrivalled climate and scenery, and the demand for, and consumption of different articles and supply of the same.

"The Chamber feels satisfied that no other part of the country can offer greater inducements in any of the above mentioned matters than this great railroad center, the Junction City of the West."

Since the organization of the Ogden Chamber of Commerce, Salt Lake City, following the example set by her progressive and intuitive neighbor—the Junction City—has also organized a Chamber of Commerce and inaugurated a vigorous boom, sending to the Eastern States an advertising car to exhibit the resources of Utah, and also distribute tens of thousands of pamphlets illustrated. The object is to set forth the many inducements that Utah presents for the investment of foreign and domestic capital and for a large incoming population, which in a few years with the wonderful, aye, unparalleled resources of this country must make Utah in the near future one of the most famed States in the American Union. The responsible character of the men who compose the Salt Lake Chamber joined with that of the men who form the Ogden Cham-

ber may be relied upon as a fair and sufficient guarantee that all which they set forth and promise will be realized.

Ogden may justly boast that she organized the first Chamber of Commerce in Utah, and while it would not be fair to take a feather from the plume of the Salt Lake Board of Trade who have formed their Chamber and inaugurated their monuments, because the times and the circumstances justified and called their efforts forth, still it is true that Ogden was in the advance and that her southern neighbors—Salt Lake and Provo—had the example of the success of her commercial fusion on which to predicate the happy results and potency of their later organization and well arranged business movements.

The first president of the Ogden Chamber of Commerce was ex-Mayor David Peery. The present board is as follows:

Officers:—P. H. Emerson, President; H. S. Young, Vice-President; L. B. Adams, 2nd Vice-President; J. H. Knauss, Secretary; O. E. Hill, Treasurer.

Directors:—P. H. Emerson, H. S. Young, L. B. Adams, J. C. Armstrong, S. M. Preshaw, John Watson, V. M. C. Silva, David Kay, Sidney Stevens, H. M. Bond, H. L. Griffin, Joseph Brinker, James Mack.

CHAPTER III.

Ogden City To-day.

Having given chapters of the early history of Ogden—which will doubtless interest our readers from the fact that Ogden is the third city established west of the Missouri river, they ranking thus, San Francisco, Salt Lake City and Ogden—we leave the historical line and treat of Ogden City as it is to-day. The poetical Professor Hæfeli writes with pardonable warmth:

"What Provo is to the south, and Salt Lake City to the center of Utah Territory, Ogden City is to the north. Indeed, the 'Junction City' has a future almost certain to put in the shade that of any of her sister cities; she is likely to become the Chicago *en miniature* of the inter-mountain region. Nature and man alike have contrived and contributed to make her the 'hub' of the Great Salt Lake Basin. Salt Lake City may—and most likely will—remain the political capital of the future State of Deseret and the religious Mecca of the Latter-day Saints, but Ogden City will eventually become the central node of the trade and commerce, the gathering focus of the agricultural and metallurgical enterprise of the vast

domain between the gorges of the Rocky Mountains and the snow-capped fastnesses of the Sierra Nevada.

"Nestling close under the western shadows of the majestic Wasatch range, flanked by the meandering courses of Ogden and Weber rivers, Ogden, the county seat of Weber County, is situated like most towns and cities in Utah. Ogden is laid out in blocks forty rods square, separated by streets six rods wide which, all over town except in the business center, are shaded by trees which transform the streets into lovely adumbrated promenades in summer. The townsite proper measures three and one-half miles from north to south, and three miles from east to west, while the city itself extends fourteen blocks (about two miles) from east to west, and a little less in the direction of the meridian. The altitude of Ogden is 4,340 feet above the sea level, giving the city a healthy climate and pure atmosphere, while the snow-fed streams from the rugged mountain bosom are able to furnish an abundant supply of the other chief ingredient of physical well-being, water."

Describing the city as it appears to the writer at that most charming period of the year in our inter-mountain country—between the opening of spring and summer—Professor Hæfeli says:

"Just at this season when the fertile bosom of Mother Earth begins to heave under the generous kisses of vernal Sol and the warm breath of spring, and the tiny shoots of grass give the ground a verdurous tinge; when the winged singers on the once snow-laden boughs carol forth their rejoicings over the sprouting of blossom-promising buds and the breaking forth of timorous leaves, then indeed Ogden offers a fine sight, as you view the lower western part from the bluff ("Bench") which rises in a smooth acclivity towards the east. Your back toward the still snow-clad mountain fastnesses, you send your glances over a beautiful and fruitful country, rich in farms and fields, gardens and orchards, dotted with thriving settlements all over, as far as the alkaline shores of America's Dead Sea, whose wide and placid expanse glitters with silent sheen at the foot of hazy hills, and under the azure canopy of a cloudless sky. And nearer to you, just under your feet, your eyes wander with satisfaction over the peaceful homes of a population of 7,000 people, whose neat cottages and stately residences, well kept gardens and fruitful orchards betoken ease and prosperity, progress and happiness. Neither are all the buildings humble cottages, or lowly huts, 'dug-outs,' lumber shanties or adobe houses, as they were two decades ago. Many three-story brick buildings of commanding dimensions tower over their less pretentious neighbors, and numerous church spires point heavenward, while two proud educational structures—the Sacred Heart Academy and the Central School, the latter Utah's finest school edifice—captivate the roving eye, and give irrefutable evidence of the public spirit of Ogden City and her appreciation of the sacred cause of education.

"And this idyllic picture is supplemented in the spirit of the nineteenth century by the shrill whistles and black smoke pillars

VIEW OF MAIN STREET LOOKING NORTH.

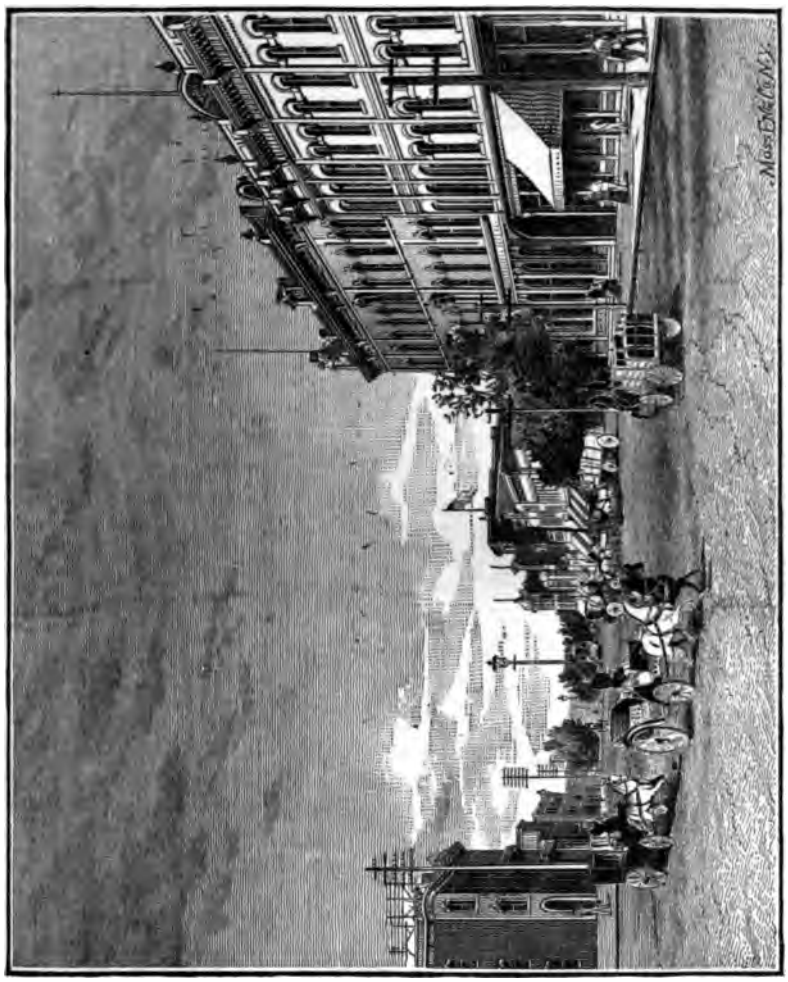
arising from the western confines of the city, where many iron horses are stabled."

In 1882 Ogden put on quite a new appearance. Architecturally, in some of its features, it rivalled Salt Lake City. The Broom Hotel rose on the corner where there had been so long a little row of shops which gave an insignificant appearance to the business

Z. C. M. I., OGDEN.

part of the city, but where stands now the finest hotel between Omaha and San Francisco. A number of other buildings of imposing pretensions were erected on Main and Fourth Streets. During the spring and summer the busy workmen gave life and bustle to these streets, and Ogden in a twelvemonth seemed to advance a decade.

The Broom Hotel was opened on January 15th, 1883, by Mr. A. D. Shakespeare, under whose management it was conducted for several years; it was afterwards under the personal direction of Mr. Broom himself, and it is at this writing under the management and proprietorship of Judge Gibbons. Mr. Broom, however, is still the owner of this grand hotel which bears his name. The house



VIEW OF MAIN STREET LOOKING SOUTH.

has become popular and is well patronized by city residents and the traveling public. Our first engraving of views of Ogden City is the Broom Hotel.

The second is a view of Main Street looking north from the Broom Hotel corner, well defined to the corner of the next block where stands a fine building occupied by the Ogden branch of Z.

C. M. I. and the First National Bank. Our third view is o Z. C. M. I. itself, a description of which is given in a special articl on the institution.

CHAPTER IV.

Educational and Religious Institutions of Ogden.

Sacred Heart Academy, under the direction of the Sisters o the Holy Cross, is situated in one of the finest localities of Ogden The buildings are handsome and commodious, and in every wa well suited for educational purposes and contain special advantage for the physica health and comfor of the pupils. Th salubrity of the fres air and mountai breezes from th Wasatch range, un der whose shadow it stands, makes i a veritable sani tarium. The found ation of these build ings was laid b Right Reveren BishopScanlan(ther Father Scanlan), i 1878, and was for mally opened th same year by a staf of seven Sisters with a roll call o forty pupils. The Sisters offer the advantage of a thorough educa tion to young ladies entrusted to their care, sparing no pains t promote the best moral influence, as well as the health and happi ness of their pupils, *mens sana incorpore sano* being one of thei mottoes. As the hope of reward sweetens labor, crowns of honor gold and silver medals and other premiums are among the man incentives made use of to foster study and lady-like deportmen among the students. Pupils of all denominations are received and whilst the utmost care is taken in the religious instruc tion of the children of Catholic parents, there is no inter

SACRED HEART ACADEMY.

ference with the religious opinions of those of a different belief, although for the sake of good discipline all are required to attend public and religious exercises. No wonder the fame of the Academy has spread far beyond Utah, and to-day there are seventeen Sisters actually engaged in the instruction of sixty boarders from the Territories and States of the Pacific

THE CENTRAL SCHOOL.

Coast, and one hundred and thirty day pupils. The scholastic year is divided into two sessions of five months each. The first session commences on the first Monday in September and ends on the last of January. The second session commences on the first day of February and ends the latter part of June. Pupils are received at all times during the year. The curriculum of studies comprises languages, music, painting,

drawing, sewing plain and fancy, and in fact all the solid and ornamental requirements which make the perfect lady. This institution is one of which Ogden is justly proud.

When compared to buildings used for similar purposes in the Territory, it is a monumental edifice, erected to the honor of the progressive minds that conceived it and the generous puplic spirit of the men who furnished the means to execute the conception. At the same time no people deserve special praise for erecting good school houses. This is one of the great moral obligations that rests upon all civilized men. It is a duty, and they should only be commended for performing duty. The best and most attractive structures of all communities should be their educational institutions: and as Ogden has performed this duty well, words of commendation are appropriate.

The Central School, as its name indicates, is situated, geographically and in the matter of population, very near the center of the rapidly growing city of Ogden.

As a public school building it stands pre-eminently artistic in design and noble in structure.

The building contains four large recitation rooms, two on each floor—the building being two stories, of brick—with wide halls between, and some five small rooms, one of which is used as a library, containing several hundred volumes, and others for recitation and other purposes.

The seating capacity will accommodate four hundred pupils. The rooms are large, well seated, lighted and heated, with good ventilation; and also supplied with maps, charts, globes, etc.

At present the course of study comprehends four departments, Academic (two parts), Grammar, and Intermediate.

The course of instruction completes the advanced studies of the common branches, and introduces higher studies when demanded. The present higher studies are rhetoric, mental and moral philosophy, civil government and political ethics, physiology, physical geography, book-keeping and general history. A normal class is also instructed in the theory of teaching. Vocal music is taught in all the departments.

The immediate environments of the building cannot be surpassed in the Territories. A large and commodious yard, well shaded, affording a fine ground for recreation, is in the rear, while the front is Ogden's pride, in the matter of lawns, with its beds of variegated flowers, making from early spring to the frosts of autumn, one of the loveliest spots in this charming city; exercising a refining influence upon teacher and pupil, and causing the tourist as he passes to stop and admire.

OGDEN ACADEMY.

Not a more desirable location can be found in all the beautiful city of Ogden than was chosen by the New West Education Commission, on the corner of Fifth and Spring streets, for Ogden

Academy. The building is of brick, two stories and basement. On the first floor are four large school rooms, with ample halls and cloak rooms; on the second floor, one school room, a library, and a hall with a seating capacity of over six hundred. All the rooms are arranged according to the most approved methods for school purposes. In the basement are the furnaces, a laboratory, rooms for gymnasium and other similar purposes. The heating and ventilation have received careful attention, and are practically perfect.

The course of study has been carefully prepared and includes those branches usually taught in Eastern academies, fitting pupils for college. Besides the academic department there is a graded course of study beginning with a primary class, and continuing through the intermediate and grammar grades. A kindergarten department will be organized when the funds of the society will permit. The teachers have all had long experience in Eastern schools, and bring to their work here ripe culture of years of successful school work.

The aim of the Academy is to develop intellectual, moral and spiritual strength by means of a thorough and symmetrical education under Christian influences. The conduct of the pupils is the constant care of the teachers, who strive to inspire them with a true and noble ambition, and to fit them for the duties and responsibilities of mature years. Those who trust pupils to this institution may feel assured that no pains will be spared to train them to establish good characters.

A boarding house for pupils will be opened whenever there is demand for it. Pupils wishing such accommodations will be under the immediate and constant care of the Faculty, who will provide for their comfort and good conduct, and will exercise a parental watchfulness over them.

SCHOOL OF THE GOOD SHEPHERD.

For the purpose of giving a Christian education to children of all denominations the present building was erected by the Episcopal Church, and opened in the latter part of 1877. It is a brick structure of two stories, containing three class rooms, located on the corner of Young and Fourth streets. The school opened on the first Monday in last September with an enrollment of ninety-two pupils, which number has steadily increased until at present there are over one hundred and forty names on the books of the school. For the first term of four months there has been an average attendance of over ninety per cent. The principal of the school has in several cases been compelled to refuse admission to new pupils from want of room, as the seating accommodations are now crowded to their utmost capacity consistent with health.

The price of tuition in the Higher Department, which is taught by Prof. A. C. Newell, is $2 per month; of the Intermediate Department taught by Miss A. Sweet, $1.50 per month, and of the Primary Department, taught by Miss Mabel Cross, $1 per month.

These tuition rates are entirely inadequate to support the school, as the revenue obtained from these sources only covers fifty per cent. of the expenses. In order to be able to conduct the school as it should be conducted, the school is dependent on the donation of annual scholarships of $40, which are given by Sunday schools and generous individuals in the east who appreciate the sacredness and importance of this missionary work. The course of study pursued in the school is modeled closely after the courses of study adopted in the best eastern public schools, and all pupils before graduating can obtain a good High School education from " The School of the Good Shepherd." As proof of this it may be mentioned that one pupil recently matriculated at Yale, and another at St. Stephen College, New York, immediately after leaving this school. The keen interest taken by parents in the welfare of the school, and the ever increasing number of applications for admission are the best proofs of the school's success, and strenuous efforts will in the near future be put forth to accommodate all pupils who may wish to enjoy the privilege of attending the school.

OGDEN SEMINARY.

The Ogden Seminary, Methodist School, is at present in charge of L. M. Gillilan and wife. The school proper has two departments, besides an industrial school and instrumental music. In the two departments everything from the rudiments to preparatory collegiate studies, such as higher mathematics, Latin, Greek, elementary science, etc., are taught. In the higher department special attention is given always to the underlying principles of the subject under consideration; familiar topics are discussed, and in all the principles of education, *educo* is followed and students *drawn out* instead of stuffed with facts such as are only intended for encyclopedias. Test examinations are held at the end of every term to give parents and guardians some idea of the students' progress. The strictest disciplinary tactics are practiced throughout the school. The school year is divided into four terms of ten weeks each. A short vacation is given at the end of each term and also the usual holiday vacation and legal days.

Improvements on the school premises and new regulations in all have been inaugurated during the year and everything seems to be cared for and looked after.

Improvements in attendance is also noticeable and now the teachers are enabled to report good and regular attendance.

This school seems to be on a fair road toward a healthy institution and it is hoped the patrons and people will give it the patronage it justly merits.

BAPTIST CHURCH.

In the corner stone of the Baptist Church of Ogden is deposited the following brief history:

"A brief history of the First Baptist Church of Ogden, Utah,

up to date of laying corner stone for new edifice, August 13th, 1882. The organization of the church was largely due to the efforts of Bro. H. A. Lindley, who secured the names of all Baptists resident in the city, and forwarded the same to the Baptist Home Mission Society at New York. Upon his representations and urgent solicitation, Rev. Dwight Spencer of Fair Haven, Vermont, was sent to Ogden by the above named society in January, 1881. After laboring for some months with the few Baptists, it was deemed expedient to organize a church. This was done on Sunday, May 22nd, 1881, in a building known as Odd Fellows' Hall. The following named persons constituted the church as first organized: T. C. Chamberlin, Mary Chamberlin, Susan Ware, W. H. Ware, Joseph Severn, Elizabeth Severn, Heber C. Reed, John S. Corlew, H. A. Lindley, Hattie Lindley, N. B. Sebree, Mrs. E. Felshaw, Mrs. V. Taylor. From date of organization to the present time there has been added, by baptism: Fanny Reed, Maggie Taylor, Mrs. E. L. Hartley, Mrs. Weaver, James Weaver, Joseph Drysdale and Ada Reed. It is worthy of note that the baptism of Miss Fanny Reed by Rev. Dwight Spencer was the first administration of * * baptism by Baptists in the Territory of Utah. The following have been received on experience, C. S. Watson, Wm. Barry, George Rennick, Annie Barry: by letter, Mrs. Rixon and Mrs. Robinson.

"In October, 1881, Rev. Dwight Spencer went to New York to raise funds for the erection of a house of worship. He returned in May, 1882. During his absence the church was under the care of Rev. Richard Hartley who was, in May, 1882, appointed by the American Baptist Home Mission Society, pastor of the church. Rev. Dwight Spencer having been appointed missionary of Utah and adjoining Territories. An efficient Sunday school, with H. A. Lindley as superintendent, has been maintained. All the services of the church are well attended, and a large measure of prosperity has been enjoyed in all its departments of labor. The sum of five thousand dollars was raised by Rev. Dwight Spencer in the east. This with an additional sum of two thousand raised in Ogden is now being expended in erection of church edifice.

"The following are the officers of the church: Pastor, Rev. Richard Hartley; Clerk, N. B. Sebree; Supt. of S. S., H. A. Lindley; Deacons, Wm. H. Ware, H. A. Lindley, Mr. Barry."

Such, as is outlined in the above, is the beginning of Baptist work in Utah. The church succeeded in erecting a house of worship as mentioned in the above document, locating it on the west side of Young street, between Third and Fourth streets. From the Ogden *Daily Pilot* of December 26th, 1882, is taken the following description: "The building is of brick, and is 50x45 feet. The style of architecture is Gothic, the openings having pointed arches and the circular window in front being made up in a series of diamonds radiating from a small circle in the center. The bodies of the windows are of figured glass with stained glass borders.

The main entrance is through the tower at the north side of the building. This is built of brick to the height of forty-five feet, and is surmounted by a spire of thirty feet. The interior is neat and attractive. * * * Back of the pulpit is an open baptistry with a dressing room on each side. The choir platform is by the side of the pulpit. The seats are neatly cushioned, those on the side being placed at an angle so as to face the pulpit. * * * The seats will accommodate two hundred, and in addition to this there is room for one hundred and fifty chairs, which will be used for Sunday school purposes and, when needed, for preaching services."

Both the laying of the corner stone and the dedicatory service were occasions of great interest, the latter taking place December 24th, 1882.

From the time of Rev. Richard Hartley's settlement with the church to the time of his resignation in January, 1885, it continued to enjoy great prosperity and rapid increase, the original thirteen growing into a membership of about ninety during the little over three years of his ministry. The ill health of Mrs. Hartley compelled him to leave this his first and cherished work and to seek a more congenial clime. He is remembered with respect and love, both by the church and a large circle of friends without. During the interval between Mr. Hartley's resignation and the coming of the next pastor the church was supplied by Rev. J. W. Price.

On the 5th of June, 1885, under appointment of the Baptist Home Mission Society and at the call of the church, F. Barnett of Poultney, Vermont, arrived in Ogden to assume the pastorate of the church, and from that date to the present writing has been the regular pastor. During his pastorate thus far there has been added to the church thirty-four, and its membership now is one hundred and eight. It includes prominent men of business and integrity in the city and is a united and progressive body.

The most conspicuous interest in its work is the Sunday school. Beginning with thirty scholars it has, under the superintendency of H. A. Lindley, its first and only leader, and his co-workers, grown to an average attendance of one hundred and forty, with a regular corps of teachers and officers numbering twenty-one. Connected with the church is a flourishing industrial school for girls and temperance school for boys, under the direction of lady missionaries appointed by the Woman's Home Mission Society of Chicago. The names of the five of these young ladies who have been sent here are the following: Miss H. Watson, Miss M. Allen, Miss C. Larsen, Miss E. F. Parsons and Miss Anna Oberg. The school is now entirely in the charge of Miss Oberg and numbers over one hundred and twenty-five. No small portion of the Sunday school's success is due to the efficient work of these ladies.

The church has secured a parsonage lot adjoining the church on the north and it is expected will soon build a parsonage. The articles of faith and church covenant are those generally adopted by the Baptist denomination.

METHODIST CHURCH.

From a report given to the Methodist conference held in Salt Lake City in 1880, it appears that Rev. C. C. Nichols, a local preacher, who, as a railroad agent at Uintah, moved into the Territory in September, 1869, amid his railroad duties intermingled miscellaneous missionary work. About the same time Rev. L. Harsough preached in Ogden, Corinne, Wasatch and Salt Lake City. Directed by Bishop Ames, superintendent of the Methodist mission in Utah, Rev. G. M. Peirce opened the Ogden mission with preaching in the passenger depot of the Union Pacific and Central Pacific Railroads, June 20th, 1870, and in the following September, A. M. Danley (local minister) was appointed to take charge of the Ogden branch of the Methodist church. Thus began the missions of the various denominations, which have now flourishing churches in Ogden City, beside the Mormon tabernacle.

The following additional notes from the Rev. G. M. Peirce's conference report will be valuable as record:

"Ogden.—First meeting by resident missionary, G. M. Peirce, in passenger depot, Union Pacific and Central Pacific Railroads, June 28, 1870. Ogden theater building hired for four weeks, for meetings, at $5 a Sabbath, September 22, 1870. When time expired, on October 11, Cordon's Hall engaged at $12 a month. The last of December, Leavitt's Hall was engaged at $18 a month. Hired present building owned by our society May, 1871; began meetings in this hall June 4th, 1871. Bought this property, with the concurrent advice of Bishop Ames, September 29, 1871. Price, $1,700; the Church Extension Society paid $1,200 of this sum. A note was given for the balance by G. M. Peirce and O. D. Teall for eight months. At the end of this time, Eliphalet and Philo Remington, Ilion, New York, with a slight assistance, lifted the principal of the note and freed the church from debt.

"Ogden graded school started January 3, 1871, with one teacher and six scholars. At the close of the spring term, 1872, three teachers and ninety-five students."

This church organization has now a membership of about one hundred and forty persons, while the attendance at the Sunday school numbers one hundred. The pastor of this church is the Rev. J. Wesley Hill, who assumed his duties in Ogden about one year ago. During the past few months the membership of his church has increased rapidly. The accommodations of the church edifice occupied by this society for a number of years having been found inadequate, consequently the property owned by the society on Washington Avenue, and which has a frontage of forty-four feet, was sold a short time ago for the sum of $12,000. With the proceeds another site for a new church was purchased. This site, which is one of the most desirable for the purposes for which it will be used to be found in the city, is situated on Twenty-fourth

Street, between Washington and Adams Avenues. It is the intention of the society to build a neat and commodious structure on it this year. The building will be 50x70 feet in size, and will accommodate about eight hundred persons comfortably. Stone will be the principal material used in its construction. The basement will contain a room to be used for Sunday school purposes, and there will also be a kitchen and retiring rooms, etc. A neat little parsonage will also be erected at the rear and a little to one side of the church.

In connection with the Methodist Church organization an admirable choir has just been organized. It is under the able leadership of Mrs. Griffin, a lady whose musical accomplishments are too well known to need further comment. The Ladies' Aid Society, in connection with the church, is presided over by Mrs. Skewes Preshaw, while a branch of the Young People's Christian League is presided over by A. E. Knuckey. The latter institution holds regular meetings Sunday afternoons, and a meeting at which literary exercises are rendered is held every Tuesday evening.

In connection with the Methodist Church here it will be well to mention a few facts in regard to the proposed new Methodist university to be erected in Ogden. When it was determined to build this educational institution in Utah, careful investigations were made by the committee in regard to the best place to locate the building. Ogden presented the greatest advantages and was successful in securing the prize. It is intended to commence work on this structure this season, so that a portion of it will be ready for occupancy by next spring. In this direction at least $50,000 will be expended by that time. The building will be located in the southeast part of the city, near the mountains. The site is an elevated one and commands a splendid view of the city and surrounding valley.

THE PRESBYTERIAN CHURCH.

The First Presbyterian Church of Ogden is in a flourishing condition. This denomination is one of recent establishment in the Junction City, but descending from the old Scotch kirk it properly claims rank with the superior churches. At present the society in Ogden is but small. It occupies a neat little church edifice on the corner of Twenty-fourth Street and Lincoln Avenue. The membership of the church is about seventy and of the Sunday school about fifty. The present pastor is the Rev. Josiah McClain, who has carefully watched the interests of his church in Ogden since January, 1885.

In connection with the Presbyterian Church there is a Ladies' Aid Society, which is doing a good work under the superintendency of Mrs. L. C. Richardson.

The Presbyterian Church, conscious of its growing mission in such a city as Ogden, has designed a fine edifice to be built this

season, a cut of which was recently given in the Ogden *Standard*, illustrative of the future of this denomination in its booming city. The structure, when completed, will be one of the finest and most commodious edifices in the west, and the cost of it will be about $30,000. Its location is on the corner of Twenty-fifth Street and Adams Avenue. It will be 85x95 feet in size. Brick will be used in its construction, and the seating capacity will be eight hundred. This includes the accommodation which a superb gallery will afford. It is the intention of the trustees to construct in the building a magnificent organ; for this purpose the very best talent to be obtained will be employed. The building will be heated with hot air, the apparatus for this purpose being placed in the basement, where also will be located a kitchen. On the west side of the building a lecture room will be constructed to accommodate about two hundred persons. Suitable vestry rooms will be provided for the pastor. The plans for this building were prepared by Mr. G. A. d'Hemecourt, architect, of this city.

THE CATHOLIC CHURCH.

Next to the Mormon, the Catholic Church is the oldest in its establishment in these valleys. Its mission commenced in Salt Lake City, by Rev. Father Kelly in 1866, and in 1871, it built a neat structure in the Gothic style, at a cost of $10,000. In 1875, St. Joseph's Church, Ogden, was built on Fifth Street, between Young and Franklin Streets, Rev. Father Cushnahan became the rector. Under his pastoral charge the Catholic branch of Ogden assumed a character worthy the grand old Mother Church that quarried Christian empires from barbaric states and races and brought civilization down through the ages. In 1878, the Sacred Heart Academy was founded under the direction of the Sisters of the Holy Cross, and the handsome, imposing edifice of the Sacred Heart Academy, the foundations of which were laid by Bishop Scanlan, was one of the first architectural embellishments of Ogden City. Of St. Joseph's Church to-day the Ogden *Standard* says:

"The number of Catholics in our growing and prosperous city is increasing to the extent that the pastor, the Rev. Father Cushnahan, in order to accommodate them all, has to celebrate two masses every Sunday; one at 8:30 a. m., and one at 10:30 a. m. The church is crowded at both services. The present church, which is situated on Twenty-fifth Street, between Grant and Lincoln Avenues, is to be supplaced by a new, handsome and commodious brick one. The site for the new church, on the corner of Twenty-fourth Street and Adams Avenue, the finest in the city, was purchased recently for the sum of $10,000. It is the intention to begin work on the structure as soon as satisfactory arrangements can be made. The building, when completed, will be one of the finest church edifices in the Territory, and something that our citizens, irrespective of class or creed, may justly be proud of."

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THE EPISCOPAL CHURCH.

"The Episcopal Church in Ogden was organized in the year 1870, a Sunday school being inaugurated at the same time by the Rev. James Lee Gillogly, who was the first pastor. In the same year, also, a day school, under the auspices of this religious organization, was commenced, Mr. Mahlon N. Gilbert, the present Assistant Bishop of Minnesota, being the first teacher. In the year 1874 the present church building, which is known as the Church of the Good Shepherd, was built, the site for it on the corner of Twenty-fourth Street and Grant Avenue having been secured three years previously. The church is a memorial of Mrs. Catherine L. Livingstone, daughter of John W. Hammersley, Esq., of New York City, and cost $11,000. In 1881, the Rev. Mr. Gillogly died, and was succeeded by the Rev. S. Unsworth, who is rector at the present time. The communicants number one hundred and twenty, and a surpliced boy choir, composed, with one exception, of scholars from the school of the Good Shepherd, has just been introduced. There are four missions in the neighboring villages, all of which receive spiritual care from the Church of the Good Shepherd."

THE FIRST CONGREGATIONAL CHURCH.

"On January 4th, 1884, twelve persons united together and organized the First Congregational Church of Ogden, Utah. The Rev. H. E. Thayer at that time acted as pastor, and during his incumbency eleven more persons identified themselves with his church. In 1886, after getting the church started and well on the way to success, the Rev. Thayer resigned, and the Rev. A. J. Bailey, the present minister, came to take his place. The present church membership is forty-eight. A church edifice has been erected on Adams Avenue, near Twenty-fifth Street. The building is not quite completed on the outside, and it is not yet permanently seated. This will be done, however, in a short time. The cost of the church building and the lot is about $7,000. The property joins the New West Academy, the land being purchased jointly with that society that the work of the two societies might be as near together as possible.

"The pastor of this church has maintained regular preaching services, in connection with the New West school work, at Lynne, Hooper and Slaterville; but the work has grown to such proportions that an assistant has been found necessary, and the work at Hooper and Lynne is for the present under the care of the Rev. T. G. Lewis. A Ladies' Aid Society is maintained in connection with the church, which, besides doing much for the social development of the people, has rendered substantial financial aid to the church. Mrs. P. H. Emerson is president of this society. A large Sunday school is maintained, Dr. J. M. Armstrong being the superintendent. In addition, a society of Christian Endeavor is maintained among the young people. In all its departments of effort the church is in

a prosperous condition. It grows with the growth of the city, and in many ways is accumulating influence as a religious institution."

THE SWEDISH LUTHERAN CHURCH.

"In October last the Swedish Evangelical Lutheran Augustana Synod of North America commenced mission work in Ogden, Rev. F. A. Linder, of Colorado, being the appointed missionary. On the 2nd of January, a fine lot on the corner of Jefferson Avenue and Twenty-third Street was purchased by the Church Extension Society of said synod for the purpose of building a church and a parsonage on it. The parsonage is under construction, and a neat and commodious chapel, with audience room, lecture room and class room, will be erected this summer. The meetings are now held at the Presbyterian church every Sunday afternoon. The mission work has prospered greatly, and its promoters look for a bright future."

THE MORMON CHURCH.

The history of the organization of Weber County by the Mormon people forms the principal subject of the foregoing chapters; a few organic notes of the "Weber Stake," under the head of Ogden Churches will complete the classification.

The first branch of the Church of Jesus Christ of Latter-day Saints in Weber County was organized March 5th, 1850, and named the Weber Branch. Lorin Farr was appointed president. On the following day it was organized as a ward and Isaac Clark was appointed bishop. Daniel Birch, teacher and Bryan W. Nolan, clerk. As fast as settlements grew up in Weber County other wards were organized with bishops and their councils of elders, priests, teachers, deacons, high priests, seventies and high councils, which constituted the Stake over which Lorin Farr presided. Schools were also established throughout the county and efficient school trustees selected from time to time. On the 25th of October, 1863, the whole of Weber County was organized into one ecclesiastical ward, though divided into districts with a president over each, and Chauncey W. West was appointed presiding bishop over all, while Lorin Farr retained his position as president of the Stake. Franklin D. Richards succeeded Farr. In 1877, David H. Peery was appointed president of the Stake: his counselors were Lester J. Herrick and Charles F. Middleton. Lewis W. Shurtliff succeeded Peery in 1883: his counselors were C. F. Middleton and N. C. Flygare There are five ecclesiastical wards in Ogden: First Ward, B. C. Critchlow, bishop: Second Ward, Robert McQuarrie; Third Ward, Winslow Farr; Fourth Ward, Edwin Stratford; Fifth Ward, Thomas J. Stevens.

TERRITORIAL REFORM SCHOOL.

For some time past the people of the Territory of Utah have greatly felt the need of an institution for the correction and educa-

tion of juvenile offenders, but not until 1888 was any provision made for such an institution. During the Twenty-eighth session of the Legislative Assembly, an act was passed appropriating money for the erection of suitable buildings and providing trustees for the management of this institution, to be known as the Territorial Reform School. Ogden City, the county seat of Weber County, being readily accessible from any part of the Territory on account of so many railways centering at this point, was chosen as the place for these buildings. Under the provisions of the act referred to for the construction of the reform school, the governor and secretary of the Territory, and the prosecuting attorneys of the counties of Salt Lake, Davis, Box Elder, Weber and Utah, and their successors in office, were constituted the trustees. On the 22nd of March, 1888, these several officers, at the call of the governor, met at Ogden City and qualified as trustees by filing bonds as required by law. On the following day an organization of the Board was effected. Governor Caleb W. West being elected President; Henry H. Rolapp, of Ogden, Secretary; Hyrum S. Young, of Ogden, Treasurer; and William C. Hall, Secretary of the Territory; James H. Moyle, Prosecuting Attorney of Salt Lake County; Joseph Barton, Prosecuting Attorney of Davis County; Ricy H. Jones, Prosecuting Attorney of Box Elder County; Charles C. Richards, Prosecuting Attorney of Weber County; and Samuel R. Thurman, Prosecuting Attorney of Utah County, by virtue of their respective offices, being trustees.

The first business of the Board was the selection of a suitable site for the proposed buildings. After much careful investigation, a tract of land which had been generously tendered to the trustees by the people of Ogden City, by and through the Mayor and city council, was accepted. This tract of land, which is situated within the corporate limits of the city and consisting of about thirty-five acres, was turned over to the trustees for the purpose mentioned for the sum of one dollar. At a later date, for the further sum of one dollar, additional tracts of land adjoining that already given, and consisting of three acres, were given for the same purpose. The land was duly accepted by the trustees for the purposes of a reform school and grounds, the estimated value of the land at the time of the acceptance being about sixty thousand dollars. The trustees have since purchased additional land from private parties, making an aggregate of over fifty acres of land surrounding the same.

A committee composed of members of the Board of Trustees went east and visited all the notable institutions of a similar character to that which it was proposed to erect, in order to obtain information in regard to the class of buildings to erect, the management of the institution; and in regard to any facts which could be of any benefit to the Board in the performance of labors devolving upon them. Upon the committee's return, and the filing of their report and recommendations, steps were taken to procure suitable

plans for such a building as the committee recommended. Several plans were in competition, among these were plans prepared and submitted by Messrs. Dallas & Hedges, architects of Salt Lake City; these were accepted, being considered by the Board the most perfect in arrangement and appearance.

The site is in the north-eastern part of the town and commands a splendid view of the whole city and surrounding valley. In the background are the Wasatch Mountains, with the beautiful Ogden Canyon, from which there is always, even during the warmest period of the year, a most refreshing and healthful breeze. The building is approached from the corner of Twentieth Street and Monroe Avenue, through grounds beautifully laid out in lawns, drives and walks, trees, etc., dotted here and there. The structure is 142x60 feet, is 50 feet high to the square, the tower being 140 feet high. There are three stories, with attic and basement. Passing through the entrance, which is fifteen feet wide and twelve feet high and constructed of grey stone, beautifully carved, with massive columns, we are on the tiled floor of the lobby. Leaving the lobby, we come to the main hall, a spacious place, from whence access to any part of the building may be readily obtained. On the left of the hall are the general offices, fronting on the ornamental grounds to the south-west, and on the right the general reception room. Immediately in front of the main hall is a grand staircase constructed of Spanish cedar, with carved posts and balusters. This staircase runs up four steps to the stained glass window of the officers' dining room, and then branches to the right and to the left to the second floor. The officers' dining room, just mentioned, is a well appointed apartment with suitable pantries, closets etc. The building is divided into two parts for the accommodation of male and female inmates, the section for the males being in the south part of the building and that for females being in the north part. Each section is the counterpart of the other, therefore a description of one portion of the building gives an exact idea of the arrangement of the other. On the first floor, there is a school room with accommodations for fifty students; the room is well lighted and well ventilated and is pleasant in every particular. Rooms are also provided for the officers of each family, these are located on each side of the general reception rooms and the superintendent's rooms. Passing up the stairs, one comes to the dormitories each of which will accommodate twenty-five inmates. The rooms are sufficiently large to give each occupant, if the rooms were full, fifty-four square feet of space. Across the hall from the dormitories and immediately over the attendants' rooms, are bath-rooms for the attendants, also, on the second floor and over the dining room are bath-rooms for the officers and guests.

On the third floor in the main building is the hospital ward with a well-lighted, well-ventilated, sick ward which can be thoroughly isolated from the rest of the building, if necessary.

On the attic floor there is a spacious room which will be used as a lecture room or as a chapel. It is 40x60 feet in size. And on this same floor are rooms for the workmen and employes. Here also are the hot and cold water tanks, with a capacity of six hundred and one thousand gallons respectively. The building is fitted throughout with hot and cold water service, and the sanitary arrangements are the best that can be secured and the experience of similar institutions can suggest. Coming down from the attic to the basement we find the large plunge baths, 20x24 feet, and four feet deep. These are surrounded with steam coils for heating purposes and are so arranged that they can be plentifully supplied with hot and cold water. In the basement is the boiler from which steam for heating the building is generated. The whole of the arrangements on the interior are of the very best of convenience, and the proper carrying out of the objects for which the building is constructed. Every inch of space is utilized for some purpose, and the building abounds with useful closets and cupboards. The interior certainly is conveniently arranged, the exterior is certainly imposing in appearance. The building contains in all two hundred and twenty windows.

The location is favorable to fruit growing and farming. There is a plentiful supply of water, and by the careful attention which will be given to this department of the institution, it cannot fail to be a great success.

The total cost of this building will be about $50,000,00. The contractor is Mr. Joseph Jackson of Ogden City. Work was commenced on the building in the early part of October, 1888. The whole of the work is under the careful supervision of Hon. Joseph Barton, who is one of the Trustees. The gentleman has been appointed as the Superintendent of Construction, and he has filled his position faithfully. The beautiful appearance of the grounds, even at this early period, is due much to this gentleman's perseverance and energy. Under his direction, what was a short time ago almost a barren patch of sagebrush, is now transformed into a smiling and beautiful garden.

There are three approaches to the building. The main approach as stated above, is situated on the corner of Twentieth Street and Monroe Avenue, the other two are at the north and east of this main approach respectively.

This building is less than one mile from the business center of the city, and is a structure of which the citizens of Ogden are justly proud. Architecturally it is beautiful. For the purpose for which it is intended it is convenient. In location it is healthful. Its scenic attractions are superb.

OGDEN POST OFFICE.

The first post office was established in 1852. Mr. Isaac Clark was appointed postmaster. The mails reached but once a month,

and were meagre in quantity. In 1854 Mr. Clark died and was succeeded in the office by the late James G. Browning. He continued in the incumbency until 1856. During his administration the population increased, as also did mail matter and mail facilities. In that year he went out of office and General Chauncey W. West was appointed his successor. Mr. C. B. McGregor, Cols. Walter Thompson and Daniel Gamble were successively assistant postmasters to Mr. West, during whose incumbency the mails greatly multiplied, and the means of conveyance were much facilitated. General West continued in the office until the latter part of 1869. (He died in January, 1870.) During the above-named periods the post office in Ogden was only fourth-class, and the first postmaster only received from eight dollars to twelve dollars per annum. On the retirement of Mr. West, Mr. Isaac Moore was appointed postmaster; the institution became a third-class office and the appointment was by the President of the United States. In 1872 the office was reduced to that of fourth-class, with, of course, a corresponding decrease in salary. In the summer of that year Mr. Moore resigned, and on the 10th of August Mr. Joseph Hall was appointed postmaster by the Postmaster General. His assistant was his daughter, Miss Thirza A. Hall. Hon. Lorin Farr and Charles Woodmansee, Esq., became Mr. Hall's sureties. By October of the same year the business and patronage of the office had increased so rapidly and to such an amount that Mr. Hall obtained a special re-adjustment, (the office was again raised to that of third class) and in December he was re-appointed by President U. S. Grant.

On the 22nd of November, 1875, Mr. Hall retired and Neal J. Sharp entered on his duties as postmaster. He continued in office until the spring of 1877, when he was removed and Major L. B. Stephens was appointed in his stead. Miss Cora B. Stephens, his daughter, remained in the office as his assistant during his incumbency. In September, 1879, he was removed and General Nathan Kimball was appointed postmaster, with Mr. Hall as deputy, Miss T. A. Hall, John S. Corlew and J. N. Kimball as clerks. The mail service had now become vastly extended, and the mails received at the Ogden office were immense. The registered matter was distributed here through Utah, Idaho, Montana, Arizona, Wyoming, many parts of California, Nevada, and other places on the Pacific Coast. The office was enlarged, the force and the services were increased, and Ogden became one of the most important postoffices between New York and San Francisco.

General Kimball continued in office until the 12th of February, 1883, when he retired. Mr. E. A. Littlefield was appointed postmaster. His assistants were: Mr. John S. Corlew, deputy postmaster, Miss Cora B. Stephens and Mr. W. H. Smith, clerks.

January 24th, 1887, Mr. John G. Tyler succeeded Mr. Littlefield, and continued the incumbency until June 17th, 1889, when he

was succeeded by the appointment, again, of General Nathan Kimball.

The Money Order business of the Ogden office is very extensive, and orders can be sent to and received from Canada, Great Britain, Germany, France, Italy, Sweden, Switzerland, Algeria and other countries.

THE MUNICIPALITY.

Three capital events of the year 1889 in the history of Ogden have marked a new era for the Junction City. Those events are the opening of the grand City Hall, the February election, which gave the municipal government for awhile into the hands of the Liberal Party, and the opening of the Union Depot. First in the order was the dedication of the City Hall. The speeches made on the occasion partook of the character of brief historical reviews of the growth and progress of the city with an ingenuous touch, happily thrown in ever and anon, relative to the municipal aims and motives of the late administrations. For the salient points of the subject and the occasion the report from the Ogden *Standard* of Feb. 9th, 1889, is worthy embodiment in historical form.

THE CITY HALL.

"All day yesterday the citizens of Ogden feasted their eyes upon the new City Hall, erected in ten months at a cost of $50,000. All day a stream of people flocked to the grounds, the hall being thrown open to the public for the first time, preparatory to the dedication services to be held in the evening.

"As evening approached an unusual bustle was noticeable on the streets, the good citizens of Ogden flocking from all parts of the city towards one center—the new City Hall.

"Shortly after seven o'clock the Ogden Brass Band appeared in full force on the streets, dressed in their magnificent uniforms; and while the majority of the people sought the hall to make sure of a seat, a vast throng gathered on the streets, eager to hear the music proceeding from the twenty instruments manipulated by this band of bands.

"A look into the new building revealed the fact that the large folding doors, dividing the north and south halls, had been thrown open, and both rooms were crowded by people to their utmost capacity.

"On the stand were seated the members of the City Council, Prof. T. B. Lewis, Hon. C. C. Richards, Messrs. N. C. Flygare, B. White, E. Stratford, F. J. Cannon, N. Tanner, Jr. and a number of the various officers of the city government.

"The hall was brilliantly lighted by electricity and presented a most beautiful appearance.

"Mayor Eccles arose and calling the assembly to order addressed them as follows:

"'Friends and fellow citizens, it is with pleasure that I welcome you here on the occasion of the dedication of the most beautiful public building in Utah. Your representatives went to work unanimously to erect a better building for its representatives, full well seeing as they looked into the future, that the progress of the city demanded it. When the corner stone was laid with appropriate ceremonies some months ago, it was said that it was the first corner stone laid on any public building in Ogden City, but that before the year went out the corner stones of the new depot and Reform School would be laid. That prediction has come to pass. I bespeak for Ogden a glorious future. We have striven to perform our duties in the past, and whatever party may occupy this place in the future they will find a clean record left by the present administration.

E. H. Nye, chaplain for the evening, pronounced the dedicatory prayer.

"Prof. Lewis was introduced by the mayor amid cheers. He said:

"'The dedication of this building should call forth every citizen of this commonwealth without regard to party or creed.'

"The speaker dwelt upon the growth of the city—from the log cabin to such a building as that in which his listeners were at that moment gathered.

"'It is not only in the City Hall,' the speaker said, 'but in the unity of a government that is marked the progress of a commonwealth. I long to see the day, when associated with the City Hall, in all its architectural beauty and nobility of structure, the dome of the college and university will rear its head heavenward to make our sons and daughters mightier. I long to see Ogden take that high and heavenward position where she will be second to no city in the whole west.'

"Hon. C. C. Richards was next introduced by Mayor Eccles.

"He said: 'We have come here to-night, not as politicians, nor as co-religionists, but as citizens and taxpayers, to dedicate and declare open to the public this magnificent building, which, it has been truly said, is the finest public building in the Territory. It is but proper that it should be so. It is the public talk. Everywhere it is spoken of and that Ogden is coming to the front. The best is therefore not too good for her. Without progress and energy she would be as nothing.

"'Ogden's growth, her progress and wealth demand at this time no less than such a structure as this. It is time we had it and just in time. Until eleven months ago no council had ever had power to construct such a building. They could not borrow money to perform such a work. What little they could borrow was obtained in a kind of homeopathic way and then they could not do anything but by the unanimous consent of the citizens which was impracticable. The last Legislature authorized the City to borrow money and the sale of the bonds made possible the erection of such a build-

ing as this. The Council has taken the watchword given by the progressive legislative body and at once constructed this building now rearing its lofty head on this main thoroughfare.'

"The speaker then dwelt upon certain features of Ogden, which stamped her as a first-class city. In all her buildings she had no false front or rears. Every block had been built to stay. The citizens of Ogden had built so that posterity could follow their traces.

"He further said: 'We have the grandest depot in the western country, the finest institution of its kind—the Reform School; our best streets; commerce and trade is the most progressive in the Territory. Upon this square in its center the people of Ogden will need and will see a city hall in ten or twenty years that will cost, not $50,000 but $200,000. The business will be adequate to require it. When people abroad see that we have confidence in our own future, this place will be chosen by them as the spot they wish to live and die upon, and thus in the next two years the advertising this hall will give the City will bring capital here that will pay the City more than it ever paid for this hall.'

"Mayor Eccles, arising said: 'Ladies and gentlemen, permit me to introduce to you the oldest man in the Council, not in years but in municipal matters. He has sat the longest in the council chamber, a man who is a financier. I take pleasure in introducing Hon. John A. Boyle.'

"Mr. Boyle arising said: 'I am glad to meet with you. The work we have done has been honest. This hall has been honestly reared.

" 'In regard to public work we have our opinions. When it was decided that this building should be built every member went to work with a will and here is the result. I will say that whoever is elected mayor cannot help but feel proud at being elected mayor over such a City as Ogden. Her citizens are bright and progressive. When soliciting trade in the surrounding country we meet with a warm geeting 'because', they say 'we can depend upon you and your prices.' Salt Lake was a city when Ogden was a village, yet she is now ranking among the foremost cities in the West. Our mayor is an upright man and the incoming council upon searching his record will find it clean and that is something indeed to be proud of.'

"The mayor then introduced Thomas D. Dee. Mr. Dee upon arising said: 'It is with feelings of pride I look around on this building so well filled with the citizens of Ogden. It has been a source of gratification unto us to see this building completed and presented to our constituents. I wish to say that the building we are in has been designed and executed by a boy, born and reared in Ogden. And when another hall is needed there shall be found in Ogden young men who will step forward and do the work. Inasmuch as the water cannot rise above the fountain head, so it is impossible for the administration to rise above the desires of their con-

stituents, and it is to you that we are indebted for the support which has built this hall.'"

THE POLITICAL BATTLE.

Immediately after the dedication of the City Hall came the municipal election. John A. Boyle was the most available man the People's Party had to bear the standard in the important battle which was expected to decide so much of political affairs, not only of Ogden, but of Salt Lake City and the entire Territory, while Fred J. Kiesel was the Liberal Party's best man. Undoubtedly the leaders of both parties expected that the election would be carried for the Liberal side; and all equally realized that it would be the hardest political battle ever fought in Utah. The People's Party leaders showed great tact in the campaign, which was illustrated by the City Council dedicating the grand City Hall on the eve of the election; and it was a happy insinuation of candidate Boyle that the outgoing council had built a municipal temple worthy of their rivals to sit in as public servants. The Liberals won! The following is the list of the members of the present City Council and officers:

Fred J. Kiesel, Mayor; Aldermen, Thos. Whalen, A. G. Fell, H. T. Snyder, S. M. Preshaw, W. N. Shilling. Councilors, W. H. Turner,——Anderson, Frank Hurlburt, Chas. Corey, Geo. Douglas, Fred Zeimer, Wm. Chapman, H. L. Griffin, H. V. Blaisdell, C. R. Hank, J. W. McNutt, Recorder, James Cassin, Assessor and Collector, T. A. Perkins, City Engineer, Wm. Farrell, Superintendent of Water Works, J. A. Coolidge, Supervisor and J. W. Melcalf, Marshal.

THE UNION DEPOT.

The third grand event of the year—the opening of the Union Depot—took place on the 31st of July, 1889. Governor Thomas and the Utah Commissioners came up from Salt Lake City to celebrate the occasion. S. M. Preshaw, president of the Ogden Chamber of Commerce gave the opening address. He said:

"Ladies and Gentlemen—We are here to night to celebrate the opening to the public of this beautiful and commodious Union Passenger Depot, the finest building of its kind between the Missouri River and the Pacific Ocean.

"After long years of anxious waiting we have at last secured the great prize and the people of Ogden are happy."

Governor Thomas said: "The building of any depot is a credit to any city and especially when it is a union depot and is attributable to the force of energy common activity and pluck of the people where such a depot is built."

Col Godfrey Chairman of the Utah Commission was called on for a speech. He said: "You have had many improvements in residences, schools and other buildings, but I am surprised to find such a building as this. I ask myself what has secured this? Surely

the activity, energy and pluck of the people of Ogden. The railroads have not done it alone. * * Continue to build, to rear beautiful homes and work for the progress of your city as you have done and Ogden will be one of the greatest cities on the continent."

Governor Robertson of the Utah Commission said: "In looking around this beautiful depot I wonder if our young men think of the growth and improvements of this country. When we were young on our schools hung maps which showed nothing but the Great American Desert beyond the river. The wise men said that travel could not be sustained across the desert. The iron horse found its way here preceded by hardy pioneers and to-day the Great American Desert does not exist.

"To-day Utah stands as one of the brightest territories and it is because of the wave of civilization, and all who stand in the way of that civilization will be crumbled to pieces. On this civilization will come another and that the civilization of the 20th century and in that century is insured the future greatness of Utah." The company then retired to the spacious baggage room and indulged in the dance. At 1.20 a. m. the guests from Salt Lake returned by special train.

OGDEN JOURNALISM RESUMED.

After the suspension of the publication in Ogden of the Salt Lake Daily Telegraph, which had given offence to the Ogden people in consequence of its not having changed its name identifying it with the Junction City, Weber County was again without a newspaper which soon became intoterable. The *Ogden Junction.*—In December of 1869, the *Ogden Junction* Publishing Company was organized and on January 1st, 1870, the first number of the Semi-Weekly Ogden *Junction* was issued, with Hon. F. D. Richards, Editor, C. W. Penrose, Esq., Associate Editor, Mr. Joseph Hall, City Editor, and Mr. James McGaw, Business Manager of the new journal; with also the same foreman and a number of the same compositors that worked on the *Telegraph.* On the retirement of Mr. Richards, Mr. Penrose became the Editor-in-Chief. The *Junction* gained a large and extensive circulation in Utah, Wyoming, Idaho, Nevada, etc. In the month of September, 1872, the issuing of the *Daily Junction* was commenced. The Semi-Weekly was also continued. In 1877, the company sold out the establishment to Mr. Richard Ballantyne. Mr. Penrose removed to Salt Lake City and became the Editor of the *Deseret News*, and Mr. S. A. Kenner was engaged as Editor of the *Junction.*

THE FOUNDER OF NORTHERN JOURNALISM.

The honor of this name belongs to Charles W. Penrose. No one will question this in the history of Utah journalism. A Biography of Editor Penrose will be found in Tullidge's History of Salt Lake City, from which the following passage is culled:

"In January, 1870, he resigned his position in the Co-operative

Institution, bade adieu to Logan and took up his residence in Ogden, having been invited by Apostle F. D. Richards to take editorial charge, under his supervision, of the Ogden *Junction*, which had just been started as a semi-weekly. This was an occupation for which he was peculiarly well fitted, not only by nature—which undoubtedly designed him for a journalist—but by education and experience; and the paper which he did so much to build up and render popular, and which lived and prospered as long as he was connected with it, will be long remembered for the interest and pointed vigor, the 'snap and ginger' of his pungent writings. He was assistant editor one year, and was then made editor-in-chief, and afterwards business manager as well. He started the *Daily Junction* in September, 1872, and much of the time was its editor, local, business manager, and traveling agent, and—to use his own terse expression—was 'worked half to death.'

"Having previously become naturalized, he was elected, February 13, 1871, a member of the Ogden City Council. He took active part in all the affairs and improvements of the municipality as long as he remained in Ogden, and he was re-elected to the council every term; his name was found on both tickets whenever there were two parties in the field. He served, in all, four terms, and before the expiration of the last one had removed to Salt Lake City."

In 1878, Mr. Ballantyne sold the *Junction* to a company, who enlarged and made it a morning paper but subsequently changed it to an evening paper again. In March, 1880, Professor Leo Haefeli became the editor with Mr. George G. Taylor city editor. In February, 1881, the *Junction* was suspended. For several months the People's Party were without an organ to represent their interests; but on the 2nd of May 1881, a company having been organized the first number of the Ogden *Daily Herald* was issued with Mr. John Nicholson editor, Leo Haefeli city editor, Joseph Hall as agent and traveling correspondent and E. H. Anderson business manager. The paper bore the strong pronounced character of its chief editor. In October, 1881, Mr. Nicholson retired to take a position on the editorial staff of the *Deseret News*; he was succeeded by Joseph Hall and Leo Haefeli, and these by Frank J. Cannon and Alfred W. Millgate.

Meantime a number of Gentile papers had sprung up in Ogden, some of them of a very pronounced anti-Mormon character; of these was first the paper started by Mrs. Freeman bearing her name. On the 1st of January, 1879, the *Dispatch*, a daily paper was started by the *Dispatch* Publishing Company; Mr. F. B. Millard was editor, and Charles L. King city editor. The *Rustler* succeeded it under the same management. The *Rustler* soon died. Early in March, 1881, the Ogden *Daily Pilot* was issued by E. A. Littlefield, formerly editor and proprietor of the *Post*, Elko, Nevada. These papers having fulfilled their mission, doing faithful service to the

cause of the Liberal Party of Ogden City, were suspended; but they have their successors: the first to be named is the Daily *Union*.

The Daily *Union* is an evening journal, and was first issued in May, 1888. The editor-in-chief is Charles S. King; Leo Haefeli is on the staff. It is a strong anti-Mormon journal.

The Ogden *Argus* is a semi-weekly journal. It was first issued May 23, 1888, by Percival J. Barrett and Leo Haefeli. It is devoted to mining, agriculture, railroad, legal, church and society news generally, and has little to say in politics. Mr. Barrett is the present editor and proprietor.

The *Daily Commercial* is a new venture in the journalistic field. Its first number made its *debut* on April 4, 1889. It is a strong anti-Mormon paper, and professes to be the representative of the "Liberal" Party in the city of Ogden. In politics, it is Republican. A. B. Johnson is managing editor, and O. A. Kennedy city editor.

The crowning effort of Ogden journalism is the *Standard*. No sooner had Frank J. Cannon taken the editorial chair of the Ogden *Herald* than both sides were made to comprehend that a journalist had "risen in Israel," after the regular order of that independent, self-willed fraternity who have made the press the power of the age, above churches, governments, or political parties. Like your true journalist, Frank J. Cannon took the editorial sceptre, which belonged to him, and shaped a policy and created a typical character for his paper. Like a true journalist he began to "meddle" in public affairs and to "talk" to the City Fathers, the Chamber of Commerce and the leading men of Ogden generally, concerning the commonwealth, and what the citizens of both parties ought to do to accomplish the magnificent destiny which was before Ogden as a commercial and junction railroad city. The very character of such a paper required a new and *typical* name; so "the boy," evidently remembering his great father as the founder of the *Western Standard*, prevailed on his company to change the name of the Ogden *Herald* to the Ogden *Standard*.

The last number of the *Herald* was issued December 31st, 1887, and the *Standard* succeeded it Jan. 1st, 1888, issued by the original publishing company, with a few other stockholders added. Already in has earned the place as one of the leading journals of the west. Rising above parties, political or religious, the distinctive policy of the *Standard* is—"*All for Ogden;*" its pronouncement—"first and last, and all the time"—is, "*all for Ogden City and her grand destiny!*"

The present staff consists of Frank J. Cannon, editor, John Q. Cannon, associate editor, John V. Bluth, city editor, Alfred W. Millgate, business manager.

ZION'S CO-OPERATIVE MERCANTILE INSTITUTION.

In the foregoing chapters on the commerce of Ogden City only a brief mention has been made of Zion's Co-operative Mercantile Institution, as a connecting link of the general history as we have passed along. But this institution of the Mormon community has such a peculiar and special importance in the commercial affairs of Ogden, that we must now devote to that institution a distinctive chapter.

When Brigham Young saw the near approach of the Union Pacific and Central Pacific Railroads towards our borders, he not only engaged as a chief contractor in building those railroads, directing his leading men, such as John Sharp on the U. P. road, and Benson, Farr and West on the C. P., but he also undertook to re-construct the commercial affairs of the Territory. This latter movement of the Mormon President was absolutely necessary to preserve the people intact, and to keep in their own hands their commercial interests and business enterprises, and the money potency resulting therefrom. This had to be done or the community, which he and his compeers had brought to these valleys, and controlled, here, almost absolutely, for twenty years, were about to go into the hands of the merchant class, through the various changes—a social revolution, indeed, especially in the commerce of our Territory—which the advent of the railroads were certain to bring. In fine, the question of those times was, whether the Mormon people should still retain their semi-communistic power, which had characterized them from the beginning, or whether it should pass out of their hands; whether he—Brigham Young—should control, through them, the material resources and commercial affairs of the Territory, or the outsiders, who would be certain to use the increase of their money power to the breaking up of the Mormon community in their distinctive character as a commonwealth; or who, to say the least, would not be the conservators of the Mormon dominance in the Territory—a future State—which this same Mormon people had founded. There could be but one decision to such a man and leader as Brigham, and it was embodied in the organization and growth of Zion's Co-operative Mercantile Institution, which has been now, for nearly twenty years, really the commercial commonwealth of the Mormon people.

And, as touching Ogden City, the case was even more vital

and the questions of the hour more salient in its potential points, than in the case of Salt Lake City.

On the line of the Union Pacific Railroad, the Founder of Utah saw, daily approaching toward our borders, a line of travelling Gentile cities—small, to be sure, but daily removing from point to point as the railroad advanced, so that which seemed as many on the route was in reality but one—now a Cheyenne, now a Laramie, now a Green River; but, call it by what name you may, that Gentile city was soon about to take up its quarters at the grand junction of the Union Pacific and Central Pacific railroads. It also soon became evident that this railroad junction would be made at or near Ogden City; but the Gentiles preferred a city to themselves, bearing their distinctive name; hence grew up Corinne, the Gentile city.

Now it happened, and very naturally, that the men who founded this Gentile city of Northern Utah were nearly all men of commerce and business generally; and the very fact that there were a class of men on the route founding cities almost daily, and pulling up their stakes and transporting them as often, to keep pace with the ever-shifting terminus, gave abundant signs that there were migrating to Utah men of indomitable business energy, ambition and push. Indeed, many of them had been in the war—served for years—some on the side of the North, some on the side of the South. Nearly all of this class had also been officers in the army, and quite a fair proportion of them had ranked as captains, majors, colonels, and several as generals. These men, just out of the war service, which they entered—some of them ere they reached the age of manhood—were coming west to begin their individual lives and lay the foundation of their business career; while others, like General P. Edward Connor and Mayor J. W. Guthrie, had long been identified with the growth and enterprises of these Western States and Territories.

It was such a class of men as these who were migrating toward a junction point of Northern Utah, aiming to found the new junction city, to build it up and control it, and thereby to obtain the supremacy of the commerce of the whole Territory, if possible, and if less than this, still the supremacy of the northern division of Utah outside of Salt Lake City. This part achieved, and it was expected, to a certainty, that the Gentiles would politically dominate two counties of the north—Weber and Box Elder—at an early period. Indeed, it is the action of these two forces—the commercial and political elements—brought in by the railroads, that has gone to make up so much of the history of Utah since 1868-9, and especially of Northern Utah—

producing social changes amounting almost to a radical social revolution.

Now Ogden City was the very point where this new force—the Gentile element as the men themselves delighted to name it—was about to strike, in 1868-9, as a commencement of a social and political controversy with the Mormon community. Some communistic resistive force was, therefore, necessary to be created at once, in the interest of the Mormon people, at this junction point, which was Ogden itself, or near thereto, which at first seemed to be indicated as Corinne. Such a resistive communistic organization of the people of the north was nascent in Zion's Co-operative Mercantile Institution; and had it not been for the prompt establishment of a branch of that institution at Ogden City the Gentile element would soon have controlled the commerce of Northern Utah. This view of Z. C. M. I. in the north has not, we think, been fully realized by the Mormon people themselves.

In 1867 the firm of West & Hopkins was the principal mercantile house of Ogden City, and the only one, indeed, that possessed any approximate strength to resist the commercial inroads of the rising Gentile power. Even David H. Peery, since known as one of the commercial magnates and capitalists of Ogden, was but a clerk in this firm. It is true, Mayor Lorin Farr was potent in the civil government of the city, and socially and ecclesiastically influential throughout the county. He also owned a store and carried on mercantile business, had from the beginning ran saw and flouring mills, and carried on a branch of home manufactures at his woolen factory; and at that very time, the company of Benson, Farr & West was building a large division of the Central Pacific Railroad, but Lorin Farr was not pre-eminently and distinctively an Ogden merchant. The commercial combination needed by the Mormon community had, in fact, to be created, and this was done in the organization of the Ogden branch of Z. C. M. I.

At Salt Lake City the Mormon merchants would, it is true, have been strong enough to have resisted the commercial inroads of the Gentile merchants. They may have retained the bulk of the retail trade of the Mormon community, and several of the merchant princes of the capital would have reached after the control of the wholesale trade of the Territory. But, as we have seen, there was, in the prospect of 1868-9, about to spring up as in a day a Gentile merchant city near Ogden, located at a capital distributing point for commerce with the surrounding Territories with the produce of this northern country. That Gentile city was about to come into direct and sharp competition with Ogden City; that Gentile city was the first to boldly claim,

and for awhile sustain the character, as the special export city of Utah; and, had Corinne also become the junction railroad city, it must inevitably have controlled the commerce of Northern Utah, and Ogden would have been overshadowed by the commercial dominance and population of her ambitious neighbor; and, even as it is, the merchants of Corinne have transported their commercial base of operations to Ogden, where they still strive with the Mormon merchants for the mastery in the northern country.

In this view of the case, it may be pertinently said that Z. C. M. I., at Ogden, had a mission to perform for the Mormon community; and that, too, more markedly than in any other city of Utah, in a similar way. Its Ogden Branch has been this resistive bulwark needed by the Mormon community in the early years after the completion of the Union Pacific and Central Pacific railroads; and the simple fact of its subsequent history is, that instead of destroying local Mormon merchants, it has created and fostered them, notwithstanding for awhile it seemed to have absorbed them in the co-operative combination. This we shall presently see, in climaxing this chapter with the names and number of Mormon merchants and storekeepers that exist to-day—the spring of 1887—in Ogden City, in the colossal presence of Z. C. M. I.

The amalgamation of the Ogden Branch of Z. C. M. I., by an organization of a small "co-op." company, which was started in 1865, and the firms of Peery and Herrick, and the mercantile establishment of ex-Mayor Farr. In March, 1869, after D. H. Peery had sold out to Z. C. M. I., the directors of this institution appointed D. H. Peery superintendent of the Ogden Branch, which position he held till the following June, when Peery resigned and went to Virginia to attend to unsettled business of his own, left so during the war between the North and the South. S. P. Teasdel was appointed to succeed him as superintendent. Early in the spring of 1870, Teasdel resigned and Peery, having returned, was again appointed superintendent, which position he held till October, 1875, when he finally retired and Robert S. Watson was appointed. This affable gentleman and efficient manager, who also served the city in its municipal council during his superintendency, was retired for other service for the parent institution, as its Eastern purchaser, and Mr. S. W. Sears succeeded him, in the spring of 1880, as manager of the Ogden Branch, and so continued until he was appointed one of the directors and assistant superintendent of the general institution, when Mr. John Watson was appointed manager of the Ogden Branch, June, 1883. At the present date—the spring of 1887—Mr. John Watson is still in the management of this branch

house, and this gentleman is highly acceptable to the directors and popular with the Ogden public.

At a director's meeting, held February 16, 1880, the matter of erecting a suitable building for the Institution's business at Ogden, upon the lot purchased from the Church, was discussed. The discussion resulted in the following resolution: "That the board of directors deem it expedient to at once put up a suitable building at Ogden upon the lot purchased from the Church, and that the superintendent be, and is hereby, authorized to proceed to procure bids and let contracts for carrying out this purpose."

This resolution was unanimously adopted, and immediately thereafter work was commenced by excavating the basement story and laying the foundation of the Ogden Branch of Z. C. M. I.

The style of architecture is the medieval Corinthian, with a slight indication of the Tuscan, and is highly suited to the business carried on. It is one of the handsomest business blocks in the Territory, and is beautifully located at the corner of Main and Fourth streets, facing east and south; and if it is possible for the mind engaged busily in mercantile pursuits to blend with his business an appreciation of the highest taste for nature, this site affords such an one the best opportunity for its cultivation and development. The building is 133 feet long by 100 feet wide, and consists of basement and three stories. Entering by the south door the eyes are at once greeted with immense stocks of clothing, hats, gents' furnishings, fancy and staple dry goods, notions in countless variety, boots and shoes, and groceries of every description. Further on are the departments containing queensware, glassware, fancy ornaments, lamps, chandeliers, carpets, linoleums, wall paper, stoves, farming tools, and every conceivable article of shelf hardware. This floor is devoted exclusively to retail trade. The second floor is used as a jobbing sales and store room, at the east side of which is situated the clerks' and manager's offices. These offices are well appointed in every respect; and constitute as pleasant a counting house as any in the country. A fine large vault is built at the south end of the office, as a repository of all the valuable books and papers relating to the business of this gigantic institution. The third floor is used wholly as a storage room, where huge cases and bales are stacked; a spacious loft is also here to be seen. The basement is where the immense stocks of groceries, consisting of car-loads of meats, sugars, soaps, canned goods, etc., are conveniently kept, as well as a stupendous quantity of heating and cooking stoves and ranges. The floor is of Portland cement, and it is said that this cellar has no rival in the West. The store is warmed by a steam heating apparatus, lighted at eventide by the

electric light, and is fitted up with every modern convenience both for the comfort of those engaged in it and for those doing business, and of these a Morse elevator, driven by water power, running from cellar to third story, is not the least important feature. The erection of the building was commenced in March, 1880, and was completed at an estimated cost of $70,000, during the superintendency of Mr. H. S. Eldredge, of the parent Institution at Salt Lake City, who contributed in no small degree to the making up of the plans, and under whose immediate direction the details were carried out. There were 800,000 brick and 250,000 feet of lumber used in its construction. It is fitted with water and gas pipes throughout, as well as speaking tubes connecting each floor and compartment. The design was the work of the late Mr. Obed Taylor, architect, of Salt Lake City; while the supervision was entrusted to Mr. N. C. Flygare, of Ogden, who had also the contract for the carpentering. The building was dedicated on Friday, February 4th, 1881, and the following distinguished gentlemen took part in the ceremonies: President, John Taylor; Directors, Joseph F. Smith, H. S. Eldredge, Wm. Jennings and D. O. Calder; and D. H. Peery, Esq., Apostle F. D. Richards, and ex-Mayor Lorin Farr.

FIRST NATIONAL BANK OF OGDEN.

As the First National Bank of Ogden is connected with this branch of Z. C. M. I. in its place of business, and also in it financial unity with the grand commercial institution of the Mormon community, it may be here very properly noticed.

The establishing of the First National Bank of Ogden was originally and specially the project of the banker and superintendent, Horace S. Eldredge. It was the firm of Hooper & Eldredge, indeed, that may be said to have originated the whole banking system of Utah belonging to the Mormon community. They started the bank of Hooper, Eldredge & Co., in Salt Lake City, in 1869, the firm being composed of themselves and Cashier Lewis S. Hills; and, in 1871, Hooper, Eldredge & Co. were succeeded by the Bank of Deseret, with Brigham Young as president, which was afterward succeeded by the Deseret National Bank, with Brigham Young president, and H. S. Eldredge vice-president; and when Brigham Young resigned as president, Wm. H. Hooper was elected president, and so remained until his

death, and was succeeded by H. S. Eldredge. Subsequently it became imperative to preserve the financial unity and potency of the community that a bank of a similar cast should be established at Ogden City. "Gentile banks" were already established there; and at length the Directors of the Deseret National Bank, urged by Horace S. Eldredge, who was particularly desirous and earnest in the matter, resolved to establish the Ogden National Bank, in which project they were joined by certain of the capitalists of Ogden belonging to the community.

The First National Bank of Ogden opened business on January 1st, 1882, with a paid up capital of $100,000, and a board of directors that would inspire commercial confidence anywhere. The board, at at its origin, consisted of the following persons: H. S. Eldredge, president; William Jennings, vice-president; John Taylor, Wm. H. Hooper, John Sharp, F. Little, L. S. Hills, S. W. Sears, N. C. Flygare, directors; H. S. Young, cashier.

The First National of Ogden has its offices in the southeast corner of the Z. C. M. I. building. The entrance to it is from the southeast corner, leading from fine granite steps. The door is massive, and on either side are large Corinthian iron columns, fluted and cast at Davis & Howe's foundry, Salt Lake City.

EX-MAYOR DAVID H. PEERY

Comes of an old Virginia family. He was born in Tazewell County, Virginia, on May 16th, 1824. His early years were spent on his parents' plantation. He was educated at Enery & Henry college.

The Honorable David H. Peery commenced life as a commercial man in his native county in 1845, continuing for seventeen years of almost uninterrupted success, becoming possessed of considerable wealth; but civil war came, the South was invaded, calamities fell fast upon his family and death swept in a few days, wife, children, father, mother and other members of his family. Here we must notice his wife specially, for in her is the chief interest of the narrative.

The maiden name of this lady was Nancy, daughter of William and Louisa Higginbotham, of Virginia. The parents came into the Mormon Church in 1841, under the preaching of Jedediah M. Grant, and gathered to Nauvoo the next year, where they remained until the expulsion in 1846, when they

went west with the Saints as far as Winter Quarters. Their daughter Nancy at that time was eleven years of age. She was born in 1835, and was baptized into the Church when she was eight years old.

Learning, in 1846, that Mrs. Higginbotham's parents were dead, the family returned to Virginia in 1848, to get their portion of the estate, expecting soon to gather with the Saints to the Rocky Mountains. This return to Virginia was as a fate in Mr. Peery's life. He soon afterward became acquainted with the daughter, who drew his affections at first sight: but she was a Mormon, and his prejudices were unusually strong against the Mormons. He believed them to be, as rumor described them, a disreputable people, all excepting the Higginbotham family, and a few others in his vicinity, who had also joined the Church. Erroneously thinking that, if he married the Mormon maiden, it would be detrimental to his social standing and success in life, he put off the alliance from year to year, till 1852, when he concluded to marry her, feeling he could never be happy with any other woman. Having resolved to brave the consequences, he designed to sell out his possessions and go to Texas or some other land, where no one would know he had married a Mormon wife. But instead of the alliance being a detriment, it tended to his further commercial success, through the excellent advice and management of his wife, while her constant hospitality and uniform kindness to all, enhanced his own social standing. His wife thus proving a blessing, he became more than ever desirous to convince her of the "delusion of the Mormon religion," and to this end he labored incessantly. Failing to convince her by his own arguments, he called to his aid the services of the best divines of the Methodist, Baptist and Lutherian churches, but she still held to her religion with a faith intensified.

The war came on. Up to this time, 1861, no man born in his vicinity had better success and prosperity than Mr. Peery but, for the next four years, no man of that part of the country had worse luck both in his family and financial affairs. At the onset of the war he had due to him $60,000 in solvent debts, besides valuable landed estates, two flourishing mercantile stores and $10,000 in ready money, while he himself was free of debt. The first calamity that befell him was the death of his eldest son of whom he had great hopes. This was the first real grief of his life. The death occurred in May, 1861. But this grief softened his heart, in regard to the religious consolation of his wife, as he now consented for her to be re-baptized and renew the connection with her people.

Financial calamities quickly followed the family bereave

ment. The $10,000 in hand became of little value by depreciation, through the worthlessness of the Confederate issues; and all the money he further obtained by the collection of debts, the sale of merchandise, of property, of stock, etc., became also nearly worthless. It was now that the intuitive wisdom of his wife saved a portion from the ruins of his fortune. At the onset of the war she earnestly persuaded him to convert two thousand dollars of bank notes into coin, at what he considered at the time a great sacrifice, but which proved one of the best investments of his life, as it enabled him afterwards to commence to rebuild his fortunes. She foresaw what would be the result of the war just then begun.

The earnestness of Mrs. Peery prevailed, and her husband sent $2,000 to Richmond and converted it into $1,400 of coin, Afterwards, when all the rest was apparently swept away, and the devoted wife who thus counselled was sleeping in a grave in her native State, Mr. Peery brought that $1,400 to Utah, invested in a farm on Cottonwood, which he afterwards exchanged for the property on Main Street, Ogden, where now stands the Peery Block. But now to return to the South:

In the spring of 1862, Mr. Peery volunteered in the Confederate army, and was appointed assistant commissary under General Humphrey Marshall, of the army of Eastern Kentucky. In June, 1862, his brother-in-law, Simon Higginbotham, having been attacked with typhoid fever, he removed him in an ambulance from the army to his own father's house. Mr. Peery's mother had died only a few weeks before. He was next taken down with the fever himself, and was laid at the point of death. His father and father-in-law—Mr. Higginbotham—were also attacked, both of whom died; and soon Mr. Peery's wife and all his children, save one daughter (Lettie, now the wife of Mr. Charles C. Richards, of Ogden), succumbed to the fell destroyer.

At this point the narrative of D. H. Peery's life becomes so interwoven with that of the family of his wife, that we will introduce the beautiful sketch of Mother Higginbotham, from an obituary of this venerable Saint, as recently published in the *Woman's Exponent:*

Louisa, daughter of William and Nancy Thompson Ward, was born at Ward's Cove, in the famous Tazewell County of Virginia, March 12th, 1808. She was wed September 8th, 1831, by William Higginbotham, scion of another famous Tazewell family. For ten years following they dwelt at Burkes Garden, enjoying wealth and public esteem. Elder Jedediah M. Grant carried the gospel into this region in 1841. Louisa Ward Higginbotham was his second convert to the gospel. Her humble obedience in accepting baptism was a type of her entire life. She had been surrounded by worldly influences—pride of blood and arrogance of wealth; and yet she was able to cast aside the prejudices of birth, to brave the reproaches and even the disdain of kindred and friends, and to accept the gospel in gladness and humility. Once con-

vinced of the truth, nothing could compel her to relinquish it. Her husband was impressed by her steadfastness, and soon demanded baptism from Elder Grant.

In 1842, William and Louisa Higginbotham sacrificed their property and all their prospects of rich inheritance, by leaving Virginia and removing to Illinois. In addition to the moiety which they realized from their considerable possessions, they carried with them the angry pity of all their old associates. In 1843, they and their little ones, Nancy and Simon, were at Nauvoo. There they offered their all to God, and partook with other of the Saints of the persecutions now historic. In the month of the sublime martyrdom, a daughter was born to them, but died after a brief and troubled existence, while Louisa herself was helpless with anxiety and bodily suffering. On the 13th day of January, 1846, another daughter, Elizabeth Letitia, was given to them; and before Sister Higginbotham had recovered her strength, they took part in the exodus of God's people from Nauvoo. They journeyed with the Saints to Council Bluffs, and were preparing to proceed into the unknown wilderness, when a message came to them that Louisa's father had died, leaving her a considerable estate in Virginia. They desired wealth for no selfish purpose; but, believing that it could be made to bless their children, to aid the needy and advance the work of God, they decided to return to Tazewell before adding to the further difficulties of the journey by further progress westward. Their return to their old home was a pilgrimage. The natural difficulties of travel were intensified for them, because they had no heart to turn their backs upon their suffering friends, even for so good a purpose as they had in view. In Missouri they were delayed by Louisa's serious illness, and by the subsequent birth of a son—Francis.

The settlement of the estate was a tedious matter. While the affair was pending, Nancy Cambell, (the eldest daughter of William and Louisa) was won in marriage by David H. Peery, a young, but noted merchant of Burkes Garden. Nancy was devoted to the gospel, but her husband was then a bitter opponent of the Church. He knew little about his wife's faith; and he knew much about the loss of prestige, the loss of money and the gain of contempt which followed an avowal of belief in Mormonism, among the aristocratic people of Virginia. Nancy was Sister Higginbotham's almost idolized child: she was the eldest living, and she had been baptized at Nauvoo; besides, she was in delicate health. When the property was secured William and Louisa could not depart from Tazewell. The prospect of leaving their best beloved behind them was too grim; even though she might be in the care of a wealthy husband, indulgent to her in all things except in the matter of her religion. Sister Higginbotham then joined with Nancy in an effort to convert Mr. Peery to an understanding of the truth. They were engaged in this effort, and had won him to a consideration of the gospel requirements, when the fire of war broke out, enveloping Virginia in its flames. Sister Higginbotham and her family met a long series of appalling disasters:

Nancy's eldest child died May 1st, 1861. Then David H. Peery and Simon (Sister Higginbotham's eldest son) enlisted in the Confederate army. In the spring of 1862 Simon was struck down by army fever. He was brought to the house of David's father, which was nearer the scene of conflict than was Burkes Garden, and there William and Louisa hastened. They found him almost dead; but he soon recovered and re-entered the army. The fever spread. David H. Peery's father and mother were attacked, and died in the summer. William, Sister Higginbotham's husband, was seized, and died in July, 1862. The destroyer also took Nancy in a fatal embrace. She suffered for three months, and then gave birth to a son. Nine days later, on September 30th, 1862, Nancy died; and on the 12th of October her little baby was buried by her side.

Thus, by a series of calamities, unforeseen as they were terrible, Sister Higginbotham found herself robbed of her dearest treasures. Without a defendant, she was far from the people of God; in a country war-cursed; her wealth was fast vanishing; and she and her little ones were in daily peril of their lives; while every hour she feared to learn that Simon had met his death in battle. Her son-in-law had encountered a fate no less sad. Parents, wife, and all his children but one, had been taken by death; and of his vast possessions

but little remained. However, there was one treasure which was left of the beloved Nancy; this was a daughter two years old—Louisa Letitia. Through this little child, the one link now existing between Louisa Ward Higginbotham and David H. Peery, much good was accomplished. Through all the woes of war and devastation, Sister Higginbotham had kept herself and her remaining children firm in the faith. She now made a fervent appeal to Mr. Peery, begging him to accept the gospel, and to migrate to Utah with her. She could not leave the little Louisa, but she made her also a petitioner. Mr. Peery had not forgotten the gentle sermons of his wife; his bitterness left him, and soon conviction was wrought in his soul. He accepted the gospel and was baptized in the spring of 1863. Having accomplished this work, so dear to her heart, Sister Higginbotham would have been glad to find a refuge with the people of God; but she was hemmed in by the raging strife. In 1863, David H. Peery returned to the army, and in his absence the Union troops descended upon the place and fired his palatial residence and stores of merchandise. After this succession of disasters, he found himself still further reduced. His goods were gone; his landed possessions were rendered comparatively valueless; and his tens of thousands of dollars in book accounts and notes were either destroyed, or rendered temporarily worthless by the death or financial ruin of his debtors. So situated, the spring of 1864 found them.

By this time Mrs. Higginbotham had been able to impress upon the mind of her son-in-law her own anxiety to emigrate to Zion. After much anxious pleading on her part, he consented to go with her, and she determined to take the first opportunity, because her previous delay had been attended by such a series of awful disasters, that she would no longer provoke fate. David H. Peery's faith in the gospel had now grown active and enthralling. He and young Simon withdrew from the army and sent substitutes; but the conscription in this last epoch of the struggle had become so universal and so strict in the South, that if they departed it must be by stealth. Mrs. Higginbotham gathered the few remnants of her own property and aided her son-in-law in accumulating his available means; and then under her advice, David and Simon left Burkes Garden in the night on horseback, to travel to Catlettsburg, Kentucky, where they were to await her coming. She secured two wagons, into which she packed all the valuables belonging to Mr. Peery and herself which she could safely carry; obtained a considerable number of good horses, and secured a nephew of Mr. Peery, a young boy below the draft age, to drive one team, while her son Francis was to drive the other. She packed away under the false bottom of a trunk $1,400 dollars in coin, belonging to Mr. Peery; and $300 in gold, belonging to herself, she secreted on her own person.

One night, just before she was going to depart, envious neighbors broke into the stables, loosed her horses and drove them away. Undaunted by this disaster, she soon replaced the stock, and this time, in order to make her departure a certainty, she went to one Col. Swan, a Confederate officer of her acquaintance, and frankly told him of her troubles. She said that she was a Mormon, and that she desired to leave for Utah with such little property as the calamitous war had left to her. The Colonel gave her a military escort of fifteen men to accompany her through the Confederate lines; and she journeyed in safety to the banks of the Big Sandy, where the soldiers were obliged to leave her. This was one of the most dangerous spots imaginable, for it was directly on the line between the two opposing forces; and this was an hour, too, of peculiar peril, because all the original bitterness of the strife had been intensified by three long and bloody years. Besides, the region between the two armies was infested by guerillas, who spared neither friends nor enemies, and who had no regard for age or sex.

Sister Higginbotham was a heroine as great as any sung of in classic story. Without shedding a tear, she saw her escort depart and leave her with one dear daughter, just blossoming into girlhood, one precious little grandchild, and two young boys, to face all the dangers of that guerilla-infested region. The first night after her escort left her, her party camped on the banks of the Big Sandy. In some mysterious way she received an intimation that robbers had hovered about her path, and that they were intending to descend upon her camp, murder the boys, steal the horses, and escape with all the portables of value. Without a moment's hesitation she instructed her son and his com-

panion to take the horses up the river, and there secure a trustworthy guide who could lead them through the mountains over to Catlettsburg, a distance of seventy-five miles, where they were to unite themselves with David and Simon. When Francis remonstrated against leaving her, she told him that she and her two girls would stay with the wagons and the property, and without any earthly protector they would still be kept in safety, and that they would join him at Catlettsburg.

Some hours after the boys had departed the guerillas assailed the little camp. They ransacked the two wagons, but failed to find any of the money. They took such things as they wanted, and Sister Higginbotham offered no resistance and solicited no favor, since she believed that either would be fruitless. But finally in overturning a trunk the robbers discovered the clothing and jewelry of her dead daughter Nancy, and these things appearing valuable, they exultingly seized and apportioned them among the members of their gang. This outrage was more than she could bear, and she screamed with pain and anger. Fortunately, she was heard by a Mrs. Blackburn, who lived in that vicinity, and who hastened from her residence to answer the call of distress. The robbers, fearing to be identified by one who could expose them to the vengeance of the military authorities, fled. Sister Higginbotham found entertainment at the Blackburn residence for a day or two, until a flatboat came down the river; and upon this she took passage with her two girls and such of her property as was remaining after the assault of the mercenaries; and then she journeyed in comparative safety and comfort to Catlettsburg, where she found David, Simon and Francis in good health, but very anxious concerning her.

The party went to Omaha by boat, having previously disposed of their horses. They expected at Omaha to join a company of Latter-day Saints and proceed with their friends across the plains; but they were disappointed in their hope. They purchased oxen for their wagons and united with a company of Missouri people, who were strangers to them and not of their faith. They traveled in peace for some days, but their companions (some of whom were from the mobocratic regions of Missouri), discovered that Sister Higginbotham and her family were Mormons, and the cruel people, having horse teams, deserted the little party upon the plains and left them to fight their way across unprotected and alone. Our friends proceeded pluckily, though slowly; and but a short time after they were deserted they found the remains of the horse train. Most of the men had been slain, the wagons plundered, and the stock stolen by Indians. Only a few people survived, and they were very glad to rejoin the party of Mr. Peery and travel with his ox-teams to the mountains.

After reaching Utah, Sister Higginbotham resided at Provo for a brief period, and then came to Ogden. In the meantime the strong ties which had existed between her family and David H. Peery were doubled by his marriage with her only surviving daughter—Elizabeth Letitia.

Soon after his arrival in Utah—namely, in the winter of 1864, Mr. Peery taught school at Mill Creek, and in the spring of 1865, he bought Dr. Lees' farm on Big Cottonwood, and went to farming. On the 10th of April, 1865, he married Miss Letitia Higginbotham, sister of his deceased wife, who is still his only living wife, he never having been in polygamy. In the fall of 1866 he moved to Ogden; where he soon began to thrive, and in the spring of 1867 he was employed by Bishop West as a clerk in his store. Soon thereafter he sold a farm in Virginia for $10,000, besides getting several thousand dollars in collection of debts, which enabled him, in connection with Lester J. Herrick, to buy out Bishop West's store. In 1869 Peery & Herrick sold out to the newly established Z. C. M. I., of which institution Mr.

Peery became manager, retaining his position until the fall of 1875, when he went to the Southern States on a mission.

Returning from his mission in 1876, Mr. Peery began selling goods at the Weber Mills, with Messrs. Herrick, W. W. Burton and the Higginbothams; and soon after they started a branch store in Ogden City, on Fourth Street. After a very successful business, Mr. Peery sold out his share of the institution to his partners, in 1878, having been appointed, by Brigham Young, President of the Weber Stake of Zion in May, 1877. In June, 1879, Mr. Peery went on another mission to the South, accompanied by fifteen young missionaries, his wife, and four of his children. Since that time he has been active in the general affairs of Weber County, which he represented in the Legislature for eight years. In the House Mr. Peery was known for the soundness, practical features and honesty of his measures.

In the later period of Ogden's commercial growth, Mr. Peery has done his full share. In 1881, he built a handsome block on Main Street, at a cost of $25,000; and in 1883, he built another brick block on Fourth Street, Hill Side, at a cost of $25,000. On January 8th, 1884, he was elected one of the directors of the First National Bank of Ogden; and on January 19th, 1886, he was elected vice-president of the bank. Thus his history shows that Hon. David H. Peery is a fitting representative of the material interests of a country; he is of the old Virginia stock, and is a man who never turns away the hungry from his door, nor refuses to help the deserving in time of need.

He is an unostentatious man, but strong in his points of character and decision—a man of great probity and justice; one whose experience in life has taught him to respect the rights of every class and to be exceedingly tolerant to his fellow man.

PEERY & MACK'S MILLS.

The Phœnix Mills, owned by Messrs. Peery & Mack, have quite an interesting history, and considerable industrial importance in the agricultural commerce, not only of Weber County, but also of Utah generally.

A brief history of the Weber Mills, built by Bishop Chauncey W. West, has already been given in the City history. These mills, after the death of Bishop West, were sold to William Jennings, who ran them for several years when he also sold

them, D. H. Peery being the purchaser, he paying $25,000 for the property. By numerous and extensive improvements, the mill was put into excellent condition, and Peery's Mill became known as one of the finest in the Territory, having a grinding capacity of four hundred bushels of wheat daily, besides corn. This mill ran with a very successful business until the summer of 1882.

On the 30th of July, 1882, Peery's Mill was burned down. In April, 1883, Mr. Peery entered into partnership with Mr. James Mack, the enterprising miller of Smithfield, Cache Valley, and present owner of the Smithfield Mills. The experience of Mr. Mack, as a practical miller and a successful merchant in his line of business, was a valuable acquisition, both to Mr. Peery, as a partner, and to Ogden as a great shipping mart for Utah flour. In Cache Valley, Mr. Mack had already made a decided mark as a flour merchant and exporter of Utah flour to the surrounding Territories, and the combination of two such men as David H. Peery and James Mack was a guarantee from the onset that Ogden City was about to own the finest merchant flour mill in the Territory and that it would, with such a combination, hold the lead against all rivalry.

The partnership having been effected, they commenced pulling down the ruins of the old mill; and, while this was being done, Mr. Mack went East to purchase the machinery and to contract for the millwright work. The contractors for the machinery were the Gratiot Manufacturing Company of Chicago, who took the entire charge of putting in the machinery, under the supervision of their chief millwright, Mr. Race, and to start it and run it for thirty days, under Mr. Lally, their expert miller. Accordingly the proprietors commenced, in July, to build the now Phœnix Mill, and in November it was completed; it commenced to run on the 15th of November, 1883, from which dates the history of Ogden's exportation of flour, consequent on the existence of the Phœnix Mills, and there also came an appreciation abroad of the superior quality of our Utah wheat, as exhibited in its manufactured condition, when delivered from these now celebrated mills.

The now celebrated mills are situated on Main Street, on Mill Creek, which is a branch of the Ogden River, and the new buildings are on nearly the same ground as were the old. As their name implies, they have risen from the ashes of the old mills, which were burned down, thus symbolizing a poetical fancy quite rare in every-day business affairs, but David H. Peery is decidedly classical in his predilections. The building on the ground floor is forty-four by forty-five feet, and five stories in height. Its first two stories are of rock, with walls five feet thick

at the foundation and thirty inches on the second story. The third and fourth stories are of brick, with walls two feet and twenty-one inches thick respectively, and the fifth story is a frame completely covered with iron. The machinery is of the latest improvement, the whole being what is known as a roller mill, and on the gradual reduction system; indeed the Phœnix was the first roller mill in the Territory.

The basement of the building is occupied by the main line shaft, boots, wheat sinks, bran packer, etc. The second or grinding floor is occupied by the wheat scales, where the wheat is received, and also four Gratiot rolls and four Odell double rolls, two flour packers, water-wheel governor and office. The third floor is occupied by flour bins, wheat bins, and one Smith purifier. The fourth floor is occupied with two six-reel bolting chests, and one six-reel scalping chest; three Smith purifiers, and each has the "Peerless" dust collector attached; one wheat separator, one brush machine, and one bran duster. The fifth floor has one grading reel, one dusting reel, three Smith purifiers with dust collectors attached, one wheat receiving separator, and one Morgan smutter. In connection with the mill is a wheat elevator, holding twenty thousand bushels, and a brick fire-proof warehouse forty-five by fifty-five feet, in which the flour is all stored as fast as packed.

The motive power of the Phœnix Mills is water, driven by a forty-four inch James Leffel special water-wheel, giving one hundred and twenty horse power, about half of which they are using. Adjoining the mill is a find pond including about six acres of ground artificially built, with a good wagon road around on the top of the banks, which are planted with a row of young poplar trees on each side. The pond is a fine, extensive basin of water from the Ogden River and is plentifully furnished with fish, both German carp and native trout; the former being cultivated, the latter coming into the pond from the river.

The plant of the Phœnix Mills cost $50,000, and they have a capacity of production amounting to thirty thousand pounds of flours per day. The enterprise of Messrs. Peery & Mack is fully equal to this capacity, and they are shipping to all parts of Utah, and into the surrounding Territories of Wyoming, Idaho and Montana. Their exportations for 1886 were three million, one hundred and fifty thousand pounds, or thirty-one thousand five hundred sacks of flour; besides, they have ground 30,000 bushels of grist work for the farmers during the year, and the mill is only running half of its capacity; but the owners expect to put everything to its full capacity as fast as the opportunities offer for the exportation of Utah flour.

That there are obstacles to the shipment of even as fine

flour as the mills make, is part of the controversy inherent in railroads as they have been hitherto conducted, and which inter-State legislation is intended to remedy.

The shipment of flour is naturally preferable to shipping wheat, Utah farmers need their own offal, and freight for flour is thus less than for the wheat to make it; yet the mills of Denver are not anxious to see our flour in their market; local supply of wheat will not keep their machinery continually running, so they look this way not only from choice but of necessity. Peery & Mack were entitled however th the Northern trade, if enterprise could always secure its own; but railroad discrimination steps in to the detriment of local trade, for flour from Minnesota has passed through Ogden and *via* the Oregon Short Line into the Montana market at less rates than could be secured from Ogden or Logan. If legislation remedies this anomaly then the Phœnix Mills and their indomitable proprietors will have what expenditure and personal ambition really deserves. There are no such mills in Montana as the Phœnix; yet the Montana people, like all Western communities, want the best of everything, and no doubt they will now welcome that which equals the Minnesota product, and avoids some two thousand miles or more of travel. As for their ability as capitalists, Messrs. Peery & Mack are able to undertake the greatest enterprises, in the manufacture and exportation of Utah flour; and, while they are both men of rare prudence, they are well known to be sufficiently bold for gigantic enterprises which shall promise safety for their investments, and a fair success of their efforts, in developing the native resources and industries of our Territory.

Messrs. Peery & Mack to run their fine well-appointed mill, with their practical sagacity, engaged a first class miller to superintend their works. This gentleman—Mr. Fred. W. Dreyer—is an experienced miller from Minnesota, who has been with this firm and successfully running their mill for several years.

In thus engaging a foreman from the great flour-producing State of America, the proprietors have shown the excellent judgment of thorough business men, who rank efficiency in the management of large concerns, as only second to sufficient capital to accomplish desired results. Mr. James Mack, himself, is also equal to manage the mills, but his time is divided between the Phœnix and his Smithfield Mills; so, with young James Mack and Mr. Dreyer at Ogden running the Phœnix, and the elder Mack superintending the whole, it may be said that the management of the Phœnix is of the ablest character.

Yours Truly
Sidney Stevens.

SIDNEY STEVENS.

Sidney Stevens, of Ogden City, is known as one of the most substantial and enterprising men of Utah. He has done much in the building up of Ogden City, and in the business enterprises of Northern Utah generally, he has for years been one of the foremost men.

Sidney Stevens was born in the town of Nunney, Somershire, England. His father was James Stevens, an influential business man of the above named county; his mother's maiden name was Hannah Martin. They had six sons and two daughters. Sidney was their youngest child but one.

The homestead of the family was adjoining Nunney Castle, which was one of those famous old castles of England that withstood the assaults of the guns of Oliver Cromwell's army. Mr. Stevens, the father of Sidney, purchased his property, called Castle Green, when he was a young man. He was a leather dealer and manufacturer of boots, shoes and harness; and on his property there were a number of houses, a store and his factory.

His son, Sidney, was educated at the Turner Institute, which was a school of high reputation in the county; to which school the sons of the yeomanry and lesser gentry were sent by their parents from the neighboring villages and towns, to obtain their education, as well as the youug men of the town of Nunney. None were taken at this school at less than the ages of from twelve to twenty years.

In this connection a circumstance may be named, which occurred in the school days of Sidney, which indirectly led him into business for himself a few years later. The following is substantially Sidney's narrative of his school days and early life:

It happened, on one occasion, the professor of the school went to London to attend his sister's funeral, leaving the school under the charge of his assistant. The latter having but little of the controlling character possessed by the absent professor, the scholars were left without their usual restraint, which nearly led to a disgraceful and somewhat dangerous irruption among the scholars. There were two factions in the school, one of the young men from the town of Wanstrow, and the other of Nunney, to which the school belonged. The Nunney youths looked upon those from Wanstrow as interlopers of a neighboring town, who were rivaling them for honors in their own school. Hence a feud had grown up between them, which the absence of the professor brought to an issue. The students of Nunney were more numerous than those from Wanstrow; and this stronger native force formed a conspiracy to thrash the weaker party, and by intimidation drive them from their school before the professor's return.

On the Friday evening preceding one Saturday's vacation, when the Wanstrow boys usually returned home to spend the Sabbath with their parents, Sidney learned from one of his school mates what was to occur next morning, in the assault upon the Wanstrow youths, as they were about to start for home, and he resolved to be on hand to prevent it, if possible. There was a boarding house near the school, where the obnoxious students boarded; and near by the assailants had gathered, the next morning, to fall upon their rivals, when they came out of the gate on their way to their own town. Sidney was also there, and just as the assault was about to begin, as the others approached, he lept upon the iron fence of the boarding house and addressed the Nunney boys, appealing to their honor and love of fair play, urging that, if they conquered the weaker party, it would bring no credit upon them for courage, and that it would be a disgrace upon the school, which the professor would chastise them for on his return, by expelling the ring-leaders from the school. His address brought the young men to reason, and peace was effected between the two parties, who were both present. The result was that the circumstance was made known to the parents of the threatened youths, and the professor, on his return, so warmly approbated the conduct of Sidney, that he became a great favorite in the neighboring town of Wanstrow, where he was on several occasions invited to spend his vacations by the parents of the boys whom he defended, and who afterwards invited him to their town to commence business on his own account.

At about the age of fifteen Sidney Stevens left school, his father needing him in his business, the elder sons having set up for themselves. He remained with his father from that age till he was eighteen, keeping up his friendly relations with his Wanstrow schoolmates, who prevailed upon him to leave his native place and start for himself at Wanstrow, supported by the patronage of their parents. He accordingly accepted the opportunity, and set up in that town as a manufacturer of boots and shoes, and as also a grain dealer. His business grew fast and was very profitable, his patrons being the leading citizens of the town and yeomanry of the surrounding country. He employed a number of hands.

His business thus increasing, it was necessary to advertise for more men, and strangely this circumstance was the means of leading him into the Mormon Church, and consequently to emigrate to Utah.

One of the applicants for employment was a young Mormon. He was engaged; his young master knew nothing of his religious connections until nearly a year afterwards. It was brought to his knowledge by a controversy raised in the shop against the disciple of Mormonism. One of the employees, who possessed a control over his shopmates, had influenced them to join him with threats to leave the employ, unless the Mormon was dischared; and so the foreman reported the case to his employer, and recommended the discharge as required. This aroused Sidney Stevens' indignation, and he forthwith rebuked the men, telling them that they had no right to interfere with the young man or his Mormon religion, nor he with theirs; and if they wanted to leave his employ they might, but that he would not discharge the Mormon on account of his religious faith. The men, ashamed of themselves, yielded and the schism in the factory ended.

Thus it continued until the young Mormon was about to emigrate, when he went to Mr. Stevens and told him honorably, giving the month's warning usually required; whereupon, Mr. Stevens, who valued him for his excellent conduct while in his employ, offered him an increase of wages and to make him his foreman. The reply of the Mormon was, "No, sir; not if you will treble my wages." Nothing could induce the Mormon to alter his mind, but he embraced the opportunity of preaching to his employer the gospel of the gathering, and bore his testimony to Mormonism in general; he also left with Mr. Stevens some of Orson Pratt's tracts, on faith, repentance, and baptism.

This devotion of the young Mormon, and the absolute confidence manifested in his thus leaving his native land, rejecting the offered prospects, preferring to gather to Utah with the people of a kindred faith, so impressed Mr. Stevens that he commenced the perusal of Orson Pratt's tracts. While thus engaged, one evening, the minister of the Methodist church where Mr.

Stevens attended, called upon him on a usual visit. This minister was the father of two of Sidney's schoolmates, who with others had persuaded him to come to Winstrow, and who also frequently visited him to spend an hour. Seeing Pratt's tracts on the table, the minister at once became alarmed, and forthwith urged his young friend to put those pernicious tracts in the fire; and if any more were brought to his door to refuse to take them in. He also declared that the Mormons did not believe in the Bible; but Sidney answered that in this he was mistaken, and showed the minister a number of passages from the Bible quoted in Pratt's tracts. The minister, however, persisted in his denunciations of the Mormons, and said that they quoted Scripture to further their delusions, and to easier lead the unwary into their trap.

But by this time Mr. Stevens had, by his readings, become somewhat acquainted with the subject of Mormonism, and the warning of the minister did not defer him from the perusal of these and other Mormon works, and a few months thereafter he joined the Church.

For awhile some of his patrons forsook him in consequence of the step which he had taken, yet his business declined not, as it drew new customers, and soon his old friends returned to him; and, notwithstanding his espousal of the obnoxious religion, the personal respect of the townsmen towards him remained unimpaired; and even the aggrieved Methodist minister, though he lost in Sidney one of his congregation, refrained from using his influence against him, remembering the honest defense which Sidney had given his sons when they were at Nunney school.

Mr. Stevens was baptized into the Mormon church on the 21st day of December, 1861. In the fall of 1862 he advertised to sell out his business; in February, 1863, he sold it; and in the following month of May he emigrated to Utah, assisting also about a dozen familes to emigrate that season.

Previous to his departure from his native land, Sidney Stevens married Mary Jane Thick, a maiden from the town of Hallwell, Dorsetshire. They were married at Liverpool May 22, 1863.

Here we end the narrative of Sidney's early days, and thereafter simply follow his business career in Utah.

Arriving at New York, Mr. Stevens and his wife stayed there a short time, and then proceeded to St. Joseph, where Mr. Stevens also tarried a while, making purchases of a load of tea and sugar to give him a start in Utah's commerce. Having sent his merchandise up the river to Florence, he followed to that place, which was then the rendezvous of the emigrants, to outfit for the journey across the plains to Utah. From this point he started with two wagons, four yoke of cattle and two cows, and traveled in an independent company, which joined Captain McArthur's train, sent down to the frontiers for the poor by the Perpetual Emigration Fund Company. They arrived in Salt Lake City about the middle of October; and there Mr. Stevens stayed during the winter to look around the country to see where to locate.

Having thus remained in Salt Lake City awhile, he started for Ogden, but on the way, being met by Bishop Layton, of Kaysville, he was persuaded to stop at that place, to strengthen the business force of that settlement. The Bishop said Kaysville needed just such a man as Sidney Stevens to develop its business and commercial interests, and, that if the latter would stay and open a store, he would do all in his power to help his patronage.

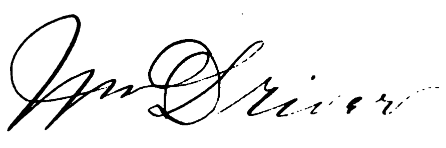
Thus induced, Mr. Stevens stopped at Kaysville, where he bought a situation in the centre of the town, with the expectation of going into merchandise at that place. There he stayed for a year, and sold the goods which he brought from the States; holding himself in abeyance, however, for a permanent location, and finally he chose North Ogden.

In 1865, Mr. Stevens came to North Ogden, and purchased a piece of property in the centre of the town, where stands his fine country store and residence, occupied by him at the present time. Here he built a tannery, and went into the purchasing of hides of the northern country, manufacturing them into leather, which he made up into boots, shoes and harness, also selling leather to the trade. This branch of home manufacture he carried on with fair success, for a period of seven years, until the importation of States' leather, of a superior quality, and at a cheaper rate than it could be manufactured at home, made this branch of home manufactures an impossible line of successful business, the home trade not being able to compete with importation from the States by the railroad.

Mr.Stevens, during the years of the growth of his business at North Ogden, had sold plows and other farming implements. He acted as a commission agent for the people of this county, sending East to purchase farming implements and machinery for them every season. This was one of the methods of Utah commerce in the earlier days.

But when the railroad was completed, Mr. Stevens went to Ogden and there started the line of business in which he has become so well known, not only throughout Utah and surrounding States and Territories among his agents and customers, but to the great houses of the East, and the commercial agencies, where he is rated as one of the most solid and enterprising business men of the West.

In the building up of Ogden City, Sidney Stevens had so much faith in its future, that he invested largely in real estate. In 1878, he built on Main Street the Stevens Block, a fine three story building, of improved modern style, where he intended to carry on his machinery and implement business, but rented it for other purposes, continuing his machinery and implement business on Fifth Street at the old stand. He has purchased and shipped thousands of cargoes of Utah produce, bringing much money into the hands of his patrons, the farmers; and he has paid out to the people of North Ogden and vicinity, for the products which they have traded at his stores, tens of thousands of dollars in cash, which has distributed much money among the people, in settlements where money is scarce. For this Utah produce, he has looked up markets on his trips east and west, in Wyoming, Colorado,



Kansas and Nebraska, and north in Montana, being widely known as the largest shipper in Utah. He has also opened a lumber yard in Ogden City; and he disposes of the product of a number of saw mills in the North, which mills he sold to the purchasers, taking lumber for his pay, thus giving employment to a great number of men.

In fine, Mr. Sidney Stevens ranks in the business history of Northern Utah as an enterprising man second to none, and in the building up of Ogden City and its business stability, he has been an influential factor.

NOTE.—In 1885, while celebrating Washington's Birthday, Mr. Stevens's store at North Ogden was burned down. The natal day of the illustrious father of our country came on a Sunday. On the Monday Mr. Stevens gave all his hands a holiday to celebrate the occasion, he being a sincere lover of American institutions, and, therefore, patriotically appreciative of the day of Washington's birth. The celebration of the day being over, one of his employes, after dark, went into the upper story to draw down the United States flag, which floated on the top of a pole over his store. It is supposed that in doing this, he dropped a match into five hundred pounds of cotton batting, which resulted in the destruction of all the stock in the upper story, and the greater portion of the stock below, and ruined the brick building; but Mr. Stevens rebuilt a much finer structure, and the following year—1886—again celebrated George Washington's birthday in the same place.

Mr. Stevens also, in reconstructing it, built a fine commodious hall over his store, for the social entertainment and moral and intellectual recreation of the young folks of North Ogden, into the enjoyment of which the old folks as agreeably partake. This hall—called "Stevens' Hall" and "Stevens' Theatre" has greatly added to the social life and entertainment of the settlement where Mr. Stevens' family resides.

WILLIAM DRIVER.

Mr. William Driver of Ogden ranks among the principal business men of our Territory.

He was born at Bury St. Edmunds, in the county of Suffolk, England, May 3d, 1837. He is the son of George Driver and Mary Killingworth. His mother descended from the old family of the Russels, and, as her maiden name shows, the town of Killingworth bears her family name.

The family birth place of the Drivers was Feltwell, in Norfolk, but Mr. Driver's father, who was a builder and contractor, having taken a contract at Bury St. Edmunds, with his wife moved there for awhile, and thus it was the birth place of their son; but when he was eighteen months old his parents returned to Feltwell.

In his youth Mr. Driver attended the common school of Feltwell, where he received a fair education. Of the religious persuasion of the parents, it may be briefly noted that his mother was a Methodist, while his father was a liberal thinker, not bound to any sect or creed.

At the age of twelve years Mr. Driver heard Mormonism, and at fourteen he was baptized into the Church by Elder Thomas Stayner (now of Ogden), on the 25th of November, 1851. Soon after his baptism he was ordained to the office of a priest by the celebrated Elder John Hyde, and he occasionally presided over the meetings of the Saints; and, on account of his extreme youth, he drew many people to listen to his exposition of the principles of Mormonism.

When he reached the age of fifteen he lost his father, who died on his son's birthday. At the age of seventeen he left Feltwell and went to London, where he was employed at Price's laboratory, at Battersea. In this employ he stayed two years, and joined the Chelsea branch of the Church. There he was ordained an elder, in 1854, by Elder John Lloyd Baker. In this employ and local ministry in the Church, he remained till 1856, when he was sent out into the regular ministry to travel in the Kent conference under John M. Browne.

While laboring in this capacity, as a traveling elder, Mr. Driver was taken with cholera; and, after suffering excruciating agony, he was pronounced dead by his attendants. Such, however, was not the case, as after an absence of three weeks, he has so far recovered as to be able to return to his field of labor in the Arundel district. From there he was transferred to the Hastings district, where he first met Miss Charlotte Emblen Boulter, who soon afterwards became Mrs. Wm. Driver.

In 1857, Mr. Driver's mother died, and he applied to his friend, Squire Buckworth of Cley Hall, Norfolk, to use his influence to obtain him a position whereby he could render pecuniary assistance to his young brothers, who by the death of their mother had been rendered orphans. Through his influence with Bagge, member of Parliament for West Norfolk, William Driver received a nomination for a position in the general post office, London; but he was disqualified for physical disability. The fare of a young Mormon elder at that time was not calculated to develop strength or render him very robust. Failing to obtain this position he continued to travel in the London conference, over which Elder Wm. Budge at that time was president.

Shortly after this date Mr. Driver ceased to travel in the ministry, and was married at Holy Trinity Church, Brompton, Middlesex, to Charlotte Emblen Boulter, of Hastings, on the 16th of August, 1858. He lived at Islington. At this time he

was in view of an office under Government, as a custom house officer, through the influence of Mr. Headlam, Solicitor-General of England, the Duke of Argyle, Bagge, member of Parliament for West Norfolk, Sir W. Jolliffi, and his friend Squire Buckworth, all of whom had signed the recommendation for the appointment of Wm. Driver to the custom house service. This influence advanced his name over thousands, but through his mistake, in going to the treasury for his examination, instead of the Custom House, and the consequent ill-nature of the examining officer when he reached the custom house—notwithstanding he explained the cause—an excuse was found to disqualify him. On informing a friend of his in the civil service commission, he exclaimed: "You fool, didn't you know that two guineas would have made the matter all right."

After meeting with this disappointment, Mr. Driver went to work in the London *Messenger* office as a reporter and general utility man. The *Messenger* was a religious paper. Mr. Driver's wife was the niece of the then celebrated revivalist, Wm. Carter of London, who obtained for him the situation; but the proprietor soon found out that Driver was a Mormon elder and discharged him. After his discharge he went to Brighton, when his son George, who is now his partner in business, was born, at Windsor Street, August 9th, 1859. There Mr. Driver worked as a painter, and presided over the Brighton Branch. But he soon returned to London and made application for employment at Price Chemical Works, Battersea, where he was employed until a short time previous to emigrating to Utah. During the time he was in this chemical factory he was president of the Wandsworth Branch of the London conference.

Mr. Driver, with his wife and four children, left London for New York, on board the *Caroline*, May 5th, 1866, and arrived in New York on the 10th of June. On the voyage Mr. Driver lost a little boy, two and a half years old, whose name was William. His death was the result of an accident caused by the rotten condition of the conveyance which they hired to transport their luggage to the docks. The child was buried at sea.

After landing they pursued their journey, and on their way by rail their luggage was burned at St. Albans, near the Canadian frontier. They were conveyed in cattle trucks from Montreal. On their way, at Buchanan, their train parted: six cars, loaded with Mormon emigrants, were capsized and smashed. The railroad official telegraphed three hundred killed, and urged assistance. When everything was straightened out, it was found that not one soul was killed. The officials declared it was a Mormon miracle.

The company crossed the Plains in Captain Halliday and

Patterson's ox train, and reached Salt Lake City, September 25, 1866. During this trip across the Plains, Mr. Driver was sick with fever, and for several days his life was despaired of, but through the kind attention of his noble wife, who, notwithstanding she had three young children who needed her attention, and being destitute of means to obtain nourishment for her sick husband, did washing for some families in camp. This, with the arduous labors of travel day after day, finally broke down her robust frame, and, at Hardy's Station, she fell insensible, overcome with fatigue and exhaustion. Mr. Driver owes his life to the noble woman's constitution and wifely devotion.

Mr. Driver was employed at the Western Union Telegraph Office, Salt Lake City; and next by the Deseret Telegraph Company. Under the superintendence of A. M. Musser, Esq., he built the telegraph lines from Chicken Creek to Gunnison, and put the line in repair from Logan to St. George. A notable incident occurred while Mr. Driver was employed by the Western Union. He was knocked from the top of a pole about twenty-five feet high, turned three somersaults in the air, and struck the ground square on his feet, without receiving any injury.

While in the employ of the Deseret Company, he received a telegram from Salt Lake City, which read: "Your wife is dying; do you want to come home to see her?" He was at Cove Creek Fort, over two hundred miles away. "Thanks to Dr. Sprague and President Brigham Young and other kind friends," says Mr. Driver, "she still lives."

After this he was employed to do team work for A. M. Musser. He went out on the Plains to assist a company of emigrants. He was next employed to work on President John Taylor's contract, at Mountain Green, on the Union Pacific line. While waiting for work provisions ran out, and he walked to Salt Lake, a distance of thirty-eight miles, without breakfast.

He returned with a team belonging to A. M. Musser, and continued rock hauling until the middle of November, when he returned to Salt Lake City with the team. Mr. Musser gave him a letter of recommendation to Wm. S. Godbe, who read it and said, "Brother Driver I feel well impressed toward you." Godbe gave him employment in his office the next day. He worked in Godbe's office, as clerk and cashier, till December, 1869, when he was sent to Ogden to assist in running Godbe's Branch Drug Store, with Octave Ursinbach. After Ursinbach was removed Driver was retained to run the business alone, which he did successfully, reviving the almost ruined business, making for Godbe & Co., in seven months, about five thousand dollars. When Godbe sold out their Ogden branch to Wright, Perry & Kin they wrote him the following:

OFFICE OF GODBE & CO.,
Salt Lake City, July 14th, 1871.

MR. WM. DRIVER, Ogden:

Dear Sir—As a mark of our appreciation of your attention to our business in Ogden, at times under difficulties, being without sufficient help, when at great personal discomfort you remained at your post, and the business now being sold out, we deem it proper to express to you our thanks, which we know you will appreciate more than the money. We also desire to add that we have placed $50 to your credit here, subject to your order, of which we insist on your acceptance. Truly yours,

GODBE & CO.

Wm. S. Godbe offered Mr. Driver a position in the drug store in Salt Lake City, which he did not feel that he could accept.

Wm. Stoker and Doctor C. S. Nellis suggested that Mr. Driver start business on his own account; Stoker offered a loan of one thousand dollars to Driver to assist him, while Dr. Nellis offered to invest one thousand dollars. A copartnership was formed, between Driver and Nellis, to exist for two years; at the expiration of that time Driver bought out Nellis, the transfer being mutual.

In 1874 Driver built the first three-story brick building in Ogden. The upper story was occupied by the Masonic fraternity. At the dedication the speaker declared it to be the finest Masonic Hall between Omaha and Sacramento. The Masons occupied the hall nine years. In 1878 he took as partner his eldest son, George. Since that his business has greatly increased, extending over Northern Utah, Idaho, Wyoming, and Nevada, with branch stores at Logan, Utah, and Montpelier, Idaho.

Mr. Driver went to England on a mission, in 1879, leaving his business in charge of his son. Previous to his starting he was ordained to the office of a seventy by Uncle Joseph Young. He crossed the Atlantic in the steamship *Arizona*, which made the quickest time on record—7 days, 8 hours and 57 minutes. He was gone a year on this mission; and before his return he visited France and Scotland.

Mr. Driver was one of the incorporators of the Ogden Street railroad, and was elected a director of the same. He was also elected a director of the Weber and Davis County Canal Company; also of the Molecular Telephone Company—a rival of the celebrated Bell Telephone Company; also a director of the Ogden Building and Savings Association. In 1874 Mr. Driver was nominated in convention as alderman for the First Municipal Ward, which nomination, however, he declined in favor of E. Stratford. In February, 1876, he was nominated for councilor for the First Municipal Ward, and received the votes of the whole convention, with the exception of two blanks. He was

elected at the polls and served as chairman of street committee. How he performed his duty in that capacity is left for the great public to judge.

Mr. Driver has had a large family born to him by his estimable wife, Mrs. Charlotte E. Driver, who is a lady of considerable character, but they have met many bereavements; of their seventeen children, eleven daughters and six sons, only six survive, one having died in England, one at sea, and nine in Utah.

In the future of Ogden, Driver & Son will most likely continue to grow in commercial weight. That William Driver is a man of push and capacity is seen in the fact that it was he who set the example in building lofty structures in Ogden, which was quite a mark in the business growth of the city; for no town or city can assume a first class business importance that can only boast of low, one-story business houses. His rapid rise also, from "bed-rock" to commercial opulence, in but little over a decade, further illustrates his push and capacity, entitling him fairly to the rank of a representative man. As for his partner and son, George Driver, he is the decided pillar of the house, and quite capable to sustain its increasing business in Utah and adjacent Territories.

JOHN S. LEWIS.

John S. Lewis—one of the most esteemed and influential citizens of Utah—who, in 1883, was chosen candidate of the Liberal party for the mayorship of Ogden City, is the son of Zadock Lewis and Maria Smith Lewis. He was born at Jonesborough, Washington County, East Tennessee, June 17, 1830. Early in his manhood he started in business for himself. In 1852, he went to Cleveland, Bradley County, in his native State, and in the following year he removed to Centreville, Iowa, where he opened a jewelry establishment. Soon afterwards he married Mrs. Margaret Young, the mother of his son, the promising, enterprising young business man of Ogden, who is now with him in partnership, under the firm name of J. S. Lewis & Co.

In 1860, Mr. Lewis left Iowa and went to Colorado, to which place and others of the young mining Territories, a host of enterprising men in their youthful prime, like John S. Lewis, were migrating to the West from the Eastern States to find expansion for their laudable ambition and native capacity. At first

Mr. Lewis went into mining, but in 1862, he opened a store of general merchandise. In the following year he went to Denver, where he worked for one year at his trade, as jeweler; after which, in 1864, he removed to Virginia City, and opened a store there, and, in 1865, he also opened a branch store in Helena.

In 1869, the trans-continental railroads, having attracted enterprising men of his class toward the junction point of the Union Pacific and Central Pacific railroads, and Corinne seeming at that time to be the "City of Promise," in a business point of view, Mr. Lewis came to Utah, and for awhile settled at Corinne; but, Ogden soon becoming determined as the junction city, he soon removed from Corinne to Ogden, where he resumed his own occupation as a jeweler. In 1870, he opened a jewelry establishment in this city, and, finding favorable opportunies here, he soon made his business very prosperous.

In 1880, Mr. Lewis associated with him in his profession and business his son, Hyrum D. Lewis, under the firm name of J. S. Lewis & Co. In 1881, the firm erected a two-story brick building, 60 by 20 feet, near the centre of the main commercial part of the town. The establishment contains a choice variety of gold and silverware, chronometers and other time pieces, and other varieties of the trade. The establishment of J. S. Lewis & Co. is the largest and oldest of the kind in Ogden.

John S. Lewis, besides being one of the principal business men of Ogden City, is regarded by all classes as a representative citizen, of excellent moral and social qualities, which rank him far higher in grade than the mere successful business man; and, as a mark of that appreciation of his character, (as already noted) he was chosen, by the Liberal party, in the municipal contest in 1883, as their candidate for the responsible office of mayor of Ogden City.

L. B. ADAMS.

Utah has supplied with her produce every one of the Territories and States that has grown up on the Pacific slope. She first fed the emigrants to California on the latter half of their journey, furnished with grain the Overland Mail Company, raised food for Nevada, Montana and Idaho, and sent her tons of dried peaches everywhere; yet, until L. B. Adams came to Utah, following the track of the Union Pacific Railroad, there was not as much as one commercial man engaged as a legitimate exporter

—that is to say purchasing directly from the country its produce for money, and exporting it as his special line of commerce.

L. B. Adams, the senior member of L. B. Adams & Company, was born in Saxony, Germany, October 16, 1841. He came of good stock, as his appearance shows. He was educated in Europe till he reached the age of thirteen, when he came to America with his mother and two sisters, his father having already preceded them to this country. They arrived in the year 1854, and went immediately to Rochester, in the State of New York, where they permanently settled.

In 1861, on the breaking out of the war, Mr. Adams, who was then not twenty years of age, enlisted in the Twenty-seventh New York Regiment. He was at the famous battle of Bull's Run, and in several other battles of which the nation can boast with honor. Remaining south till 1865, he returned on a visit to Rochester, where his father still dwelt. After this he went to the oil region, in Pennsylvania, which at that time filled the country with a great sensation. He returned, however, to Rochester the same season, and immediately afterwards started for the West. It is at this point that the biography of L. B. Adams begins its local interest in its relations with the commerce of Utah.

Mr. Adams, senior, at that period, sagaciously forecast that in the wake of the Union Pacific, which was now vigorously pushed forward, there would spring up new cities, and that this rapid development of the Great West would afford men of enterprising characters extraordinary opportunities. His son also entertained the same view. Leaving his father and two sisters at Rochester, they designing to follow, the subject of our sketch started to make his mark in life in the development of the enterprises of our western Territories. Mr. Adams, senior, was sick at the time, but, when his son left, hopes were given of his recovery. However, when the son reached Laramie, he received letters announcing his father's death and burial.

From the start Mr. Adams followed the fortunes of the Union Pacific Railroad. He remained at Laramie only a short time and then went to Bryan, which was the winter terminus of that year of the Union Pacific. From Bryan he went to Echo. This all occurred in the year 1868.

Mr. Adams remained in Echo about three months. There commenced that business which has grown into great account, and put into the people's pockets tens of thousands of dollars from our Utah exports.

Mr. Adams purchased a wagon and periodically made a trip to Salt Lake City, going through Parley's Park over the Divide. These journeys were made for the purpose of purchas-

ing eggs, butter and early vegetables. These articles were high at that time in Salt Lake City, but they sold out at Echo at fabulous prices; a dozen of eggs fetched a dollar and a half, while butter on several occasions commanded a dollar. This was the starting of his business as a forwarding merchant and exporter of Utah produce.

April, 1869, found Mr. Adams at Corinne, having been drawn there by the prevailing desire of the Gentile population of Utah at that date to make Corinne the capital commercial city of the North. He had already chosen his commercial line, perhaps following the natural instincts of a born exporter. Branching out with the same enterprising spirit that we have seen characterized him when he made his trips in his light wagon to Salt Lake City for eggs and butter, he extended his operations over several counties of the north, establishing himself as a regular dealer in Utah produce and forwarding merchant. He remained in Corinne till the spring of 1872. By this time he was thoroughly convinced that no city of Northern Utah could possibly rival Ogden as its commercial centre—Ogden that was destined to be the junction city of railroads from all quarters. He resolved to remove to Ogden, which he did in the spring of 1872. Ogden was the exporter's proper point of operations, made so now geographically by this junction of railroads. Moreover, he could not fill his proper commercial line as an exporter without free contact with the people of the northern counties, *i. e.*, with the Mormon community. He now made quite an innovation in Utah commerce, by going into partnership with an enterprising Mormon, who himself also dared the innovation. There were united in the export business two partners, one a Gentile and the other a Mormon. It was a most sagacious combination for such a commercial enterprise. The partner was Mr. William Vandyke, an Ogden citizen. The denomination of the firm was Adams & Vandyke. Mr. Adams, during his career in Utah, has also had very extensive and satisfactory relations as an exporter with Apostle Moses Thatcher, of Cache Valley, of whom he speaks in the most cordial terms of respect for his business capacity, and the free and sagacious part that this young Apostle of the North has taken in the development of our Utah exports.

When Mr. Adams came to Ogden and formed partnership with Mr. Vandyke, there were not a hundred dozen of eggs sold in a month. But the firm of Adams & Vandyke was established on purpose to handle and export the produce of the country, not by the barter of States' goods for Utah products, but by direct purchases from the community, also from the merchants and co-operative stores. They started by paying cash. Soon their line of commerce grew into importance and was en-

couraged by the bishops and presidents of stakes, for the business gave direct returns of money to the country and distributed it among the people upon the regular equitable principles of commerce.

But a preparation had already been made by Mr. Adams for an extensive business as a forwarding merchant and exporter, previous to his forming a co-partnership with Mr. Vandyke. In the years 1869-70-71 he established relations with Cache and Bear Lake Valleys and with most of the co-operative stores of Weber and Morgan Counties, and also with Salt Lake City.

The business of Adams & Vandyke grew rapidly. Wagon-loads of eggs came to them from Cache Valley. Moses Thatcher was head and front of this export business from his stake, and, with his encouragement and push, Cache Valley yielded vast supplies. President Peery, of Weber County, also encouraged this export trade.

These Utah supplies from the various counties over which they had now established their business upon a large scale, Adams & Vandyke sent to all the principal railroad and mining towns in Nevada, and the surplus of the eggs and butter they sent to San Francisco. During the years of their copartnership, they encouraged the farmers to raise vegetables for exportation to these same points. They obtained openings for Utah potatoes in Colorado, where they sent car-loads upon car-loads. They also sent car-loads of potatoes into California. This grew into the potato boom some years ago, and our farmers for the first time began to realize what this legitimate exportation of Utah's produce was doing for the country.

Business continued to increase more than one hundred per cent. from year to year. Meantime some dozen commission houses sprang up, proving that Utah exportation, of which Adams & Vandyke were the pioneers, was most successful, and that it was very much altering our Utah system of commerce. In the old time it was, so far as the masses were concerned, simply a system of barter, and, to them, discount upon everything which the agricultural districts produced.

In the spring of 1877 Adams and Vandyke dissolved partnership, each establishing himself on his own account, and following the same line of business.

The export trade is as yet only in its infancy. Ogden, as the junction city of the two great railroads passing through our Territory, and the terminus of the Utah and Northern, will naturally develop extensive commercial enterprise on the export line, and L. B. Adams and William Vandyke will be classed in the history of Northern Utah as the pioneer forwarding merchants and exporters.

UTAH NATIONAL BANK.

The Utah National Bank is really the oldest banking institution in Ogden City. At the time of the advent of the railroads in this place, Warren Hussey had a bank here for a short time and then moved it away. It was not until May, 1875, that a regular banking house was established in this city by J. E. Dooly and E. H. Orth, under the name of J. E. Dooly & Co. This institution continued until 1880, when the firm was re-organized with new elements introduced, under the firm name of Guthrie, Dooly & Co. When Dooly & Co. first began banking, the Ogden merchants were purchasing their bills of merchandise at Salt Lake City. This firm now rendered them facilities which enabled them to transact their extensive mercantile operations with Eastern houses direct, instead of through other channels, and the credit of our business men soon became firmly established, as Dooly & Co. readily endorsed them.

In 1878, the firm built the Dooly block, in which the business of the house is still conducted. With the erection of these structures, together with the Stevens' block, there were inaugurated new and improved styles of architecture, and which has since added greatly to the material wealth of our city.

In 1882, this institution became a national bank, and the business of the house has expanded, and contributed greatly to establish the present commercial and financial importance of the Junction City.

Mr. Guthrie and Mr. R. M. Dooly have withdrawn from the bank, and new elements have been added to the strength of the firm.

The present officers of the Utah National Bank are: J. E. Dooly, president; Watson N. Shilling, vice-president, Louis B. Adams, cashier; these, with Caleb R. Hank, and Reese Howell, constitute the board of directors.

The Utah National Bank block is a three story brick building. It is thoroughly lighted, fitted up in excellent style with all the latest improvements and appointments. The upper rooms are used for offices of professional men. They are well arranged and provided with all the modern conveniences needed by the occupants.

As an institution, the Utah National Bank stands A 1, in its stability, its relations, and in the well known integrity and experience of the gentleman at its head. J. E. Dooly, in fact, is a name now fairly historical among the bankers of the Pacific States and Territories.

Mr. Shilling was born in Stark County, Ohio, in 1840. In 1852, he moved with his parents to Michigan, where he spent his life on the farm until the civil war broke out. In 1861, he enlisted in the army on the Union side, and served until 1865. After the close of the war Mr. Shilling came West, as did so many young officers, who had already shown the latent capacity of leaders of men; for no part of American domains were they so fitted as these youthful Pacific States and Territories, where their native energies and ambition could find ample scope. Coming westward to Colorado in 1866, Mr. Shilling engaged in the telegraph service. From thence he went successively to Wyoming, Utah, Montana and Idaho in the same service, and as agent for the Overland Stage Company. From 1867 until 1885 he was a citizen of Utah, varying his business pursuits from telegraphing to merchandising, stock-raising, etc. Mr. Shilling furnished the first telegraphic message to T. B. H. Stenhouse's *Daily Telegraph*, published in Ogden in 1869. Since 1885 he has made Ogden his permanent home, where he has risen to the responsible position of vice-president of the Utah National Bank. Of this gentlemen's prominence in public affairs, it may be noted that, in 1884 he was elected one of the delegates from Idaho to the republican convention at Chicago, which nominated James G. Blaine for the Presidency of the United States; and of his appearance in Ogden public affairs we note that in 1887 he was one of the nominees of the Liberal party for alderman to the city council.

Of Mr. L. B. Adams, the cashier of the Utah National Bank, it may be observed that he has sustained a very prominent part in the development of the commerce of Northern Utah, as will be seen in our biographical sketch of him as one of the chief originators of the exportation of Utah products.

Mr. Hanks is a native of West Virginia. He was born in Monroe County, March 13th, 1836. When quite young he removed with his parents to Michigan. In 1859 he went to California, where for three years he was engaged in mining operations. In 1862 he went to Nevada; in 1864 he went to Idah and stopped there till 1869. In 1871 he went to the State Missouri, where he was married to Miss America Brown. H subsequently made Ogden his home, and in 1885 became co nected with the Utah National Bank. Previous to the last da he has been much engaged in mining and stock-raising.

Mr. Reese Howell, another of the directors of the Utah National Bank, Ogden, and who is also one of Utah's successful commercial men, is of Welsh descent, but he was born in America, where the whole of his life has been spent. He is the son of Wm. Howell and Martha Williams of Cefnpennar, Glamor-

shire. Mr. Howell has been a resident of Utah Territory since the year 1849. He commenced a general merchandise business in Kelton in the year 1872, and was been following the pursuits of a merchant continuously since that time. In 1886, having transferred considerable of his other interests to Ogden City, Mr. Howell determined to move here altogether and continue his business in what he could see would quickly become one of the most prosperous cities in the inter-mountain region.

N. C. FLYGARE.

N. C. Flygare second counselor in the Presidency of the Weber Stake was born on the 3d of February, 1841, near the city of Ystad, on the south coast of Sweden. On his father's side he is descended from a military family. His grandfather fought under Marshal Bernadotte in the allied armies, against the great Napoleon.

In his early boyhood, N. C. Flygare worked partly at farming and learning the trade of carpentry. He learned the architectural branch and fitted himself as a practical builder in Sweden.

At the age of fourteen he was confirmed into the Lutheran Church; and at the age of seventeen he heard the Mormon elders and joined their Church. This was on the 5th of September, 1858. Shortly after joining the Saints he was selected as a missionary.

Elder Flygare was released to emigrate in the spring of 1864. He left Stockholm on the 28th of March, crossed the Atlantic in the *Monarch of the Sea*, and journeyed to Utah with a thousand emigrants, six hundred of whom were Scandinavians. He crossed the plains in ox teams, walking from the Missouri River to Salt Lake City in Captain Preston's company, arriving on the 15th of September, 1864.

He settled in Ogden, where he followed principally building. He had shops and a planing mill. He worked at his business about ten years, when he was called by President Young, to fill a mission to Scandinavia in the fall of 1874.

Returning from his mission he arrived in Ogden in the latter part of September, when he again entered upon his duties as bishop of the Fourth Ward of Ogden, which had, during his absence, been in the charge of his counsellors.

At the municipal election of Ogden, in 1881, he was elected a member of the city council, in which office he served one year and then resigned.

At the organization of the First National Bank of Ogden, on the 2nd of December, 1881, being a shareholder, he was elected a

director of that institution. He has also been connected at times with Z. C. M. I., having charge of different departments.

Bishop Flygare is at present established as an architect and builder in Ogden. He has been a large contractor of buildings, not only in Ogden, but also in Salt Lake City.

JONATHAN BROWNING.

The late Judge Jonathan Browning was the son of Edmund Browning and Sarah Allen, and was born October 22d, 1805, near Nashville, Sumner County, Tennessee. In his youth he was steady, thoughtful and devoted to the acquisition of useful knowledge. He married Miss Elizabeth Stalcup, November 9th, 1826.

In 1834, removed with his family from Tennessee, locating in Adams County, Illinois, where he invested largely in land, and carried on agricultural pursuits in connection with his trade—viz: gun and blacksmith. In 1842, moved to Nauvoo, he having previously been converted to Mormonism. Here he built a nice brick residence, gunsmith shop, etc., on Main Street, which he subsequently left without a cent's remuneration, emigrating west, in 1846, in common with the general Mormon exodus from Nauvoo. He settled and remained in Western Iowa, near Council Bluffs (then called Kanesville) on the Missouri bottoms, close to the little village (of Indian Traders) called Sarpy's Point. Here he again engaged in manufacturing guns, wagons, etc., making several improvements and inventions in fire arms. He also carried on farming, and discharged the duties of magistrate, which office he had previously held in the states he had left. In 1852, he resumed his journey, crossing the Plains, of three month's travel, by bull teams. He was captain of a company in crossing the Plains; and, being an expert marksman, he frequently furnished the camp with meat from the vast quantities of buffalo along their route of travel.

Arriving in Utah, Jonathan Browning settled in Ogden, where he continued to reside until the time of his demise; and, in the history of this city, he is recorded as one of its founders and principal business men and property owners. Much of the real estate on the principal business street—now known as Main Street—once belonged to Judge Jonathan Browning. He owned four city lots on the west side of this street, beginning at what was afterwards called Jennings' corner, running south to where the Peery block now stands, and where some of the finest buildings in the city have since been erected.

During his residence in Ogden City he held many civil and ecclesiastical offices. He also, at an early age in manhood, before

Jonathan Browning

he gathered with the Mormon people, was a representative man in society, he having been a justice of the peace in Sumner County, Tennessee. Soon after his arrival in Ogden—which was in the fall of 1852—he was elected a member of the Ogden city council. He has also held the various positions of justice of the peace, probate judge of Weber County and a member of the Legislature of Utah. In the ecclesiastical sphere he was a bishop's counsellor, member of the High Council and president of the High Priest's Quorum. In all of his official capacities Jonathan Browning proved himself to be a man of honor, truth and integrity. As one of the founders of the city he did much in developing its resources and business. He had a blacksmith's shop, and made the first iron-roller molasses mill in Ogden; and he also gave the first importance to the gun-making establishment of this city, since made famous by his sons.

In the family of the Brownings there seems to be a large vein of native talent: Edmund Browning, the father of the Judge, was a fine musician in his day (a violinist); and Jonathan was a cousin to the late Honorable Orville H. Browning, the famous lawyer of Quincy, Illinois, and ex-Secretary of the interior; and he was also a cousin to Dr. Browning, of Nashville, Tennessee. In fine, Jonathan Browning was very respectably connected in Illinois, as well as Tennessee, and was, himself, all his lifetime, called Squire or Judge. He was a prominent man among his fellow-citizens; universally respected; an untiring advocate of temperance; unswerving and true to his convictions as the needle to the pole; he was one of God's noblemen—a truly honest man. He died at Ogden City June 21st, 1879. He passed away in peace, surrounded by his large and devoted family, on whom he left his blessing and final farewell, in the seventy-fourth year of his age.

NOTE.—Judge Browning had three families and numerous sons. His first wife was Elizabeth Stalcup; his second, Elizabeth C. Clark, and the third, Ann Emmett Browning. His son, John M. Browning, is now a celebrated inventor of fire arms.

OGDEN'S FIRST SCHOOL TEACHER.

An interesting and illustrative fragment of the early history of Ogden will be found in the following biographical sketch of Mrs. David E. Browning the first school teacher of Northern Utah. The lady's name at the time was Charilla Abbott; for in Ogden civilization, as in the civilization of all nations, it is the "school marm" who begins the education of the young. Taking up the thread of her family narrative at the salient point we read:

"We arrived at what was called Goodyier's ranch or Brown's

Fort now called Ogden, on the 27th of October, 1849. My mother's family was the fourth family, Captain James Brown's was the first. Daniel Birch camped on Birch Creek, from whom it derives its name. Mr. Shelton on Shelton Creek, afterwards called Canfield Creek. There had been more families who wintered here the winter before, but they went to California. Captain James Brown went to Salt Lake and invited relatives and acquaintances to come and help in the colony.

"There being a small log house, about half a mile from the Fort, vacant, left by one of the families that had gone to California, the colony wished me to keep school, which in our meager circumstances I undertook. Finding a chicken's feather, I made a pen, and never having seen a school article or schedule I made a trial at it. Next our school room had no floor but the ground. The school had slab benches with no backs; our books were very limited, we had to gather the alphabet from scraps of paper, or old books and paste them on paddles for the A B C classes.

"In the winter we went to singing school taught by Mr. Comstock; and in the spring of 1851 I taught school. In the fall of 1851, I went to school for a few weeks to Mr. Eccles Truly. In the summer of 1852 I worked for Mr. John Tompson, and from there I went to James Browning's and wife, whose name was Olive.

"January 27th, 1853, I was married to David Elias Browning, by Lorin Farr, Mayor of the city and President of the Stake.

"A Relief Society was formed and I assisted in making the poor comfortable, in making bedding, clothing etc., and in fitting up companies going after the emigration. Mrs. Parmer was the first president of our society, Mrs. Nits, and Abigail Abbott, her counsellors; Phœbe Brown, secretary and treasurer. Mrs. Abbott was my mother, Mrs. Brown my sister. The Relief Society was reorganized in December, 1867, Mrs. Mary West president. I was put in as a teacher over the ninth district, in which I visited forty-five families.

"We lived in our house, where we had eight children born, whose names are Charilla Emily, David Elias, Stephen Abiel, Jonathan Abbott, James Smith, Wesley Myron, Arbarilla Fastday, and Abigail Elizabeth.

"In 1874 and 1875, we built a brick house on ninth street, between Wall Street and Pacific, where we moved and rented the old place. Wishing to give our children employment, having a large piece of land, in 1881, we purchased a farm situated on Birch Creek which keeps us quiet busy."

This genuine and industrious lady, whom we have recognized as the first "school marm" in Northern Utah, Charilla Abbott Browning, is the daughter of Stephen and Abigail Abbott, was born in New York State, town of Howellsville, Stewfen County, July 4th, 1829. Her parents moved into the state of Illinois. In 1839, her parents and oldest sister, Emily, joined the Latter-day Saints.

In 1842, her parents moved to Commerce, afterwards called the "City of Joseph" and Nauvoo. In 1843 she herself, then fourteen years of age, joined the Church. She was a member of the Relief Society at Nauvoo. In the spring of 1846, the family started with the Saints for the Rocky Mountains. On Mosquito Creek she worked for Mr. James Browning, while her mother taught school. July 7th, 1849, her mother with seven children started for the valleys of the Rocky Mountains and arrived at Brown's Fort, now Ogden, as already noted, on the 27th of October, 1849.

JUDGE MIDDLETON.

Charles F. Middleton formerly Police Judge of Ogden, and now first counsellor in the presidency of the Weber County Stake, was born in Washington County, Illinois, February 24th, 1834. He has descended directly from the fathers of American independence. His father's name was William, his grandfather's Reuben, who was the son of Nuke, their ancestry running back to Arthur Middleton who signed the Declaration of Independence. His mother's name was Mary H. daughter of Charles Butler, and Rebecca Silkwood.

Judge Middleton's parents joined the Church in the fall of 1834. They participated in all the troubles of Missouri and Illinois. They arrived in Salt Lake City September 22nd, 1850, and settled in Ogden the same fall.

Charles F. Middleton in Ogden's early days went out with the Ogden members of the colony on what was known as the Salmon River mission, when it was broken up by the Indians. He afterwards spent one short mission in the states of Illinois, Missouri and Iowa. On August 2nd, 1869, he was elected Constable for Ogden Precinct. In the spring of 1870, he was appointed to the office of a Selectman for Weber County. August 7th, 1871, he was elected Justice of the Peace for Ogden Precinct. May 26th, 1877, he was chosen second counsellor to President Peery. February 10th, 1879, he was elected an Alderman for Ogden City and soon after selected by the council to act as Police Judge. January 21st, 1883, he was chosen first counsellor to President Shurtliff. His father, William Middleton, was a patriarch of the church in Ogden and bore the name of Patriarch Middleton. He died at Ogden, Utah, on the 15th day of February, 1889, honored by the entire community. In the truest sense of American Independence it may be said that Charles F. Middleton comes of "good blood."

RETIRING MEMBERS OF THE CITY COUNCIL.

Of the principal members of the retiring Council a few biographical notes may here very properly be given.

JOHN A. BOYLE.

whose biographical sketch, will be found in another chapter, as written two years ago, was born in Glasgow, October 7th, 1846. (An error occurred in his biography, page 260, making his birthplace Edinburgh.) The family emigrated and settled in Ogden in 1855. In 1872 the father, Peter A. Boyle with his son John A. founded the firm of Boyle & Son, which, after the death of the father, became Boyle & Co. The firm is now composed of John A. Boyle, McLaren Boyle, James Boyle, and Wallace Boyle. Their house bears the highest repute, both for integrity and capacity, John A. Boyle was chosen by the People's Party for his eminent fitness, and should that party return to office, if he lives, then John Boyle will be the Mayor of Ogden.

DAVID ECCLES.

David Eccles, ex-Mayor of Ogden City was born in Pasley Ranfreshire, Scotland, May 12th, 1849. He is the son of William Eccles and Sarah Hutchison.

In 1842 his father joined the Mormon church in Pasley under the ministry of Elder Wm. Gibson.

When David Eccles was fourteen years of age he emigrated with his parents. There were seven children in the family. At Florence, John, the elder brother, returned to the old country and went to sea. The rest of the family came to Utah; David crossed the sea in the ship *Sunnishure*, whose company of Saints was under the care of David M. Stuart, and crossed the plains in Captain Haight's company, and went from Salt Lake direct to Ogden. For the first winter he lived in a little room at the back of the Council House on Tabernacle Square, and the next year moved to the north end of Ogden Valley and when Eden was established he moved to that place.

Like many other self-made men David Eccles commenced business in a humble way and at an early age. His father, who was a woodturner and become blind, made his wares and the boy David peddled them. In 1867 he went to Oregon with his father's family in the support of which he aided. He used to go to timber and cut cord wood, with which he supplied the Oregon woolen factory. He returned to Eden after an absence of two years, but in '70 he left again for Evanston and worked for the Evanston Lumber Co. getting out logs on Bear River. In the summer of '71 he came back home and worked for David James getting out logs. In 1873

he started in the lumber business in partnership with H. E. Gibson of Ogden and a Mr Vanney. They first engaged in sawing and making lumber up in the mountains about forty miles east of Ogden. In '74 they established a lumber yard in Ogden under the firm name of Gibson, Eccles & Co. In '76 Vanney drew out and the firm ran till '80 as Gibson & Eccles when they disolved.

Thus David Eccles started in life and continued until he has become one of the greatest lumber merchants in these western Territories, where he has lumber yards and saw mills in every desirable direction. He is one of the Directors of the First National Bank of Ogden; also of the Commercial of Ogden; one of the incorporators of the Home Insurance Co., a director in the company and connected with numerous great business enterprises in which Ogden is interested.

David Eccles was elected Alderman of the Third Ward, Ogden in 1885; in 1887 he was elected Mayor of Ogden and during his administration Ogden advanced a decade in the path of progress and reform.

JUDGE DEE.

Thomas Duncombe Dee, the second son of Thomas H. and Elizabeth Dee, was born in Llanelly, South Wales, November 10th, 1844. He migrated to Utah with Captain J. D. Ross' company in 1860 and settled in Ogden City. In 1870 he was elected school trustee for the Third School District of Ogden City. During his term of office the trustees erected the present schoolhouse in that district. He served as trustee for six years until the district was consolidated with the other Ogden districts. In 1877 he was appointed by the city council Assessor and Collector of Ogden City, and was reappointed in 1878. In February, 1879, he was elected to this position for two years, the law having been amended making this position elective. He was re-elected in 1881 and 1883 filling the position in all eight years. In 1881 Ogden City purchased a controlling interest in the Ogden Water Co. and appointed Thomas D. Dee, James Taylor and W. G. Child its representative in the board of directors of the company; these with E. H. Orth, W. N. Orton and Joseph Stanford were the officers of the water company. Mr. Orton and Mr. Dee had charge of the practical operations of the company.

In a year the company established a water cistern at a cost of about $65,000, laid eleven miles of mains, constructed two reservoirs, the water from which supplied two hundred and fifteen taps, three motors, two railways, thirty-four fire hydrants, five drinking fountains and two horse troughs, producing a revenue of $8,000 per annum.

At the August election in 1883, Mr. Dee was elected Justice of the Peace of Ogden Precinct, and was re-elected in 1885 and 1887, occupying this position for six years.

In February, 1885, Mr. Dee was elected Alderman for the Fourth Municipal Ward of Ogden City and re-elected in 1887, during these four years he officiated as police judge; he was a member of the committee of the council on municipal laws, water supply, fire department and public land, and he was a member of the building committee under whose direction the city hall was erected and furnished.

RECORDER T. J. STEVENS.

Thomas J. Stevens, the present Recorder of Ogden City, was born at Bristol, England, January 24th, 1848. He received a common school education in his native town, and when fourteen years of age, he was apprenticed to learn the blacksmith trade.

On June 3rd, 1864, in company with his father, mother, brother (W. H. Stevens of Fifth Street), he left his native land in the sailing ship *Hudson*, bound for New York. The ocean voyage was completed in six weeks and four days. From New York the party journeyed to the frontier, and at a place called Wyoming, Nebraska, preparations for crossing the plains were made. A start was made in August, and the subject of our sketch enlisted as a teamster and drove two yoke of cattle. He arrived in Salt Lake City on the 3rd of November, 1864. The following spring he commenced work at his trade in the capital, and continued the business a number of years.

On December 27th, 1871, Mr. Stevens was married to Maria Stringham, daughter of Briant and Harriet Stringham, and in June, 1878, in connection with two brothers, he started the "Ogden Foundry and Machine Shop," under the firm name of Stevens Brothers. One of the many creditable productions of this firm is the iron fence which surrounds the court house, and which weighs something over eleven tons.

In May, 1882, being proffered the position of Collector of Licenses and Assistant Recorder, he accepted the offer, and retained the office till February 12th, 1883, when he was elected City Recorder for two years. In August, 1883, Mr. Stevens was elected Sheriff of Weber County for one year, and at the last municipal election he was again returned to the Recordership, a position which, in connection with all others, he has filled with credit to himself and to the entire satisfaction of his constituents. February, 1887, again elected as Recorder for two years. May 29th, 1887, ordained Bishop of the Fifth Ward, Ogden City.

CORINNE AND ITS FOUNDERS.

As we have seen in the general history, the subject of the two cities—Corinne and Ogden—are nearly identical; and, therefore, in the biographical treatment of their merchants and bankers, we keep up the unity of the subject, transposing the founders of Corinne to Ogden of the present day: hence we introduce Mayor Guthrie among the founders of Corinne as well as being one of the founders of the banking system of Ogden City.

Perhaps no city on the Pacific Slope could show a class of enterprising men more representative as its founders than those who were identified with Corinne. Indeed, they were quite uncommon as a class, being nearly all men of enterprise, and some of historical reputation. To-day, many of them are known among the principal business men of Utah, while others flourish in the surrounding Territories.

The importance of Corinne in its early history was in the fact that it was, geographically, the best distributing point; all the merchandise that went by teams to Montana and Idaho went from Corinne, and it was also the point from which the produce of this Territory was exported; nor should it be forgotten that these enterprising Gentiles were the first legitimate exporters of Utah.

Prominent among the representative men of Corinne in the early times were those named in the following list:

Gen. P. Edward Connor, Creighton & Munro, J. W. Guthrie, Alexander Toponce, J. W. Graham, J. W. McNutt, W. T. Field, N. S. Ransohoff, Col. Kane & Brother, L. B. Adams, A. Kuhn & Brother, F. J. Kiesel & Co., H. Liewes & Co., J. W. Lowell, Geo. A. Lowe, O. J. Hollister, J. M. Langsdorf, Nat. Stein, Samuel Howe, Julius Malsh, A. Greenewald, Sisson, Wallace & Co., John A. Gaston, O. D. Cass, L. Lebenbaum, John McCornick, H. Hardenbrook, E. P. Johnson, L. De Mers, L. D. Newman, W. C. Johnson, D. H. Spencer, D. D Ryan, W. W. Watkins, M. E. Campbell, R. J. Osborn, R. G. Welsh, E. R. Hadley, J. A. Kramer, Wm. Hensing, Samuel Tibbals, John Gerrish, M. Cohn, John Montgomery, Hurlbut Brothers, L. Reggel, Wm. Hyndman, J. M. Walker, T. J. Black, H. J. Faust, A. C. Babcock, Victor Cordella, J J. Gordon, Hiram House, E. C. Jacobs, David Short, B. Lachman, George Butterbaugh, George L. Holt, J. & G. W. Stanley, John A. Nickum, H. H. Smith, A. B. Dibble, M. Amshler, John Kupfer, John P. Van Valkenburg, W. A. Hodgman, D. Earhart, W. N. Ellis, S. G. Sewell, H. C. Merritt, J. E. Chase, H. H. Chase, Judge Spicer, Judge Toohy, S F. Nuckolls, Samuel Holt, E. F. Ferris, William Yearian, John Closser, M. F. Kosman, J. F. Alexander, Al Stubblefield, Wm. Lorimer, M. T. Burgess, John Tiernan, Tim Henderson, Thomas Gordon, E. P. Ferris, Geo. Montgomery, C. Duchenau, Ed. Conway, M. D. Ochiltree, E. M. Quinby, Dan. Heffron, H. Lubus, Mike Fuller, John Eaves, Billy Wilson, H. W. P. Spencer, C. R. Barratt, Milton Barratt, F. H. Church, E. P. Adams, and Messrs. Beadle and Adams (newspaper men).

On the 25th of March, 1869, the town of Corinne was laid out; early in 1870 it was incorporated as a city. The first mu-

nicipal election took place on the first Monday in March. The following constituted the council:

Mayor, W. H. Munro; Councilors, Hiram House, J. W. McNutt, J. W. Guthrie, S. L. Tibbals, John Kupfer, Samuel House, J. W. Graham.

W. T. Field was the first recorder of the city.

J. W. Guthrie was first elected mayor of Corinne August 7th, 1878; was re-elected in 1880, and he holds the office at the present date.

Though there is no longer a desire among the Gentile portion of our population to build up a city bearing their distinctive name, nor the possibility of its rivaling Ogden as a commercial centre, yet we may reasonably prophecy for it a future. Corinne may survive. It is situated in one of the best valleys in Utah, on the west bank of Bear River, which is one of the largest streams between the Missouri and the Sacramento Rivers. At the expense of a hundred thousand dollars water could be brought out to irrigate the entire valley, and this would have been done before now if titles could have been obtained of the Central Pacific Railway Company.

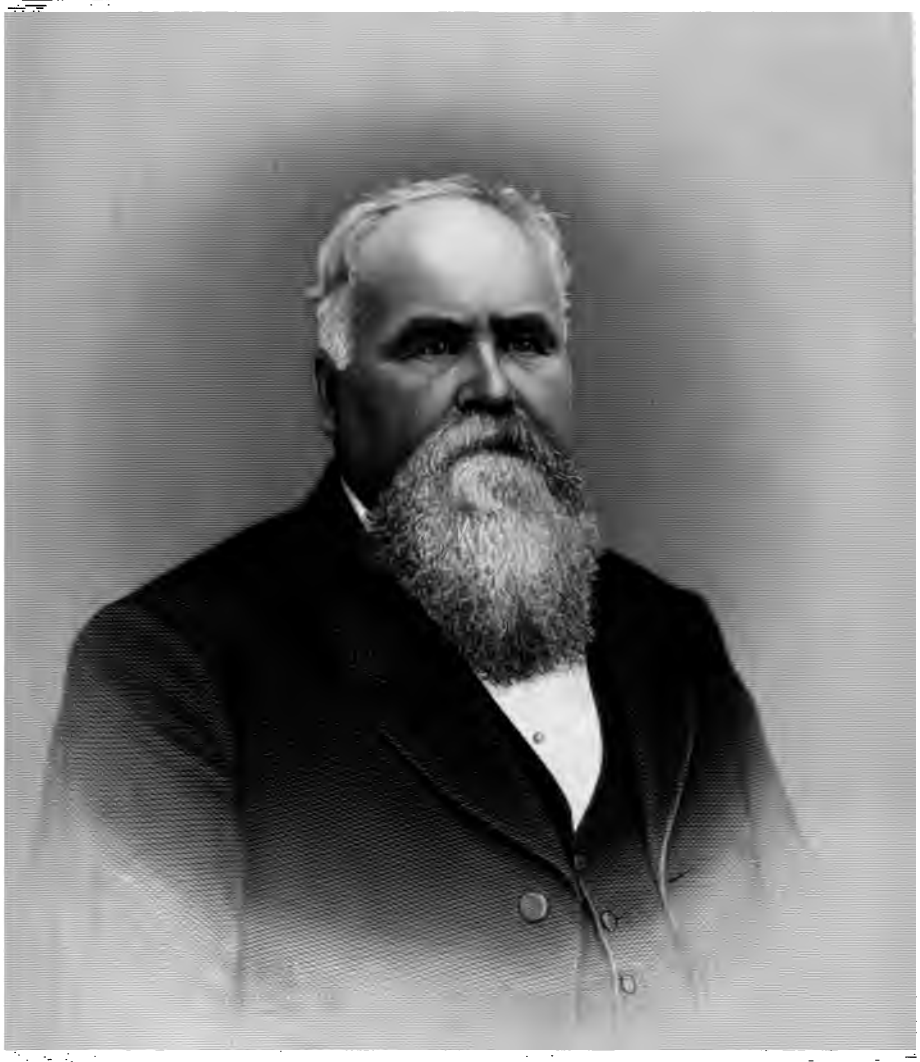
Corinne is on the Central Pacific line; and, though to-day but the relic of what it was, there are some good buildings still standing, while the Guthrie property itself remains in excellent condition.

MAYOR J. W. GUTHRIE.

We present to our readers a magnificent steel engraving of J. W. Guthrie, mayor of Corinne, and a founder of several banking houses of Ogden and Corinne. He may be properly ranked among the representative men of Utah, for though not one of the early settlers of this country, he is one of the founders of the financial institutions of our Territory, the principal owner of the City of Corinne as it stands to-day; and should that city revive to more than its former importance, as he firmly believes it will, J. W. Guthrie more than any other man will be named in Utah's history as the founder of Corinne.

Of Mr. Guthrie, the *Ogden Pilot*, a paper now extinct, said:

"Among the prominent men of Utah who have been successful in business and done much in the interest of Ogden, the name of J. W. Guthrie should occupy a prominent position. Mr. Guthrie came to Corinne in January, 1869, and took part in laying out the town. In March the sale of lots began by auction, and he soon became one of the leading merchants of the place. He established the first business in shipping produce from Utah over the Central Pacific to points westward. Engag-



J. W. Guthrie

ing in merchandise, he enjoyed an extensive trade during the palmy days of Corinne, when all the freight and travel for Idaho and Montana landed there. In 1875 he added to his already large business that of banking, which he still carries on in Corinne. He is still engaged in the business of general merchandise, besides which he does much in the way of forwarding. During the past year he forwarded by teams to Montana and Idaho 240,000 pounds of powder, and 125,000 pounds of case goods. He has always had strong faith in the town of Corinne, for which he has done so much, and of which he is now mayor for the second term. During the past year his business increased fully 100 per cent. over that of the preceding year, and now that there is a prospect of railway extensions from the East, he hopes to realize largely in the sale of town lots, of which he owns the greater proportion of the town, upon them being located many of the best buildings of the place. He is one of the incorporators of the Central Pacific of Utah, lately incorporated for the purpose of building from Corinne, Utah, to Yankton, Dakota. Mr. Guthrie is a large stockholder in this new enterprise. In 1876 he purchased lots on Fourth Street, Ogden, and started the banking house of J. W. Guthrie & Co., in the building now occupied by Harkness & Co. Then Fourth Street was simply composed of vacant lots, and this new enterprise of the bank attracted business in that direction and made it a business thoroughfare. He caused numerous brick blocks to be erected there. Two years ago he drew out of that banking institution and a few months later became the senior partner in the prosperous banking house of Guthrie, Dooly & Co., of this city. As a business man and social gentleman he is widely known and respected, and his name in commercial circles stands among the very best. All who have watched the progress of Ogden for the past six years, as we have done, know that Mr. Guthrie has aided very materially in this prosperity. He is a large property owner in this city."

Our subject thus introduced, we may take up a more regular sketch of Mr. Guthrie and his family.

The great-grandfather of Mr. Guthrie, on his father's side, came from Scotland to America about the middle of the last century, which signifies that he was in this country during the struggle for American independence. He settled in the State of Virginia, and his son, William, the grandfather of our Utah banker, was born in that State. William moved from Virginia to Kentucky in its early settlement, and took his full share in the toils and hardships borne by the Kentucky pioneers. His eldest son, William, father of our Mr. Guthrie, was born in

Woodford County, Kentucky, in the year 1804. His brother John went to California in 1849 and settled in Napa County, in the spring of 1850, where he accumulated much wealth. He was well known in California. He died in Sonoma County, in 1866. Thus we find the Guthries early identified with the history of the Pacific States and Territories.

William Guthrie, the father of the Utah banker, was married to Elizabeth James, the daughter of John James, an owner of considerable real estate and slaves in Kentucky and Indiana. He was well-known as a remarkable mathematician, and was frequently consulted by the professors of Wabash College. He died near Logansport, Indiana, at the age of seventy-two, but is still remembered by the survivors in Crawfordsville, Indiana.

William, Mr. Guthrie's father, was an overseer of the plantation of his uncle, Caleb Guthrie, an extensive slave-owner. He remained in Kentucky till the year 1833, when he emigrated to Crawsfordsville, Indiana, where he died in 1874.

John William Guthrie was born in Shelby County, Kentucky, January 23d, 1830. He was the eldest son, but he had two sisters older than himself, three younger brothers, and one younger sister, who are still living in Crawfordsville, Indiana. In his youth Mr. Guthrie assisted his father in farming. He had received a fair education in the seminary at Crawfordsville, and was competent at the age of sixteen to engage in business on his own account, but most of his earnings were given to his father. In 1851 he, like so many others who have since been known among America's most enterprising men, caught the California gold-fever, and left home for San Francisco January 22d, 1852. He went by the way of New York and Panama, in the steamship *Ohio*, on the Atlantic side, and continued in the steamer *Panama*, on the Pacific side, arriving in San Francisco on the first of April. From San Francisco he went to the northern mines and engaged in the butchering business in Yuba, Butte and Siskio Counties. In Siskio County, with the pick and shovel, Mr. Guthrie did his first and only mining, at the cost to him of many thousand dollars, after which he resumed his legitimate business. In August of 1855, he left California for his native home, going by the Nicaragua route. He arrived at San Juan Del Norte on the second day after William Walker, the notorious fillibuster, arrived in that country. Mr. Guthrie was one of a party of twenty-five that guarded the shipment of treasure, amounting to upwards of a million and a quarter of dollars, across to the Atlantic side. After spending a short time in New York, he arrived at Crawfordsville on the 25th of September, and remained at home till the 6th of May, 1856, when he returned to California, arriving there in July. He went from

San Francisco to Napa County, where he purchased one hundred acres of land, which is now within city limits, and commenced the occupation of a farmer; but, soon becoming disgusted with this slow way of making money, he sold his land and left for the northern part of the State, bringing up at North San Juan, Nevada County, California, in March, 1857. There he again engaged in the butchering business, and in three years made $60,000, most of which, however, he lost during the next three years through the depreciation of property, he having put up several nice brick buildings and a fine residence, and by business transactions with men who failed him in meeting their financial obligations.

On the 25th of September, 1862, Mr. Guthrie was married to Miss Mary B. Gaynor, and on the 22d of August, 1863, Lizzie M. Guthrie was born. In 1864, Mr. Guthrie went to Idaho; thence to Montana, from Montana to Green River, Wyoming, from which point he followed up the line of the Union Pacific Railroad during the process of its building, doing business at several points and bringing up at Corinne in January, 1869, before the town was laid out. He established the first produce shipping business in Corinne, is the oldest shipper in Utah, and for several years controlled almost the entire shipping business of the Territory. He dealt principally in eggs and butter, and to such proportions did this business increase, that it required not less than a capital of $30,000 to handle it, with a store 132 feet in length by 22 feet in width, a cellar under the entire building, also an ice-house in the middle of the store extending from cellar to roof, with a capacity to hold one hundred and fifty tons of ice.

Having been overtaxed with this vast business he retired from it several years ago, and on July 1st, 1882, he also retired from the general merchandising business, having closed out in favor of John W. Kerr & Co. He is now confined to general banking business both at Corinne and Ogden. He is a large owner of real estate in both cities.

Our magnificent steel plate of the banker Guthrie himself will suggest to any reader of character that he is a solid man with a weight of money in him; yet, withal, generous, big hearted, just the one to build up a country,—a man munificent in his dealings with society.

FRED. J. KIESEL.

The great wholesale firm which bears the name of Fred. J. Kiesel & Co. now stands without a peer in all Utah. It is second, of course, to Z. C. M. I., that being an extraordinary mercantile corporation of a community, which no private firm could expect to rival, but next to Z. C. M. I. is the wholesale business house of Kiesel & Co., which was founded by Mr. Kiesel.

It is the only exclusive wholesale grocery house in Utah, and does a business aggregating the enormous sum of $1,000,000 annually. Indeed, when Kiesel & Co. are shipping, the centre of Fourth Street, where their business is located, presents quite a metropolitan appearance, and all is alive and bustling around. Their large store, extending far back in length, two stories high, with a cellar as ample as the upper floors, is laden with goods from the floors almost to the ceilings. Mr. Kiesel himself is a man of great push, executive ability and commercial ambition, and is even younger than Mr. J. R. Walker, though he has been nearly as long identified with the commerce of Utah as the Walker Brothers. He was with Gilbert & Sons in 1863; he went to Corinne in 1873; has been nine years in his present business, and during the last twenty-four years has done business at nearly every point in this Territory. The retiring of the Walker Brothers from the wholesale trade of Northern Utah leaves Kiesel & Co. a still better opportunity. The firm has its commercial travelers duly making their circuits all over these Western Territories.

Thus prominently introduced into the commercial affairs of Ogden City, we will briefly sketch Mr. Kiesel's life.

Frederick J. Kiesel was born May 19th, 1841, in Ludwigsburg, Kingdom of Wurtemburg, Germany. He left home in January, 1857, for America. He first engaged in commerce at Memphis, Tennessee, in 1858, and afterwards went to St. Louis. At the time Mr. Kiesel was engaged in the wholesale dry goods house of Hurd, Hellmers & Voorhees at St. Louis, H. W. Lawrence and others of our Salt Lake merchants dealt there, through which circumstance Mr. Kiesel was led to his subsequent relations with our Territory. It will be remembered that in the years 1862 and 1863 the gold findings of Montana created a great interest in the country, and large quantities of its gold dust found its way to the principal commercial cities of the East through the hands of our Salt Lake merchants. One day it happened that Mr. Robert Sharkey, of Salt Lake City, having business

with the house where Mr. Kiesel was employed, entrusted with the latter a tin box filled with this gold dust for deposit in the firm's safe. This circumstance whetted the desire of the young commercial aspirant—now our great Ogden merchant—to engage in the fruitful enterprises of the growing Western States and Territories where the precious metals seemed to be yielded in abundance, awaiting the adventurous seeker.

Thus attracted towards the Pacific slope, Mr. Fred. J. Kiesel came to Salt Lake City in one of Henry W. Lawrence's merchant trains; but he designed at the starting to proceed to Montana. However, on his arrival in Salt Lake City, he was engaged by Abel Gilbert, who is properly named the "pioneer Gentile merchant of Utah," though Livingston & Kinkade were before him in date, but themselves were not resident Salt Lake merchants, in the sense that old Abel Gilbert is styled, "the pioneer Gentile merchant."

Mr. Kiesel came from St. Louis to Salt Lake City in the spring of 1863; and in the fall of the same year he was sent by the firm of Gilbert & Sons to run a store at Soda Springs, as a suttler for Fort Connor, which had just been established by General P. Edward Connor and his California volunteers.

The following spring, Mr. Gilbert & Sons having sold out, Mr. Kiesel returned to Salt Lake City and continued to work for the firm. He next, in the fall of the same year, opened a store at Manti in connection with Fielding H. Lewis. He stayed at that settlement till the next spring, when he sold out and again returned to Gilbert in Salt Lake City, and thereupon went to Cache Valley and opened a large store for that firm at Wellsville. This store he sold out to Benson, Robbins & Saddler, and went back to Salt Lake City and brought another stock of goods to Wellsville, which he immediately sold out to "old man Allen" in Wellsville.

In the summer of 1866 Mr. Kiesel brought a stock of goods to Ogden, at which date began his connection with this place, now known as the Railroad Junction City; but which was then nothing more than a principal country settlement of an agricultural county. This first stock of his Ogden trade he, strange to say, sold to the first co-operative started in Utah, as this Ogden co-operative store preceded any other of the kind in the Territory; and it may be considered as a sort of commercial forerunner of Z. C. M. I. proper, which was organized several years afterwards. The principals of that primitive "Co-op." consisted of McCoy, Job Pingree, Richard White, "old man Baker," Riter, "Bob" Wilson and others. These purchased the stock of goods in question.

In the winter of 1866 Mr. Kiesel followed up with another

stock of goods brought to Ogden, which, as the one before, belonged to Gilbert & Sons, whose names must be classed among the Ogden merchants of that period. This latter stock of goods he afterwards himself purchased of the Gilberts, and with the stock removed to Paris, Bear Lake, in the summer of 1867. At this place he conducted business for about a year; and he also opened a branch store at Montpelier. In the winter of 1868 he closed up his business at Paris, but he ran the other at Montpelier. He also opened a store at Echo City, following the railroad to Corinne, and stayed at Echo until he disposed of his stock, in the spring of 1869. He continued his business in the north, Mr. Fred. Wisner in charge—who was killed in the spring of 1869 by some unknown parties—after which he sold out entirely at Bear Lake.

Meantime Gilbert & Sons had failed at Ogden, and Mr. Kiesel now assumed their business. He stayed in Ogden until the summer of 1871, conducting business on Main Street, in a house since torn down, where Driver & Sons' drug store now stands.

In the summer of 1871 business was prostrated in Ogden City on account of the small-pox epidemic. It was a terrible time in Ogden, not only to the citizens in general, but also to its merchants. In consequence of this Mr. Kiesel concluded to transfer his business to Ophir—then a rising mining camp; at the same time he bought out the business of Isadore Morris in Bingham. He subsequently closed out these branches of his business to advantage and took a trip to Europe. While in Europe he married an estimable lady of his native country.

Mr. Kiesel returned to Utah in the fall of 1873, and bought out Lebenbaum & Co. at Corinne, and associated himself with Mr. Goldberg—now deceased—under the firm name of Fred. J. Kiesel & Co. They conducted a wholesale and retail grocery business with considerable success until the Utah Northern railroad had crossed the Bear River, which necessitated a change of base. They, however, continued the forwarding business, together with banking, until the Utah Northern had reached Blackfoot, in Idaho, when they sold out their wholesale business at Blackfoot, to Sebree, Ferris & Co., and retired on Ogden, establishing the first and only exclusively wholesale grocery business in Utah. In this line Mr. Kiesel remained with Mr. Goldberg for thirteen months, during which time he established communications with the surrounding Territories, by traveling himself for this business, which is to-day the strength of that mammoth wholesale establishment, under the name of Fred. J. Kiesel & Co., which has made Ogden known as the distributing centre of this inter-mountain country. Having run with Mr.

Goldberg for thirteen months, he sold out to his partner and went to Toledo, Ohio, where he established another wholesale business. This he conducted successfully for twelve months, when the death of Mr. Goldberg induced him to return and buy back the old business at Ogden.

During the year 1882 the firm established branch houses at Hailey, Ketchum, Vienna and Pocatello, in Idaho, and at Ontario, in Oregon; and the commercial operations of the company have largely increased since that date. They carry a large general stock of groceries and liquors. They sell only in original packages, and are, therefore, able to handle goods on a small margin, their immense sales enabling them to distance competitors in their prices. Their annual sales, together with branches, amount to about $1,000,000 a year. The firm has three traveling men out constantly canvassing the country, and to-day, in their peculiar line, theirs is the largest and only exclusively wholesale business in Utah.

Mr. Fred. J. Kiesel is personally the manager, and to him is the credit ascribed of having chiefly contributed toward the gigantic business success of his company, by his enterprise, sagacity and long experience in the commerce of this inter-mountain country. Mr. Theo. Schausenback is the secretary and treasurer of the company.

In closing the personal part of this sketch, pertinent at this time, we briefly refer to Mr. Fred. J. Kiesel as a chief factor in the political affairs of Ogden City. Though himself ambitious simply to be known in history as a successful merchant of recognized integrity of character, it is nevertheless a fact that during the last few years he has been placed in the front by the Liberal party as their local standard bearer in the municipal affairs, he having been twice run by that party for the responsible office of Mayor of Ogden City.

The political situation of Ogden City is peculiar, important and interesting in all its aspects. As we have fairly and sufficiently shown in our political chapter of the general history, Ogden is both chosen and destined to be the battle ground of our Utah politics, no matter whether the parties remain under the present organizations, as the People's party and the Liberal party, or become reconstructed under the regular National organizations of Democrats and Republicans. Quickly following the contest of 1882 between Philip T. Van Zile and John T. Caine came the municipal election of Ogden City, when the Liberal party placed Mr. J. S. Lewis in nomination for the office of Mayor. In this the party expressed its well-considered policy, namely, that a citizen was needed for this post of honor, whose

personal character and social standing could be looked up to with respect and confidence by the citizens of both parties as their mayor, in the event of the election of the Liberal candidate. Such a man the party undoubtedly had in Mr. Lewis.

In the second distinctive contest, in the year 1885, of the Liberal party for the city's control, notwithstanding the undiminished respect of the party for Mr. Lewis, the political action was continued in Mr. Fred. J. Kiesel. He was fixed upon, we should opine, as the most fitting man of his party to continue the struggle from year to year till the issue was won; for Kiesel is a man of remarkable energy and push in everything he sets himself to perform, as seen in his business career; he is also in the very prime of life, a man of undoubted courage, so necessary in all conflicts, and endowed with abundant aspiration of character, which we naturally associate in our conception of the chief magistrate of a city. The Liberal party aims for a permanent control of the city, which it is likely to possess for a number of years, should they once obtain the victory; hence the necessity of the hour calls for a man like Mr. Kiesel, who is in the very prime of his manhood and reputation, to continue the conflict till that issue is fairly won and permanently secured.

It is at Ogden as in the political affairs of Salt Lake City. Evidently a J. R. Walker or a Henry W. Lawrence is needed at the capital to fill the post of honor and responsibility in the great and important changes which the party anticipate and resolve upon in the reconstruction of the affairs of our Territory. Those changes will vitally concern our citizens—more in fact in the management of our cities than even in the general control of the Territory by the Legislature. In the affairs of Ogden, then, Mr. Kiesel is exactly what J. R. Walker or Henry W. Lawrence is to Salt Lake City. His personal connection with Utah is now nearly at its completed course of a quarter of a century; and he fairly ranks as one of the founders of the commerce of Utah in general, as well as of Ogden in particular. Mr. Kiesel bristles with the views of his party. He is, therefore, at once both a commercial and political antagonist of the dominant party that has hitherto ruled our Territory; and his own personal mission, so to speak, resides in the struggle to overthrow that dominant party, and in the consummation of victory for the gentile side. He is one of the vice-presidents of the Loyal League; he was candidate for mayor of Ogden City in 1885, when he received 946 votes to D. H. Peery's 1085; and he was candidate in the great contest of the present year, described in a foregoing chapter, when he received 1254 votes. Should the Liberal party, in a future election, carry Salt Lake City, Henry W. Lawrence, if living and capable as he is to-day, will undoubtedly be mayor of the capital

city, as Mr. Fred. J. Kiesel will be of Ogden City, unless he himself declares otherwise, contrary to the wishes of his fellow citizens and party compeers.

JOHN BROOM AND THE BROOM HOTEL.

"For many years," says the *Ogden Directory*, "Ogden, the railroad centre of the Rocky Mountain region, suffered from lack of appropriate hotel facilities, and thousands of travelers—both pleasure-seeking tourists and business men—passed by the the city after a few moments' stop at the depot, who otherwise would have remained a day or two in the town. This deficiency was supplied by Mr. John Broom, an old time citizen and a man of enterprise, who, in April, 1883, commenced the excavation for the foundation of the Broom Hotel on the corner of Main and Fifth Streets, where formerly a row of low wooden structures had served as permanently dangerous firetraps."

Thus introduced, to lead up to the circumstantial narrative of Mr. Broom's enterprises in the building of Ogden City, which were crowned with his erection of the Broom Hotel, an architectural ornament of the Junction City worthy of boast—we may here fitly sketch the biography of its builder and proprietor.

John Broom was born March 22, 1823, at Sheffield, Yorkshire, England. He is the son of John and Frances Broom. His father was a steel refiner, and followed his profession in the same town. He was a good, moral man, but made no religious professions, and never became attached to any religious denomination. He believed in full religious toleration, and that all men had a right to follow their own inclinations, and worship at the shrine of Almighty God according to their honest convictions. His mother was a true believer in the Scriptures as contained in the Old and New Testament. She presided with dignity and love in her domestic department; she was devotedly attached to her home and her endearing love for her children—twelve in number—was rewarded by their filial and lasting affection. She was born at Bristol, England.

Mr. Broom's parents both died when he was about eleven years of age, and he was then left to fight life's battles alone. Soon after the demise of his father and mother he became an apprentice in the large wire drawing and needle manufacturing establishment of Samuel Cocker, at Shadow More, near Sheffield.

In this institution he mastered his profession. After the term of his apprenticeship expired he followed his profession as journeyman for a gentleman of the same name. When about nineteen years old Mr. Broom, being of a serious turn of mind, and believing in a Supreme Being and a hereafter, felt it his duty to unite with some body of religious worshipers. He therefore became attached to the Methodist church, and continued his membership with that body about six years. At that time, in 1848, he heard Alfred Cordon, Crandal Dunn and others preach the principles of Mormonism. These gentlemen, Mr. Broom says, preached with a power that left an influence on his mind that he never before experienced in all his religious career. He continued his investigation of the doctrines they taught for several weeks, when he became convinced that they proclaimed the true gospel of Jesus Christ, or the Scriptures could not be true. In the spring of the same year he was baptized into the Mormon church, by Elder Samuel Wood. Shortly afterwards he was ordained to the office of teacher, in which capacity he labored in the Rotherham Branch until he emigrated in 1849.

On the 12th of January, of this year, Mr. Broom sailed from Liverpool, on the ship *Ashland*, bound for New Orleans; there were 450 Mormons on board. The voyage was a very tedious one—the storms which beat them about on the ocean were terrific, and after battling with the elements for twelve weeks, they reached their destination about the 12th day of April.

Mr. Broom tarried about one week in New Orleans, and then proceeded to St. Louis, Missouri, and from there he went to Council Bluffs, which latter place he reached in May. Here he settled down, bought a farm and commenced to cultivate the earth, which yielded him rich returns for his labor and outlay of capital.

In the spring of 1851 Mr. Broom left Council Bluffs with his family, ox team and wagon, and started with a company of Mormon emigrants, under the supervision of Captain Alfred Cordon, for Salt Lake City, which place they reached early in October of the same year. He made but a brief stay in the city, when he came up to Weber County, and settled in Ogden. A little northwest of the Ogden river he purchased some land and resumed his agricultural pursuits.

At that time there was scarcely a house of any consideration to be seen in Ogden City. The roads were almost impassible and frequently teams were mired deep down in the mud when hauling nothing but the running-gears of a wagon on the Main Street. In 1854, Mr. Broom moved on to a large ranch which he had acquired at the place now known as "Broom's Bench"—the place being named after him. Here he accumulated considerable

wealth, which he realized from the sales of the products of his farm. On this ranch, for several years, he put up large quantities of hay, which he made secure from the storms, and when in 1869, the trans-continental railroads came through to Ogden, Mr. Broom found ready sale for all the feed for animals, and for other farm produce he could raise, and all of which commanded high prices. With an eye to the future growth and importance of Ogden as a railway centre, he took advantage of every legitimate opportunity thus offered to secure real estate, which, up to this period, was of but small value. In the Summer of 1869 he purchased a city lot on the east side of Main Street, on to which he moved his family. The same season he purchased city property on the corner of Main and Fifth streets, on which he put a frame building thirty by fifty feet, which was occupied for several years by Wade & Co. as a druggist establishment. He also erected a number of other business houses adjoining this establishment, from which he derived considerable revenue in the shape of rents.

In 1872 Mr. Broom severed his connection with the Mormon church. He did not secede because of any malice he entertained toward the people with whom he had been associated for so many years. He became dissatisfied with some of the tenets of the church; he could not fully subscribe to them any longer, and, therefore, concluded to withdraw his membership. He still entertains feelings of kindness, and great respect for the people, and expects to continue to reside, and spend the remainder of his days amongst them in this city.

He has never associated himself with any other religious community since he withdrew from that of the Mormons. He is in no way hostile—but is a "free thinker," and considers that all men have a perfect right to follow their honest convictions in religious matters without interference from others.

Of his standing in office in the Mormon church it may be here noted that in 1853 he was ordained a member of the 38th quorum of the Apostles of the Seventies.

After leaving the church Mr. Broom, in 1872, went to San Francisco, where he purchased a handsome city residence, three stories high, in which his family resided for several years. Just previous to the erection of the Broom Hotel he disposed of his property there and returned to Ogden.

In the spring of 1882 Mr. Broom commenced the greatest enterprise of his life, and which will transmit his name "down the ages" and will ever remain as a memorial of his energy, enterprise and public-spiritness. It was a want which had been long felt and deplored by all our capitalists—that of a large, re-

spectable hotel in the Junction City—but none of them dared to engaged or invest their money in the enterprise.

It remained for Mr. Broom to not only attempt, but to consummate this purpose. In the year named above, he tore down all the other buildings, and commenced the erection of the noble structure which now bears his name, and adds lustre and wealth to our town. The "Broom Hotel" is an elegant three story building. It covers an area of land 66 feet on Main Street, and 150 feet deep on Fifth Street. On the first floor on the corner is a fine, well filled drug establishment; immediately north of that is an elegant book and stationery depot; and still north of it is the mercantile house of Grix. On the first floor on Fifth Street are tonsorial establishments, bath houses, billiard hall, reception rooms and offices of the hotel. On the second floor are located 35 rooms which will average in size 20 by 14 feet, and include in their number the spacious, splendidly appointed dining and banqueting hall, 60 by 33 feet. The third floor also contains 35 rooms of the same dimensions as those of the second. The structure is of brick material—contains among others 18 fine bay windows. The building is from a design by Matthews & Son, Oakland, California. The time occupied in the erection was about nine months, and the total cost was about $75,000, and is equal to any other establishment of the kind between Omaha and San Francisco.

The Broom Hotel was opened on January 15th, 1883, by Mr. A. D. Shakespeare, under whose management it was conducted for several years; but at the present date it is under the personal direction of Mr. Broom himself.

The house has become popular and is well patronized by city residents and the traveling public. This could not be expected to be otherwise, it being a first class house in every particular, and the proprietor is careful as far as possible to prevent any disreputable characters finding entertainment or lodgment in his establishment; and this regardless of money. He desires to make a home or resting place for the sojourners in this city.

Of his family it may be noted:

John Broom was married to Miss Elizabeth Haywood in the spring of 1845, by whom he had two girls. She died in the city of St. Louis, Missouri, in May, 1849. He married again the same year at Council Bluffs, Iowa, to Miss Hester Dunsdon, by whom he had three children, all girls—two of whom are dead. He has had ten grandchildren, eight of whom are living.

Of John Broom as a man and a citizen it may be acceptably said that he is honest in his dealings with all men, a character simple and unostentatious, a man of truth on whom his fellow citizens can always rely, benevolent, intelligent, free-

thinking, and yet with all his rare simplicity of character, a man with sterling independence of mind. As a citizen he is respected by all who know him, both Mormon and Gentile—a citizen in fact of whom it may be said for his work and enterprise, as well as of his purity of character and general propriety of life, Ogden City may deservedly thank and honor.

GEORGE H. TRIBE.

George Harrison Tribe, one of the leading merchants of Ogden City, was born in London, July 2nd, 1844. He is the son of Joseph Tribe and Sarah Ann Mates, and is a younger brother of Henry Tribe, a well known commission merchant of Utah and a citizen of Ogden. His father was the proprietor of a large livery establishment in the British capital.

The family emigrated in the year 1854. They embarked with a company of Saints on board the ship *Germanicus;* Richard Cook was president, and James Hart was his counselor. The ship was twelve weeks on her voyage to New Orleans. They continued their journey to St. Louis. When the company landed there at the quarantine they were all well, but the cholera broke out and a large number died; James Hart himself came near to death. In consequence of the breaking out of this terrible disease, Father Tribe hired a skiff and took the mother and family over to the city, leaving Henry to take care of the baggage, he having had the cholera in London. But the father did not long survive the voyage, he dying of brain fever, caused by the intense heat in the summer of 1854.

The elder brother, Henry, started west in the spring of 1855, to pioneer the way for the family; but he crossed the plains without them, having engaged in the merchant train of Livingston & Kinkade, bound for Salt Lake City.

George H. Tribe, who was at the time but a youth, eleven years of age, with his mother, his sisters Mary Ann and Emma, and his brother David, followed the same year. They tarried for a while at Mormon Grove. On the 2d of August their company struck their tents and started on the arduous journey across the sandy plains and the Rocky Mountains, meeting on the way several perilous experiences from hostile Indians, who that season were fighting with U. S. troops on the track over which the emigrants were passing. Milo Andrus was captain of the

company, and Mr. Joseph Hall, of Ogden, captain of the guard. They arrived in Salt Lake City October 28th, 1855.

The family settled at first in Salt Lake City, and the mother afterwards married Thomas Colburn, father of Mrs. Rosina Godbe.

At about the age of fifteen years George re-crossed the plains to the Missouri River, in company with his brother-in-law, Emerson Shurtliff, to fetch to Salt Lake City a train of merchandise. The trip engaged one season. In the fall of the following year he also made a trip by the southern route to California for another train of merchandise. Thus commenced his commercial career.

Mr. George H. Tribe has had an excellent commercial education and experience. He graduated in business in the firm of Ransohoff & Co., in Salt Lake City, and during his engagement with them he had charge of a branch of their house at Moroni, San Pete County. He was with the firm about five years and afterwards with Godbe & Mitchell.

While in the employ of Ransohoff he did some military service for the Territory, he being one of Heber P. Kimball's command that went to the relief of San Pete at the time of the Indian troubles.

When the telegraph line was opened he went south with John Clows, and helped to establish every office on that line down to St. George, opening the offices as they went at each settlement. He took charge himself of the office at Toquerville, where he stayed four months as the operator. It was after this that he was connected with the firm of Godbe & Mitchell.

After the dissolution of partnership between Godbe & Mitchell, Mr. Tribe came to Ogden and established a branch store for Mr. Mitchell, but in 1869 he commenced business for himself, having bought out Mitchell's stock of goods. For a while he kept his business on the old stand on the east side of Main Street, but afterwards moved to the opposite side, leased a building lot of L. W. Shurtliff and built a store. There he continued in business till 1878, when he moved on to Fourth Street in the centre of the block, where he put up his present fine store, which is one of the best in Ogden City. He also carries on the liquor business on Main Street. He does a good business, carries a fine stock of well assorted goods, and is properly considered one of the leading merchants of Ogden. Of Mr. George Tribe personally it may be said, he is a man of considerable business capacity, quick to push forward into new business lines, and the building of his fine store in the central spot has tended not a little to make Fourth Street what it now is, a first class business part of Ogden.

George is in the prime of manhood, and should Ogden grow into a great city, as it fairly bids to do, Mr. George Tribe will very likely rank, by and by, as one of the rich and influential men of Utah, as he does now as one of the representative business men of Ogden City. He is a man of good moral character, is quite intellectual, liberal in his views and tolerant to others. He is in fine a representative citizen, as well as an enterprising young merchant. In the commercial future of Ogden, few have fairer promise than Mr. George Tribe. It is worthy of note, in the commercial history of our Territory, that there is at present a lot of young merchants growing up from the community who, though they will not make colossal fortunes as rapidly as did our early merchants, such as Jennings, Hooper and the Walkers, are nevertheless destined to make considerable mark in the mercantile activities of the future. Mr. George Tribe is of that class.

Of his immediate family it may be noted:

George H. Tribe was married April, 1870, to Miss Anna M. Foulger. She was born November 14th, 1852, in London, England. She died January 27th, 1878, leaving four children, three boys and one girl; the oldest boy, George Wallace, died January 12th, 1880. The others are living at the present writing. May 22d, 1879, Mr. Tribe was married again to Miss Elizabeth H. Foulger, the sister of the deceased wife. By her Mr. Tribe has had four children, two boys and two girls, all of whom are now living.

BOYLE & CO.

Peter Adams Boyle (the father of John A. Boyle, who is established as one of the ablest members of Ogden City Council) was the founder of the firm of Boyle & Co. Father Boyle, though now dead, will still be remembered by many of the early settlers as one of the first inaugurators of home manufactures in Weber County.

Peter Adams Boyle was born at Glasgow, Scotland, in the year 1824. He was the son of John Boyle and Christina Adams. He was left an orphan at a very tender age—being only about five years old when both his parents passed away to the spirit land. When ten years old he entered on an apprenticeship to Mr. J. H. Brown, a cabinet maker. He served six years and acquired a good understanding of his profession. At the expira-

tion of his time he continued to work as journeyman in the same establishment. On January 1st, 1848, he was married to Miss Elizabeth McGregor Sinclair. They had both, ere this, became members of the Church of Jesus Christ of Latter-day Saints. In 1848 they bade farewell to the land of Burns and sailed for America. They went to St. Louis and stayed there two years, and then moved up the river to a town called Tarley, near Weston, Missouri. While there he worked at his trade and also took contracts for buildings, etc. Finding his vocation remunerative he remained in that place till 1855, when he crossed the plains to Utah in Captain John Hindley's company. On arriving in this Territory he came to Ogden and continued to reside here until his death. He, with his family, participated in the "hard times" experienced by the people here in the winter of 1855-6, caused by the destruction of the crops by the grasshoppers the previous summer. For several years following he engaged in farming in the spring and summer months, and in the fall and winter he worked, when he had opportunities, at cabinet making. In 1882 he commenced the manufacture of spinning wheels, shoe pegs, furniture, etc. Subsequently he built a molasses mill, to which the farmers rushed with their cane to be expressed and converted into sorghum.

In 1872 he formed a partnership with his son, John A. Boyle, and continued operations under the firm name of Boyle & Son, furniture dealers, etc. For two years John A. superintended the business, during which time the father continued to make the wheels and pegs. At that period coin or cash of any kind was not very plentiful in Ogden City, and some of the business men found it difficult to meet promptly their money payments. But by rigid economy this firm was enabled to answer all their monetary demands and keep their credit good. By promptitude and assiduous attention to their patrons' wants, in a few years they built up a thriving, prosperous business, and which to-day is hardly second to any other similar one in the Territory.

In 1876 they erected a new two story brick building, 25 by 75 feet, which was soon well stocked with goods bought by the junior member of the firm in the Eastern markets. Their business had now grown to large proportions, and a demand was created for their goods in distant towns. The Boyles now appeared to be on the high road to prosperity, but the future, in part at least, was hidden from their ken. In 1877, a fire occurred in their establishment, which destroyed about $10,000 worth of their property; about $3,000 of which was insured, thus making them suffer to the amount of seven thousand dollars. Undaunted, but somewhat depressed by their reverses, they soon commenced the erection of another building suitable for their enterprise and

resumed business, which, by patient, persistent perseverance, soon became again prosperous.

In 1881, after a lingering illness which had prevented his activity for some time, the respected head of the firm passed away. He died in the month of August, in the fifty-sixth year of his age. The funeral took place on Sunday, August 15th; the services were held in the Second Ward assembly rooms. All the leading church authorities of this city were present and took part in the obsequies. At the close of the ceremonies an immense cortege was formed, consisting of seventy-eight vehicles, which was headed by the Ogden City brass band in full uniform, and which rendered effectively appropriate dirges during the march to the cemetery. While the remains were being deposited in their narrow home, the choir, under the direction of Prof. Max Boyan, sang the beautiful anthem, "Peace, be Still."

But few men in this community had as much, and none had more, respect shown to their memory after their departure than Peter Adams Boyle. "It was a pleasant fact," said the *Ogden Junction*, "to notice, at the funeral services of the late Mr. P. A. Boyle, that all denominations were represented. This speaks as well for the general esteem in which he was held, as for the humane feelings of the participants."

The estate of the deceased was duly administered and the firm was continued under the same name, there now being four members instead of two, all sons of the deceased head.

In 1882 the concern had been so successful and had assumed such large proportions that it necessitated more room for their accommodations in the transaction of their thriving vocation. A two story building was put up, 25 by 85 feet basement. Two years later more reverses visited them. Another conflagration in their establishment destroyed a great amount of their furniture and injured their buildings. The total damage this time was estimated at $11,000; but fortunately they were insured for $9,000. By 1885 their success had been unprecedented, and to meet all the demands of their patrons they were compelled to build an extension 30 by 70 feet, with four floors, making a grand total of 20,000 square feet of flooring apportioned to their several rooms. The erection is occupied as warehouse, workshops, etc. The monetary business of this firm has increased since 1872 from $10,000 annually, to about $100,000 annually at the present time. Their trade extends through all Northern Utah, Idaho, Montana, Nevada, Wyoming, Colorado and other places. To-day the firm of Boyle & Co. is, with one exception, the largest of the kind in the Territory of Utah. The names of the members composing it are John Adams Boyle, McLarens

Boyle, James Boyle, and Wallace Boyle. The present head of the firm is John A., and it is greatly to his sagacity and energy, combined with the general business integrity of the house, that the firm owes its present prominent commercial standing in Junction City.

Councilor John A. Boyle was born October 7th, 1846, at Edinburgh, Scotland. He left there in his infancy, and, with his parents, came to Utah. He has been raised in Ogden, has grown up with the city, and is appreciated as one of her most enterprising sons.

It scarcely need be said that Mr. John Boyle is a member of the church in which he was born—namely the Church of Latter-day Saints. He is a member of the sixtieth quorum of the Apostles of the Seventies, and in October, 1881, went on a mission to preach the gospel in his native land. He labored there successfully, acquitted himself honorably, and, in September, 1882, returned to his home in Ogden.

In February, 1883, he was elected by a large majority a member of the municipal government. He served on several important committees. He was chairman of the committees on finance and fire department. In February, 1885, he was again elected to the City Council, and again in February, 1887, he was elected to serve in the same capacity. He inherits the persevering characteristics of his Caledonian race, which have done much to aid him in his hitherto successful career. He is the senior member of the firm. During his absence in Europe he visited a number of large furniture establishments in Edinburgh, Birmingham, London and Paris, from which he obtained valuable information, and which, on his return, was utilized to enlarge and consolidate the business of the firm.

The other members of the firm are McLarens, James and Wallace; all efficient in their several departments of the house. McLarens is chief accountant and superintends the purchasing for the establishment. The other two attend to the general business department of the concern, including their extensive shipments, etc. John A. has the general oversight and superintendency of the whole.

In the affairs of Ogden's future, both commercial and municipal, Mr. John A. Boyle may be reasonably forecast for a conspicuous and honorable place. He is in the prime of manhood, having only just passed his fortieth year, and is possessed of sufficient of that laudable ambition, so becoming in a representative citizen, to accept the responsibility of public duties when honored with their trust by his fellow-citizens. In fine, we should name John A. Boyle as one of the available and most acceptable men of

Ogden on the side of the People's party as a future mayor of the Junction City, in the due succession which these Democratic times demand to becomingly fill the office of chief magistrate of a live, progressive city.

THOMAS WILKINS JONES.

Among those men of enterprise who have, by the wealth of their ability and industry, contributed to build up Ogden City, is the subject of this sketch. He came into this place when there was scarcely a decent resident tenement to be seen. He has thus become identified with the growth and has aided to establish its material prosperity and solidification. He is a man of energy, persistency, ability, and strict probity, and, as such, he is respected and honored by all who know him.

Thomas W. Jones was born September 12th, 1834, at Quebec, Canada. He is the son of James Bray Jones and Elizabeth Brown Wilkins. His father and mother were born in Caerphilly, Glamorganshire, Wales. They were married March 23d, 1832, and shortly afterwards emigrated to Quebec. The father was well educated and his parents designed him to be a druggist. His tastes and inclinations, however, were opposed to this profession and he was consequently allowed to choose a profession for himself, and in time he became an eminent engraver and copperplate printer. On arriving in Canada he opened an establishment and followed his profession until his demise, which occurred September 12th, 1841, the day the subject of this sketch was seven years old. The mother is still living in Ogden, and is hale and hearty in the eighty-first year of her age.

After the death of his father, the widow with her three children returned to Wales, where Thomas W., in March, 1846, entered the tailoring establishment of Mr. Wm. James, under whom he served his regular apprenticeship. At the expiration of his term he commenced as journeyman in the town of Cardiff. In 1850, having heard the elders of the Mormon church preach, and being convinced that the doctrines were true, he was baptized by Elder Wm. Willis, in the river Taff, at Cardiff, Wales. Three years later, on the 5th of February, Mr. Jones sailed from Liverpool for New Orleans on the ship *Jersey*, Captain Day. After six weeks pleasant voyage he reached his destination. He then took steamboat, *via* St. Louis, for Keokuk, Iowa. At this point he fitted

out an ox team and came in C. V. Spencer's train to Salt Lake City, arriving there September 19th, 1853. He spent the first winter in Kaysward. In 1854 he came to Ogden, which place has been his permanent residence from that time to the present. On July 23d, 1855, he was ordained a member of the Seventh Quorum of Seventies, and in company with a number of others was sent on a mission to Fort Supply, then Utah, now in Wyoming Territory.

On the 7th of March, 1856, with several others, he started on horseback for Ogden. They had not yet learned of the deep snows that had fallen in this valley during the winter, until they reached Bear River, when they saw the snow piled up in large banks, and the further they travelled the deeper they discovered the snow to be. On reaching Weber Canyon they were compelled to leave their animals to shift for themselves, and Mr. Jones and his companions had to travel on foot the remainder of the journey. The entire journey occupied ten days. The trip could, under ordinary circumstances be made in from two to three days. On the 3rd day of April, 1856, Mr. Jones was married to Miss Sarah Jane Foy. The bride's father performed the marriage ceremony. He returned to the fort with his wife and remained there until the approach of Johnston's army, when the fort was broken up and he returned to Ogden. In the fall of 1857 Mr. Jones was mustered into service in the Nauvoo Legion and marched north with his brigade to Marsh Valley. On his return he was detailed with the companies to go to Echo Canyon and took part in the famous "bloodless war." On the 4th of December the same year, he arrived in Ogden. In the following year he participated in the "move south." He went as far as Spanish Fork. After the arrival of the peace commissioners he returned and settled down to make a permanent home for his family. He was a member of the Home Dramatic Association for about ten years.

In 1870 he opened a merchant tailoring establishment on Main Street. His beginnings were small, but they have since, by his business integrity, grown to large proportions, and now is the largest house of the kind in Ogden, and, indeed, in Northern Utah. He enjoys a good home patronage, and is extensively supported in numerous other towns along the lines of the railroads, east to Wyoming, west to Nevada, and north through Idaho into Montana. His business includes men's furnishing goods, but he carries none but first class articles. His wares give ample satisfaction to all who have business transactions with him.

His house is located on the east side of Main Street, on the centre of the block between Fourth and Fifth Streets. He gives

constant employment to a number of skilled workmen in his establishment.

On the 10th May, 1873, Mr. Jones had the misfortune to lose his wife by death. She left him with seven children. On March 2nd, 1874, he again entered the marriage estate, being united in wedlock to Miss Louisa Goodale, daughter of Isaac N. Goodale, Esq.

As a man and a citizen Mr. T. W. Jones is honored and respected by his townsmen. He is true to his convictions politically, civilly and religiously, and while he makes no special show of piety, he has been ever true to his party and his creed. That apt popular phrase, by which a sagacious, common-sense public hits off the man worthy of his fellows-citizens' trust will fitly apply in this case: "His friends always know where to find him." In fine, we may justly and acceptably write the name of Thomas W. Jones in this history as one of the representative men of Ogden City.

A. KUHN & BROTHER.

In every commercial city of the civilized world the race of merchants from which A. Kuhn & Brother sprang, have been distinctively prominent in establishing the commecre of the country; and among the most thrifty and enterprising of the merchants of Ogden City, may be named A. Kuhn & Brother.

Adam Kuhn, the principal of the firm, was born in Weisenheim on the Berg Rhein-pfalz, October 23d, 1844. He is the son of Joseph Kuhn and Fanny Eichhold. Abraham, his partner and elder brother, was born at the same place in 1838.

Soon after his marriage, the father of the Kuhn Brothers, before they were born, left his native land and came to America, and went into business at Mobile; but after an absence of two and a half years, he returned to his family in his land, where he died at the ripe age of eighty-four. Their mother, also, died in her native land at the age of seventy-eight.

Abraham Kuhn, the elder brother, came to America in 1852, and lived for awhile at Vincennes, Indiana, and commenced business as a vendor of merchandise on a small scale. In 1853, moving westward in his business course, he reached Council Bluffs,

Iowa, and opened out a stock of merchandise in that place. I 1860 he closed out his business in Omaha, and went to Denver Colorado, where he opened another mercantile establishment, an enjoyed a prosperous career for three years, when the gold feve broke out in Montana, which drew him farther west. He nex opened business at Salt Lake City in the spring of 1864, where h remained about two years, then sold out and went into business a Montana, where he stayed another two years and again sold out He next made a visit to Europe to see his parents, and stayed abou a year and a half, when he returned to America in the fall o 1869.

Mr. Adam Kuhn, the principal of the firm, came to Americ in the spring of 1854. He came alone, yet he was only twent years of age. At the onset of his business life in the new world he was employed in the firm of J. and I. Kuhn, his kinsmen, wh carried on a wholesale clothing and dry goods business at Des Moines He stayed with this firm five years, till 1862, when he move west to Colorado, where he started freighting, transporting good from Denver and Utah and also to Montana until the year 1868 He made a business of freighting, running mule trains. Meantim he carried on a merchandise business of his own, in charge of assist ants, at Virginia, Montana and Bannock. On the return of hi brother Abraham, from his visit to Europe, he sold out his train and his stores at Virginia and Bannock, and, in partnership wit his brother, came to Corinne and opened business in the Fall o 1869. The firm remained at Corinne until 1876, meantime the carried on branch houses at Evanston, Wyoming and Ogden. With their characteristic sagacity they soon perceived that Ogde as the junction point was destined to become the City of Merchants to Utah, and by establishing a branch business there at an early da they had prepared for the removal of their principal house to tha Junction City; this they effected in 1880. The firm opened firs in the Woodmansee building, and soon afterwards they opened a large wholesale dry goods and clothing house in the Stephens Block. Here they realized a great expansion of their trade, which extended into other Territories and States.

In 1886, having purchased a large plot of real estate on th west side of Main Street, immediately north of Z. C. M. I. the erected one of the finest blocks in Ogden City, and which bears thei own name—The Kuhn Block. It is a brick structure, three stories high, and fifty-three by one hundred feet. It has noble iron columns, which were manufactured in Salt Lake City; it has a beautiful walnut front; with magnificent French plate glass windows and doors. One of the marked features of this fine establishment, which customers will be sure to highly appreciate, is the full and clear light that pervades the store both day and night, in every department the proprietors having in the construction and appointment of the building, paid especial care to this great desideratum of

a mercantile house, where customers may select their goods at the best advantage. In the day time the store has all the light the sun can furnish, with scarcely an obstruction, more than the mellowing of the too dazzling glare of the sun requires, while at night the place is illuminated with the electric system.

The appointments of the stories are in keeping therewith. The counters and tables in all the rooms are uniform in size and color, and are made of walnut; the elevators from the basement to the upper room, together with the balustrade, are nearly all ensconced in good casings; in the counting room is a very handsome English fire grate, and burglar-proof vault; in fine, the apartments are complete and unexcelled by those of any other house in Utah. Indeed, this fine Kuhn block is a credit to Ogden City, and adds to its material wealth, as well as being a monument of the enterprising spirit of the proprietors. It is, moreover, extending the Main Street of the city, drawing a lively business in the north direction, continuing now the well-defined business block opened by the erection of the Z. C. M. I. buildings; and other fine stores are rapidly rising adjoining the Kuhn block.

NOTE.—Mr. Abraham Kuhn is typically a family man. He married the daughter of Abraham and Fredrica Rosenbaum, a native of Germany, by whom he has four sons and two daughters—Carl, Arthur, Oscar, Leda, Selma and Paul. He is patriarchal in his love for his children of whom he is very proud.

SCOWCROFT & SONS.

The senior member of this enterprising and thriving house is one of the best and acutest calculators and financiers of which the Junction City can boast. Coming, as he does, from the "nation of shop-keepers," he brought with him a fund of experience which he acquired in his business in his native land, and which has been of great value to him in this the land of his adoption, in establishing a mercantile career.

John Scowcroft is the son of James Scowcroft and Hannah Fairbrother Scowcroft. The father was born at Tottington,

Lancashire, England, December 24th, 1797. He was a hand-loom weaver, and worked at his trade the greater part of his life. He died January 5th, 1875; and the mother died in June, 1857, in their native land. They had two sons, James and John, the latter, who is the prominent character in this sketch, was also born at Tottington, England, December 9th, 1844. When eight years old he was put to labor at his father's occupation, and continued so to do until he was twelve years of age, when he was placed in one of the large cotton manufactories. He followed that business until the inauguration of the civil war in the United States, when for the lack of cotton the factory was forced to close, and young John was necessitated to seek other sources of revenue. He now engaged with his brother in the green grocery and fish business, which he followed for several years. In 1861, he was baptized into the Church of Jesus Christ of Latter-day Saints. He had previously attended their Sabbath school, of which he subsequently became the superintendent. In 1863 he was united in wedlock to Miss Mary Fletcher, of his native town. The same year he was ordained a priest in the Mormon church, and as such, spent what time he could spare in preaching the gospel to the people in his native place and in the towns and villages adjacent thereto. On June 18th, 1868, John Scowcroft was ordained an elder and was appointed to preside over the Tottington branch of the church. He filled this responsible position for a number of years.

Having acquired a knowledge of confectionery and the bakery, in 1872 he entered on these vocations for himself. By his characteristic energy, determination and fair dealing, he soon secured patronage that built up a good, flourishing business in the town of Haslingden, near his native place. He introduced machinery into his establishment, and steam power was needed to perform the work that manual labor alone could not accomplish. At this time Mr. Scowcroft was acquiring a competency that would soon have made him independent in pecuniary matters, and which he never could have been induced to close, except for the desire, and what to him was an imperative duty, namely, to gather with the great body of the people with whose destinies his own had become identical. For this people, and for the principles they had embraced, and which he had accepted as his religious creed, there was no sacrifice that at that time he was not willing to make. He then stood alone in the Mormon church. None other of his kindred or father's family were with him in his religious faith. His determination being fixed and unalterable, on the 5th of June, 1880, he bade farewell to his family, relatives and his other legion of friends, took passage on board the good ship *Wisconsin*, Captain Bently, and sailed for New York. There were over one thousand passengers on board of various nationalities. About six hundred of them were

Latter-day Saints, who, like himself and family, were *en route* for their home in Zion. They had a delightful time while on the ocean. It was more like a pleasure trip than anything else. They landed in the American metropolis on the 18th of the same month, and on the following day took train for the West and arrived in the Ogden City, June 24th. After a few days' visiting he settled in this city and found employment in the establishment of R. P. Harris. He continued in his services for about six months, during which period he experienced much kindness from his employer, and mutual friendship was cemented between them, which continued until the demise of Mr. Harris, which occurred in 1887.

In 1881, Mr. Scowcroft again embarked in commercial pursuits for himself. He rented an establishment for this purpose on the west side of Main Street. He began, at first, by the manufacture and sale of confectionery to the wholesale and retail stores; and besides his home trade he supplied various other dealers both East, West, and North of this place. To this business he soon added general merchandise, such as is found in all the large mercantile houses in this city. He now has associated with him as partners, his sons Joseph and Willard, both of whom are shrewd business men. Joseph is an excellent calculator and financier. They own their establishment and their business is widespread, and extends far into localities in all the cardinal directions. Their present house is 33 x 100 feet, well filled up and appointed. It has an iron front, the windows and doors being of French plate glass. The store is thoroughly stocked with the completest assortment and choicest selection of goods, foreign and domestic.

It has been briefly mentioned in the foregoing that in England Mr. Scowcroft was a presiding elder of a branch of the Church. This position held by a Mormon elder in England's principal cities, signified that the incumbent was esteemed both by the local members of the branch and conference as a man of considerable intellectual and business capacity, as also of well-tried integrity of character. The standing law of the British mission was strictly applied that the president of a principal branch of any conference should be fitted, if required and appointed, to preside over the conference itself. These presiding elders of branches periodically met in their district quarterly councils, at which the general affairs of the whole work—missionary, financial and emigrational—was well considered, discussed and directed by these councils of presiding elders, at which there would, as a rule, be present not only the president of the conference, but also frequently the presidency of the European mission; so that the capacity of the branch presidents was quickly determined, and those approved were considered men of mark

and ability in the British Mission. Elder Scowcroft was one of these; and he possessed the confidence of his compeers in his native land as a man of good personal character and presiding ability. This character he has fully sustained as a citizen and business man of Ogden in his subsequent career.

Relative to his present position in the Weber Stake, it may be noted, in closing this sketch, that Mr. Scowcroft was ordained and set apart as one of the presidents of the Seventy-sixth Quorum of the Apostles of the Seventies, on the 30th of December, 1883. On the 24th of April, 1884, he was elected superintendent of the large Sabbath school of the Second Ward, which position he still holds. By the teachers and pupils he is held in high esteem; and he is respected by the community generally, as one of Ogden's most upright and enterprising citizens of the present day.

HENRY ELLIOT GIBSON.

[HIS INTERESTING NARRATIVE OF THE EXPLORATION OF THE SOUTHERN ROUTE INTO CALIFORNIA.]

This gentleman, who is one of the representative business men of Ogden, in the lumber line, was among the early settlers of this Territory, and also one of the gold diggers of California. He is an American by birth, of Scotch descent, and was born in the town of Otsego, Otsego County, in the State of New York, January 14th, 1527.

His grandfather, John Gibson, came from Scotland before the American war, being a young man at the time of his emigration to this country. He was a revolutionary soldier, and for his services drew a pension all his lifetime; his wife did the same after his death. This grandfather, John Gibson, settled in western New York in the early settlement of that part of the country. He located in Livingston County, where a great many Scotch settled, but he married a German women. His social position in life was that of a successful farmer.

John Gibson, the father of the subject of this sketch, in his youth, went to Canada, where he remained for nine years, and then returned to the United States and settled in Otsego. There he became acquainted with Elizabeth Wade, whom he married. Henry Elliot Gibson was their third child. His earliest recollection was at the town of Wheatland, Monroe County, where his

ıther located. In his youth Mr. Gibson had delicate health, in ɔnsequence of which his mother kept him at school longer than ıe otherwise would have done, so that he got a good com- ıon school education.

It was a singular circumstance that brought him into con- ection with the Mormons. In company with a lot of wild lads e went to a Methodist camp meeting, where the lads created a isturbance. The next day several were arrested, but young ibson fled to his parental home, in Wheatland. His mother ad been a Mormon for five years, and sometimes the elders of ıe church held meetings at her house. His brother and two sters were also in the church. Thus the young man who fled) his mother's home, in consequence of being one of the dis- ırbers of a camp meeting, was brought under religious influ- ıces. He became convinced of the truth of Mormonism and as baptized at Wheatland, on the 29th of March, 1847. He was ncere, became strict and conscientious in his religious duties, ıd would not have broken a commandment for anything. But r. Gibson is not naturally a religious man, though he has been er since identified with the Mormon people, and is still a mem- er of the Mormon church. It is as a representative business an and as one of the early settlers of this Territory that we ketch his life.

After his baptism young Gibson went to work at a wagon ıop at Leroy, Tennessee County, and while there visited Batavia) attend a Mormon conference. There he became acquainted ith Miss Eliza M. Gibbs, daughter of Horace Gibbs, one of the rst settlers of Batavia, a prominent citizen who had been in the otel business twenty years. Mr. Gibbs was a Mormon and he illingly gave his daughter in marriage to Henry Gibson. Soon fter the marriage, in the spring, Father Gibbs, his wife and two aughters, and his son-in-law, Gibson, started for Salt Lake City.* he first part of the journey from Council Bluffs was made in he company of Heber C. Kimball, but they changed into Presi- ent Brigham Young's company, and travelled with him 500 ıiles. This was on the second trip of the Pioneers to the valley f the Great Salt Lake. On the journey Mr. Gibson's eldes aughter was born, 130 miles from Salt Lake.

Father Gibbs having brought with him a full set of saw

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*Mr. Gibson has been twice married, having entered into what is termed n the Mormon church plural marriage. On the 30th of July, 1876, his first vife died. She had been affected with epilepsy for ten years previous to her leath. She was an amiable woman, and a dutiful, kind hearted, affectionate vife and mother. She was the mother of ten children—five boys and five dirls; eight of whom survive her. Mr. Gibson's second wife is still living. She is the daughter of Archibald Kerr and Nancy Frost. She has had seven children, six of whom are living.

mill irons from New York State, Mr. Gibson, with his young wife, went up on Mill Creek soon after his arrival, to take charge of the building of a mill and to live there. He built a log house and lived there about a year. During this period gold was found in California by the discharged soldiers of the Mormon Battalion at Sutter's Mill, while in the employ of Colonel Sutter under their foreman, Thomas Marshall, once famous in history as the goldfinder of California.

This event led to an expedition to California of a company of Mormon elders, who started from Salt Lake City, in the fall of 1849, designing to work for awhile in the gold mines, after which some were to proceed on missions to preach the gospel. The company consisted of General Charles C. Rich, Major Jefferson Hunt, of the Mormon Battalion, Captain Flake, captain of the company, George Q. Cannon, Joseph Cain, Thomas Whittle, Henry E. Gibson and his brother Edgar, and others of a similar reliable class. Of this journey Mr. Gibson says:

"We were the first company who ever undertook to go to California by the southern route. We started with only about thirty days' provisions, yet we were sixty days on the road. We went with pack animals, and in crossing the desert had often to turn back and retake up our journey in another direction. This made the journey very long and severe, killing nearly all of our animals, so that the last 350 miles were mostly performed on foot. But it was a splendid company of brethren; so we were enabled to survive one of the hardest journeys ever made to the State of California.

"Before we got 300 miles from home General Rich's mule gave out—a mule which won for itself quite a historical reputation. General Rich, whose humane nature every Mormon knows, left his worn out mule on the way to recover, while the company went on; but every night the mule regularly came into camp, having followed as fast as its strength would permit. Thus it recovered and went through to California, and became humorously famous for its utility, while many others died and left their bones on the road. The mule's name was Sim. The brethren in General Rich's mess, whose mules were mostly worn out, were in the habit of hurrying off before the General, loaded down with their blankets and utensils, while the kind, eccentric General would take his time and follow on leisurely with 'Sim,' but the mule in an hour or two would catch up with the brethren bearing their loads, when Charles C. Rich was sure to hail them with, 'Oh, take that off and put it on to Sim.' Thus Sim was a ludicrous pack animal to the company and survived this most arduous journey, illustrating what the innate human kindness of General Rich effected even in perverse mule flesh.

"This journey was full of incidents which, as they are properly historical, may some of them be touched upon.

"When our company was about 600 miles on the way, being a little southwest of where Pioche now stands, we traveled thirty-six hours without water or grass, nor did we see any signs of either, or a prospect of soon finding that for which we were perishing. But on the second day, after traveling all night, at about four o'clock in the afternoon, a tremendous rain storm came on; streams of water came running down the ravines, when we unloaded our animals, and filled every vessel we had with water. Our thirsty souls thus refreshed in the desert by this providential rain, as Mormon elders always do, we saw the Divine watchcare over us. We went on our way thankful to Him who had sent the refreshing rains in the desert.

"After wandering about in that region, finding that we could not possibly get through to California by the westerly course, we turned about and followed the bed of a dry creek in a southeasterly direction, till we struck an old Span-

ish trail from Santa Fe to Los Angeles, which we followed into California. We struck near the famous ranch of San Bernardino, where we arrived barefooted and naked, and without any provisions. Here may be told an incident of our privations just before we reached the first settlement in California.

"We arrived late one night on the Mohave without food. Next day we divided, one-half keeping the trail with the animals, while the other half scattered for the hunt, but we only managed that day to kill one rabbit and an owl. My brother Edgar killed an owl, which was eaten. Next day, from the appearance of the country, we concluded that we were in the neighborhood of deer, and as a snow storm had occurred over night, making the ground too soft for travel, we concluded to lay over for a general hunt for food. But George Q. Cannon was sick that morning and I was left to take care of him. All the rest went out to hunt for food. On the first day, this being the second on the Mohave, Captain Flake had shot at and wounded a deer, which had escaped. About noon of the second day we in camp heard some one calling, and looking up I saw General Rich beckoning. Going to his help I found that the General had dragged a dead deer on the snow as far as he could, which was supposed to be the animal wounded by Captain Flake the day before. I relieved General Rich and dragged the deer into camp, and before sundown there were seven deer lying around camp. That night we made a feast of venison, but it was so poor that under other circumstances we would not have eaten it. We had no salt to season it, yet we looked upon this as another godsend, and this food lasted us until we got into the first settlement.

"We went directly to Colonel Williams' ranch, about twenty-five miles from the San Bernardino ranch. Peter Fife and Henry Bigler, of the Mormon Battalion, had barracked at Los Angeles and they knew Colonel Williams. The company went to work for the Colonel, repairing his grist mill. We stayed with him a month. The company had no animals, provisions or clothes to pursue their journey, but Colonel Williams fitted us out with two ox teams, one three yoke and the other two, furnishing us with groceries, 100 bushels of wheat, and $1,000 in money as a loan, to take us to the gold mines. General Rich was responsible for the debt. After we got to work at the mines, in three days we made enough money to pay the debt. General Rich forwarded it to Colonel Williams, who afterward told us on our return that he had helped to fit out many of the gold-finders' companies, but that this Mormon company was the only one which had faithfully discharged their debt.

"Before we left Colonel Williams' ranch Howard Egan had joined us with a company, and during the summer, Egan followed up our Mormon gold-finders, from one claim to the other, establishing stores for their supplies.

"Myself and George Q. Cannon worked together on the same claim, thirteen of the brethren having remained together as a mining company under Captain Thomas Whittle.

"George Q. Cannon was a very diffident young man, who never put himself forward, listening thoughtfully to the conversations of his elders, but seldom taking part in the conversations, and never attempting to show smartness as young men so often do. The first idea I got of his smartness was by his letters to his uncle and friends at home, which he used to read to me. They were beautiful letters, the composition was chaste and eloquent, and the purity of mind and nobility of soul of George Q. Cannon shone out in every line. I am always indignant when I read anything in the papers against the purity of George Q. Cannon's life and character.

"Of General Rich I may say: He was held in reverence by us all. He was as a father to us throughout the journey. After we had reached Williams' ranch he was offered means, by several who possessed money among the brethren, to proceed with them direct to the gold mines; but he answered, 'no, I shall stay with these boys.' This fatherly care was returned by us with gratitude, for when the debt was discharged to Colonel Williams we gave the teams to General Rich.

"After working in the mines three months, George Q. Cannon went and clerked for Howard Egan, but held his claim and furnished a man, until he was called with others to go on a mission to the Sandwich Islands. These elders, called at that time by Amasa Lyman and Charles C. Rich, were Thos. Whittle, George Q. Cannon, John Dixon, Henry Bigler, William Farrar, and

Edgar Gibson; but at this place, on the middle fork of the American River, at Slap Jack Bar, my brother Edgar died, at the age of twenty-one years. He was a good and smart boy, quite a preacher, and was much respected."

Mr. Gibson left California in company with Major Hunt and five others, and returned to Utah by way of the southern route, arriving in Salt Lake City on the 27th of January, 1851, bringing the first news of the appointment of Brigham Young as governor of Utah. They started out on Christmas day and traveled with pack animals from Los Angeles to Salt Lake in the dead of winter.

Mr. Gibson has also been a pioneer in the settling of Utah. He came up to Ogden, took up a farm, and was one of the first settlers of what is called Bingham's Fort. There he remained two years, then returned to South Mill Creek and went into the manufacture of shingles and lath. He was afterwards one of the first settlers of Richmond, and one of the first city council of that place. He was elected twice. He came to Ogden in 1873, and started in the lumber business. He was one of the principal lumber men of this Territory. Mr. Henry E. Gibson may be very properly considered as one of the representative men of Ogden, and is well known for his sterling character, both as a citizen and a business man.

BARNARD WHITE.

In the growth and building up of Ogden City its lumber merchants and lumber business have occupied a very prominent and even a foremost position. The gentlemen engaged in this line are among the capitalists and chief promoters of enterprises, not only of Ogden City, but of the whole of Northern Utah; their base of operations, indeed, extending into the surrounding States and Territories. Several of these gentlemen of the lumber merchants of the Northern counties, notably Barnard White and David Eccles, have served with credit in our municipalities—David Eccles being the last elected mayor of Ogden City; while Barnard White has also served in the Ogden City Council, and he properly ranks as the principal lumber merchant of Northern Utah; indeed, it may be said, Mr. White is second to none in the whole of Utah Territory. In the first place, then, of the lumber merchants of Utah, we introduce Mr. Barnard White, with a biography and a fine steel plate portrait,

engraved for this history, by our matchless portrait engravers, *H. B.* Hall & Sons, New York.

One of the most prosperous and solid of the business men of Ogden is the lumber merchant, Barnard White. He is also historically one of the founders of the cities of Utah, being the first man on the ground in the settling of Paradise, Cache Valley.

Barnard White was born in the City of London, on the 9th of November (the Lord Mayor's day), 1839. His father died when he was two years of age, leaving him to be brought up by his mother, who came into the Mormon Church in 1854, and who lived with her son in Ogden, till her death, she having reached the great age of over ninety years.

Mr. Barnard White joined the Mormon Church on the 22d of May, 1854, and emigrated to America the same year, arriving in New York on September 5th. Though not then fifteen years of age, he embarked alone from his native country; so far as his family is concerned he was the pioneer. At first he worked as an errand boy in the *Mormon* office, the well remembered church paper published at that date by Apostle John Taylor; but as the *Mormon* staff had very much to run upon the gospel law of "without purse or scrip," the youth had to support himself by other labor than that of the office. His self-reliance, however, carried the youth over the next two years, during which time the family arrived from England, and Barnard, not even yet more than seventeen years of age, prepared to emigrate them to Utah. It was the year of the handcart emigration. They came in John A. Hunt's wagon company, which suffered from the terrible journey of that season as much even as the handcart companies, arriving as it did as late as the 13th of December, being in the rear of Captain Martin's handcart company. Mr. White has never forgotten the practical lessons of life which that journey taught him in his youth.

He settled at Draperville with his mother and went into farming life. There he remained two years, when, having got himself a team by farm laboring, he resolved to move into Cache Valley, which at that time was greatly attracting the attention of enterprising settlers from various parts of Utah, especially those newly arrived in the country, among whom were the Thatchers, Bishop Preston, Bishop G. L. Farrell, and others who founded the City of Logan. Barnard White, with J. G. Crapo, A. B. Monteith and William Smith started from Draperville early in the spring of 1860, and settled Paradise, Barnard White driving the first team on to the ground. David James, another of our enterprising business men, who has shops in Salt Lake City, Ogden and Logan, was soon afterwards induced to join them, and these

men may be named principally as the founders of Paradise, Cache Valley.

Mr. White, with his compeers, bore the heat and burden of the day in the early growth of that settlement, farming being his principal pursuit. He was also a public man and one of the members of the Minute Company, under Col. Thomas Ricks, that protected Cache Valley from the Indians during that troublesome period of Indian difficulties, before General Connor and his men fought the famous battle of Bear River. In 1864 he also drove a team to the Missouri River and back, going for the emigrating Saints, in Captain W. B. Preston's train.

But Barnard White was better adapted for the business of larger cities, he being decidedly a business man rather than a farmer, and the completion of the Union Pacific and Central Pacific gave him the opportunity of finding an opening for his enterprise in Ogden. He removed from Cache Valley to the Junction City in 1869, and for awhile followed the freighting business.

In 1870 Mr. White engaged in the lumber business, starting with 10,000 feet of lumber, on Fourth Street, opposite his present extensive lumber yards. David James & Co. having located saw mills in the mountains near Ogden, he became the agent of that company and remained so for three years, when he bought a half interest in the mill. He also purchased from other mills in the neighborhood, and imported all kinds of building material from the Eastern and Western markets. He continued the mill in partnership with S. McMurdi, and year by year he has enlarged and advanced his business until he ranks chief among the lumber merchants of Utah. He has extensive lumber yards and one of the best planing mills in the Territory, situated on the corner of Wall and Fourth Streets, near the railroad depot. He has a railway track of his own running from the mill around the yard to distribute the materials in their different stalls when manufactured; everything on his premises is in keeping therewith, and his mill is run by a forty-horse steam power. He does an extensive business in doors, sash, windows, glass, etc.; and his business dealings extend to Sevier in the south, Kelton in the west, Rock Springs in the east, and in the adjacent valleys of Utah.

Mr. Barnard White, besides being a successful and now quite a wealthy business man, is recognized in social standing as one of Ogden's leading citizens. He served as a member of the City Council one term, from 1877 to 1879. He has done considerable also in advancing the growth of the city; in fact, to Messrs. Guthrie, Langsdorf, Barnard White, L. B. Adams, William Vandyke, and Charles Woodmansee, Fourth Street is

ndebted for its present commercial existence. He is also a nember of the flourishing firm of Burton, Herrick & White, which does a large business on Fourth Street, and deals extensively in wagons and agricultural machinery. In addition to his other business, Mr. White is engaged in raising Holstein, Friesian and Durham thoroughbred cattle, on his extensive stock arm in Box Elder County.

In fine, in closing it may be said that Barnard White is a very *solid* man, both in his character and social and business tanding, while as a citizen he is known to be tolerant and iberal in his views and sentiments, the reverse of a sectional nan. Of his present standing in the church it may be noted hat in May, 1877, he was set apart as counselor to the bishop of he Third Ward, which office he still holds.

Having closed the review of Mr. White's business career, we may very pertinently speak of his marriage relations, he being one of the influential Mormon citizens indicted under the Edmunds Bill for unlawful cohabitation.

In March, 1863, Mr. White was married to Miss Elizabeth Ann Walters, by whom he had three children. She died in October, 1867.

On March 7, 1869, he was married to Dinah M. Williams. She was born July 19th, 1841, at New Market, Wales. She received the gospel when young, and came to Utah with her parents in 1854. She died at Three-mile Creek, Box Elder County, January 28, 1886. Her illness was induced by the prospective prosecutions against her husband for the practice of his religious convictions, and from which she never recovered. Mrs. White was one of God's noble women. She was ever active and zealous in the service of her Maker; in searching out the poor, ameliorating their condition, and administering to the needs of the indigent. She was a working member in the ladies' relief societies in Ogden City, and when, on January 2d, 1879, the ward institutions were organized, Mrs. Dinah M. W. White was appointed by the bishopric, and set apart by the presidency of the Weber Stake, to be the president of the Third Ward relief society, which position she magnified with ability, credit and honor to herself, and beneficially to the members and officers of the association. Her death was deeply lamented by her wide circle of friends, which extend throughout the county. Her nemory is dear to and is embalmed in the hearts of thousands.

On May 1st, 1876, he was married to Miss Sarah Jane Fife, by whom he has had five children. The lady is living at this present time. She is the daughter of Col. Wm. N. Fife, one of he early settlers in Ogden City.

On January 9th, 1886, two indictments were found against

Barnard White by the grand jury of the First Judicial District of Utah. The indictments charged him with unlawful cohabitation. As soon as he heard of this matter he surrendered himself in the District Court, heard the indictments and pleaded "not guilty." On the 18th of the same month, he was tried, convicted on one indictment and acquitted on the other. He was tried before Judge O. W. Powers.

Mr. White was sentenced to six months imprisonment in the Utah penitentiary, and to pay a fine of three hundred dollars and costs of court. He took an appeal to the Supreme Court of the Territory, on the ground that the legal wife was not competent to testify against her husband in this case. The appeal was heard at the June term of the Supreme Court. The decision of the lower court was reversed and a new trial ordered. Judge Powers delivered the opinion, which is as follows:

In the Supreme Court, Utah Territory.

THE UNITED STATES
vs.
BARNARD WHITE.

OPINION OF THE COURT.

POWERS, J.—The defendant and appellant was indicted by the grand jury of the First District on the 9th day of January, 1886, and charged with the crime of unlawful cohabitation during the year 1884, with Dinah White and Jane Fife White. He was arraigned on the indictment on the 6th day of March, 1886, and plead not guilty. The case coming on for trial, Jane Fife White was called and offered as a witness for the government. The appellant objected to her being sworn as a witness against him, on the ground that she was his legal wife, and, therefore, incompetent to testify against him. Thereupon the appellant introduced testimony in support of his objection.

It was developed by the testimony that Dinah White was the first wife of the defendant and that the defendant contracted a plural marriage with the witness about ten years ago. Subsequently, and about the month of January, 1886, Dinah White died. The defendant continued to live with Jane until April 12th, 1886, when a marriage ceremony was performed between them by P. F. Madsen, of Box Elder County. It transpired from the testimony that the sole object in having the marriage ceremony performed was to close the mouth of the witness and to prevent the Government from obtaining her testimony.

The court was clearly in error in ruling that the witness should testify. The witness not having been the lawful wife of the defendant at the time of the alleged offense of cohabitation, there was no crime committed against her which might possibly, although we do not determine the point, make her a competent witness under our statute. Besides, it makes no difference at what time the relationship of husband and wife commences, the principle of exclusion applies to its full extent, whenever the interests of either are directly concerned. 1 Greenleaf Ev., §§ 334, 336. When one married a witness already subpœnaed by his opponent to testify in the approaching trial she was excluded. Pedley vs. Wellesey, 3 c. and p. 558. See State vs. Armstrong, 4 Minn. 255.

It is argued that it is contrary to public policy to permit parties to defeat the ends of justice by entering into the marriage relation for the sole purpose, as in this case, of suppressing testimony. But when the marriage ceremony was performed, no matter what the motive was, the witness became beyond

all question the lawful wife of the defendant, and, in this case, she could not not testify against his objection.

The judgment of the court below is reversed and a new trial ordered.

ZANE, C. J., concurs.
BOREMAN, A. J., concurs.

Up to this writing the case has not been called up again in the First District Court since the above decision. The matter is still pending.

JAMES GALE.

Prominent among the early settlers of Ogden, and those who have distinguished themselves by their activity in building up Ogden City, is the subject of this sketch. He is the son of James Gale and Sarah Tavender Gale. He was born at Warminster, Wiltshire, England, May 14, 1829. His father was a carpenter and builder, and a good practical mechanic. He was born July 12th, 1801. He died in 1872. James' mother died in 1851. By the time James Gale was ten years of age he was able, by his earnings, to pay his father's rents, and otherwise assist his parents. When seventeen years old he went to London, and remained there about two years. He then returned to Warminster to spend the Christmas with his parents and relatives. While there his father broke his leg which detained James until he recovered.

On September 19th, 1847, James Gale was united in wedlock to Miss Emma Blake, in his native town. She bore him thirteen children. Shortly after his marriage he again went to London and took contracts to build a number of cottages in Rochester Road, in which he was assisted by his father.

In the spring of 1850, he heard the principles of Mormonism preached by Elders William and H. E. Bowring, and shortly afterwards was baptized into the Church of Jesus Christ of Latter-day Saints. On January 1st, 1851, he left London with his family, and on the 11th of the same month he sailed for New Orleans on board the ship *George W. Bourne*. After a passage of ten weeks he reached port, March 27th. When within three days of their destination, while in the Gulf of Mexico, Mrs. Gale gave birth to a little boy. Subsequently he removed to St. Louis, arriving there April 12th. While at that place they lost two children by death. On the 12th of May, 1852, he left St. Louis

for Salt Lake City, driving an ox team the whole distance. When at Elm Creek, on June 19th, his wife gave birth to a girl. After three months on the Plains they reached Salt Lake City, August 26th. Mr. Gale then went to labor on the Public Works. He also built a house and provided his family with a comfortable home.

In 1855, he came to Ogden and worked for some time on the Tabernacle. For seven years he kept in repair the old flouring mill of President John Taylor, and superintended the building of the new one. He walked to and from his work during all this time—about six miles per day. James Gale made the first new wagon that was made in Utah—he also made the first coffin that was made in Weber County, and assisted in the erection of the buildings here in the early history of Ogden. After the advent of the railroad and during the rapid growth of Corinne, in 1870, he was sent for specially to build the chancel window in the Episcopal church in that place. From there he was suddenly summoned to the death-bed of his wife, Mary Ann Derrick. On August 13th, 1871, he went on a brief visit to England. The same year he formed a partnership with W. H. Pidcock, in the furniture trade. In 1872, a fire occurred in the establishment destroying property to the amount of $1,400. Shortly after this event the partnership was dissolved and Mr. Gale continued the business alone. In 1876, Mr. Gale was the victim of another fire, in which his losses amounted to $7,000. In 1881, he purchased a large two-story brick building adjoining Boyle & Company's, where he continued the furniture trade until 1884, since which time he has been exclusively engaged in the undertaking business—indeed he has been connected with this business even since he came to Ogden. One of his hearses is the finest and best finished of any that has been imported to Utah.

NOTE—James Gale is a firm believer in plural marriage, and January 1, 1854, he married a plural wife—Mary Ann Derrick. She bore him nine children, two only of whom survive her. She died in November, 1870. She was beloved in life, and lamented in death by all who knew her. As a wife she was faithful, dutiful and kind; as a mother, affectionate and devotedly attached to her home and offspring. In the fall of 1852, James Gale was ordained a member of the Eighteenth Quorum of the Apostles of the Seventies. He was a Sunday school teacher here for twelve years, and for fifteen years he was a teacher in the bishop's ward. Now, in his fifty-eighth year, he is hale, hearty, and strong beyond the average men of his age. He is the father of twenty-two children; and has had twenty-six grandchildren.

H. M. BOND.

Henry M. Bond was born at Galveston, Texas, March 17th, 1841. When about five years old his father died; and death bereft him of a mother's care before he was eleven years of age. He was now left to the guardianship of Henry R. French, a journalist and printer,—a man of excellent parts and disposition,—of whom young Bond speaks with tenderness and profound respect.

Henry M. Bond was raised by his step-father, and under his tuition received his education in the printing office of the paper —the Georgetown (Ky.) *Herald*—of which his father was editor and proprietor. In this establishment his stepfather and himself were the whole working force of the institution. Subsequently they removed to Ashland, in Northeastern Kentucky, where Henry assisted his father to inaugurate and run another weekly newspaper, the Ashland *Kentuckian*. In 1856, Mr. French died, when Henry was fifteen years old. He mourned deeply the loss of his friend and benefactor, but being a youth of energy and self-reliance, he determined to meet life's vicissitudes manfully.

The next place to which Henry M. Bond went was Catlettsburg, Ky., where he became foreman in the office of the Big Sandy *Advocate*. He continued there until the civil war broke out, when he joined the Union army, Company C., 14th Infantry. He fought bravely during his services. In September, 1865, he was honorably discharged, when he returned to Catlettsburg and became a journalist. He published the Big Sandy *Herald*, a weekly Democratic newspaper, which attained a large circulation.

In January, 1867, he was married to Miss Nancy Josephine Harris, of Johnson County, Ky., by whom he had five children. Mr. Bond subsequently made up his mind to go West. In April, 1874, he came to Utah. On arriving in Ogden he worked for some time as compositor on the Ogden *Junction*. He then went to Salt Lake City, and, for a few weeks, was engaged in the Salt Lake *Herald*. He also went to Evanston and worked on the *Chieftain*.

In 1875, he returned to Ogden and opened a job printing office, and subsequently formed a co-partnership with L. R. Freeman, in publishing the Ogden *Freeman*. His next pursuit was that of commerce. He opened an establishment in this city, and

through his industry and perseverance his new venture succeeded beyond his expectations. He has added to his general merchandise the shipping business, which extends far in the direction of the four points of the compass. Mr. Bond has also recently engaged in other commercial pursuits, which will add to the material wealth of the Junction City. Henry M. Bond is a member of the G. A. R., attached to the John A. Dix Post, No. 3. He has done considerable in establishing the commercial affairs of Ogden, and he is much esteemed by his fellow townsmen.

THOMAS ASHBY.

This gentleman has done much to build up the home manufacturing interests of Ogden City. Thomas Ashby is the son of Samuel Ashby and Hannah Ward Ashby. He was born October 15, 1849, at Leicester, England. After leaving school in his native town, he was sent to a large boot and shoe manufacturing establishment to learn the trade. At eight years of age he was baptized into the Mormon Church. When twenty years old he left his native land and emigrated to the United States. He settled for a short time at Lynn, Massachusetts, where he worked at his trade and made himself thoroughly efficient to carry on the manufacturing of all classes of goods in the boot and shoe line. In 1870, he was married to Miss Rachel Hill, of Leicester, England. In 1871, he came to Utah, and settled in Ogden City, where he has continued to reside ever since.

After his arrival in this city he was engaged for a short time by Mr. Joseph Tyrrell in his cutting department; and, in 1877, he commenced business for himself, as manufacturer of, and wholesale and retail dealer in boots and shoes. He purchased machinery of the latest and most improved styles and entered on his business on a large scale. By steady industry and business integrity he has built up a solid trade.

Mr. Ashby employs a number of skilled workmen in his establishment. He labors constantly to promote the growth of home industries in the Junction City. His establishment is a brick structure on the west side of Main Street. In the front part he has a show room; in the rear is his manufactory.

Mr. Thomas Ashby is well and extensively known and is among Ogden's most respected citizens; and he is considered of sufficient importance among our business men to be one of the organizers of the Ogden Board of Trade.

WILLIAM H. WRIGHT & SONS.

Self-made men in Ogden City will compare favorably, with those of any other city of similar size in the country. Many of them started with no capital except native talent, industry and indomitable will-power. And such have been the forces which have created for this family firm its present position and solid status in the commerce of the Junction City.

William Henry Wright, the head of this house, is the son of Edward Stubbs Wright and Esther Wright. He was born at Birmingham, England, March 11th, 1827. What education he had, he obtained in his native town—the great manufacturing and commercial centre of England. His learning, however, in his youth, was but limited; for at the early age of nine years he commenced to fight the stern battles of life, and to earn his own living.

He entered the services of Mr. Frederick Field, with whom he learned the trade of gold and silver chaser. Indeed, he had been in this situation but two years when he could execute his work equally well with any of the journeymen workers in the establishment. At an early age he was quite an adept in the business. Mr. Field was anxious to secure him as an apprentice, but to this proposition the boy objected, and his parents did not insist. However, he stayed with his employer thirteen years, until he had obtained his majority. By this time he had acquired a thorough proficiency in his profession.

Early in the spring of 1844, a young man, William Wright, a near relation, introduced the gospel to him. He was very kind but impressive in his manner, and Mr. Wright was convinced that the young preacher believed the doctrines he advocated. During the last interview they had on this subject, the young Mormon bore a powerful testimony, declaring that he knew the gospel he had embraced was true. And, in closing, he added: "William, it is my firm impression that you will receive this gospel, and if you do, you will do a great work in the Church of God." Mr. Wright was deeply impressed and much affected by these declarations. In a short time afterwards Mr. Wright was at the couch of his dying friend. He remained with him through the night and saw him breathe his last and close his eyes in death. He passed away in peace, with a heavenly smile upon his countenance. Shortly after this episode Mr. William H. Wright united his destinies with the Latter-day Saints.

On March 11th, 1844, he was baptized by Robert Denham. Soon afterwards he was ordained a teacher in the church, and labored in that office faithfully in the Birmingham Branch for about two years, when he was ordained a priest, and received appointments, with others, to preach on the Sabbath day in the towns and villages adjacent. His chief labors, however, were in visiting among the Saints in the branch, comforting, and strengthening their faith with words of cheer and encouragement.

At this time Mr. Wright had began to think seriously of changing his state of "single blessedness" to that of wedlock. Having found a young lady of his choice, and been accepted, on the 26th of September, 1846, he was united in marriage to Miss Emma Taylor, who bore him two children while he remained in his native town. In 1855 he was ordained to the office of an elder, and on the 26th of April, of the same year, on board the good ship *William Stetson*, he bade farewell to home and early ties and sailed for New York, where, after a pleasant voyage, he landed on the 27th of May. Elder Aaron Smithers was president of the company and Elder Wright was one of his counsellors. Shortly after disembarking he went to Philadelphia, where he again worked at his trade. He remained there four years—two years of which he was president of a branch of the church in that city. His house was continually opened for the missionaries going from and returning to Utah. He was also agent for the *Mormon*, published by Apostle John Taylor in New York. Many financial inducements were offered Elder Wright to stay in Philadelphia by his employers; but these he could not accept. His interests were too closely identified with those of the Mormons in Utah to longer remain away from them. He was earning from forty to fifty dollars per week. Among other reasons he gave for leaving the States was his firm belief in the prediction of the Prophet Joseph Smith, relative to the civil war that would convulse the nation from centre to circumference, and terminate in the "death and misery of many souls." For the bold declaration of these things, one of his hearers said: "You look like a smart man, but you are a fool to believe such things." But they soon saw verified the truth of all he had told them. Peter Simmons, the eldest son of one of his employers, was shot through the head and killed in the fratricidal strife, with which all are too sorrowfully familiar. In May, 1859, Elder Wright, as captain, started with a company of Saints for Florence. They were the first who went thither *via* the suspension bridge which spans the Niagara Falls. In the latter part of June following, he left Florence in the company of Captain James Brown for Salt Lake City, where he arrived in the following September. His outfit consisted of a wagon, two yoke of

cattle and one cow. He had with him his wife and three children. He and his wife walked the whole distance across the plains. Shortly after his arrival he went to Alpine City, where he traded one yoke of cattle for a log cabin, an orchard, and five acres of land. That fall, by working, gleaning, and following the threshing machine—and his wife "shucking corn"—they earned bread and provisions enough to last them until the following spring.

In the spring of 1860 he moved to Cache Valley and settled at Richmond. In 1862 he was ordained and set apart as one of the Presidents of the Sixty-fourth quorum of Seventies. On October 29th, 1869, Elder Wright was set apart and sent on a mission to Philadelphia, Penn. He met many of his former acquaintances, who acknowledged that what he had previously testified concerning the civil war had been fully verified. He remained there eight months, and then returned to Utah with a company, of which he was captain. While on this mission, Elder William Gibson, who was laboring with him, became terribly afflicted with epilepsy. Elder Wright nursed him all through his affliction while there, brought and cared for him across the Plains to Utah, and when he arrived at Ogden, delivered him to his friends. Elder Gibson remembered with gratitude these acts of kindness until the day of his death.

Elder Wright remained in Richmond thirteen years and followed the occupation of farmer. In 1873, he removed to Ogden, and obtained employment as clerk in Z. C. M. I. In 1875 he commenced merchandising for himself. When his eldest son, Angus Taylor, obtained his majority on the 24th of July, 1877, his father associated him with him as partner in the business; and, as his other sons arrive at age they are received in the firm as partners. April 7th, 1882, Elder Wright was called, and four days later left on a mission to the States and to Europe. He labored in Wisconsin about five months. August 30th following he left the port of New York, for his native land, on board the *Abyssinia*. There he labored nine months in the Birmingham conference, two months in the Isle of Wight. In July, 1883, he was appointed to preside over the Sheffield Conference. In March, 1884, he was released from his labors. He arrived in Ogden on the 27th of April of the same year. During his absence his mercantile affairs were superintended by his son Angus T. assisted by his brothers, and which the father found in a flourishing condition on his return.

This prosperous firm at present is composed of William H Wright; his three sons, Angus T., Parley T., and Charles Henry. In 1885 the concern had expanded and grown to large proportions. They purchased real estate on the west side of Main

Street, between Third and Fourth, on which they erected an elegant two story brick building, 25 by 100 feet in the clear. The appointment of the establishment combine the latest modern improvements; with heating apparatus, and all requisite conveniences for the working force in a first class mercantile house. Their business transactions of 1886 amounted to about $90,000. The working force of the house is twelve, including six sons of the head of the firm. Mr. Wright served a short term in the City Council. His son, Angus T., has been twice elected Alderman in the city government. He is now serving his second term in this capacity. This rising young merchant possesses talent, and much business tact and penetration. He superintends the operations of the firm. Parley T. attends to the general purchasing department; William C. is head book-keeper and general accountant; the other sons are salesmen.

On February 26th, 1887, the head of this house was ordained a High priest in the church, by Armstead Moffit. He has had eleven children, two of whom are dead, eighteen grandchildren, and one great-grandchild. In his sixty-first year he is hale and hearty, and with his beloved spouse he is enjoying life in his declining years. This excellent couple are beloved by their offspring, and highly respected in the community they have done much to consolidate. Elder Wright has been for many years, and still is, a Sunday school and home missionary in Weber County.

MARKS, GOLDSMITH & CO.

The mammoth clothing establishment of Marks, Goldsmith & Co. is one of the commercial notables of Ogden City. The gentlemen composing the firm are Hebrews, and are proud of their race and the distinctiveness of their people. Mr. Isadore Marks, the senior member, is the son of Joel Marks and Adelaide Brock. He is a native of the Province of Posen, Germany. He was born June 1st, 1845. His father was an agriculturist and merchant. At the age of fifteen, Isadore Marks left the academy where he was educated and remained at home for some time. When eighteen years of age he emigrated to New York, where he obtained a clerkship in a dry goods establishment in that city.

He afterwards followed several pursuits in places west of New York, until, in the spring of 1869, he reached the capital of Utah, and found employment with Watters Brothers. In the following December he was sent by them to establish a branch house in Ogden. In 1870 he went to Corinne, where, for three years, he was in the employ of Louis Cohn. He next moved to Toano, Nevada, and opened the firm of I. Marks & Co. Three years later he closed out the business, came to this place, and opened a clothing house on his own account. He did a thriving trade until 1881, when a partnership was formed under the name of Marks, Goldsmith & Co.

Mr. Louis Goldsmith is a native of Bavaria, Germany. He came to this country when a young man. He has traveled a great deal in the United States, and was among the pioneer merchants of the West. He finally settled down to business in Baltimore, Maryland.

This is now a large and an extensively known wholesale and retail clothing establishnent. Its business transactions are enormous, and extend through Nevada, Idaho, Montana, Oregon, and other States and Territories. The quality of their goods may be equalled, but none are superior to them either in the East or in the West. They are made at their own manufactory, in Baltimore, where they employ a large force of operators for this express purpose. Mr. Goldsmith personally superintends the works, which is one of the largest clothing manufacturing establishments in the United States. Mr. Marks, the senior member of the firm, superintends the house in the Junction City, which is located in the Walker building. This commodious house is fifty by one hundred and twenty-five feet. It is kept continually replenished with ready made goods of the latest and most fashionable styles. Their assistants are well remunerated—hence the house commands the most reliable, courteous, and attentive clerks. The Ogden house carries a stock of from $65,000 to $75,000, including an immense amount of first class gents' furnishing goods, of a vast variety of styles and patterns to suit their numerous patrons. In addition to this large stock of clothing they carry a full line of boots and shoes, all of which are of the best make and warranted, as is every other article in the house.

During the many years that this popular firm has been before the public in this city, they have established a reputation for honor and fair dealing with all with whom they have any business transactions. Their spacious store in Ogden in the arrangement of their goods is a model of neatness, order and attractiveness.

The members of this excellent Hebrew firm are heads of

families. Mr. Goldsmith was married over twenty years ago, to Miss Esther Siegel, a Hebrew lady, of Baltimore; but Mr. Marks was not married until November 19th, 1873, to Miss Selina Bornsteen, a Jewish maiden, at Corinne, Utah.

JESSE J. DRIVER.

Jesse James Driver is the third son of George Driver and Mary Killingworth Driver. He was born at Feltwell, December 29th, 1840. When ten years old, his father died, and at the age of thirteen he was an orphan, his mother being then dead. After the death of his parents he hired to a farmer, Mr. Jacobs. He worked for him five years, during which time he acquired a good knowledge of the science of agriculture. At the age of fifteen years he was baptized into the Mormon Church by Elder Charles W. Stayner, in the month of June, 1855.

In 1859 he left the farm and went to London, where he found employment in Bonds' Rifle Manufactory. Here he labored for five years, and gained much skill and proficiency in his profession. In 1864 he entered a grocery establishment and studied that business for two years. On the 13th day of August, 1865, Jesse J. Driver was united in the bonds of marriage to Miss Mary Hardy Prior, second daughter of Robert and Mary Hardy Prior. She was born at St. George's Borough, London, February 14, 1842. In 1866, he again went to Norfolk, accompanied by his wife, and entered the service of C. W. Goodson, as gardener, with whom he remained five years, then removed to Wymondham and engaged as floriculturist and horticulturist to Sir William Atkins Bignold. Three years later he went to Buckstone, and for five years more followed the same occupation.

Thus it will be seen that the nomadic inclinations and love of change led Mr. Driver from one place to another for a number of years, during which time he obtained a vast amount of useful knowledge on many subjects, that he found valuable to him in subsequent years. After his many meanderings and changes of occupations he resolved that the next move he made should be to the New World. Accordingly, in May, 1875, he took passage on board the ship *Wyoming* and sailed for America. The ocean trip was a very pleasant one. About the 25th of the same month they disembarked at New York, where he took

train and continued his journey westward to Utah, arriving in Ogden on the 2d of June. He has ever since made the Junction City his permanent home. After his arrival he entered the druggist establishment of William Driver & Son, as clerk, with whom he remained for several years. In 1878, he made a short business trip to England, and was absent about three months.

In 1881 Mr. Driver decided to commence business for himself. For this purpose he opened an establishment on the corner of Fourth and Young streets. Here he did a thriving trade for one year and a half. He then moved to Main Street, on the west side, a few doors north of Z. C. M. I. Since that time his business has expanded, and his establishment has become popular, and he has continued to increase in favor with his patrons.

As a man, Mr. Jesse J. Driver is honest, peaceable, industrious; as a citizen, he is loyal, law-abiding and patriotic; and as a man of business, he is energetic, prompt, and courteous.

DAVID D. JONES.

The Ogden *Herald*, in its New Year's issue for 1886, writing the current record of business men and business firms which it deemed worthy to represent Ogden's business character for the year, places the Idaho Lumber Company and its manager, David D. Jones, conspicuously to the front. It notes the business, with a descriptive character-touch of the manager, as follows:

"The Idaho Lumber Company was established in Ogden in 1882. It is a very enterprising and progressive concern, and has already taken a foremost place among the leading dealers in lumber in this and adjoining Territories. This company carries an immense stock of lumber of all sorts, doors, sash, blinds, lath, shingles, pickets, flooring, rustic siding, stair railings, brackets, balustrades, glass, oil panels, etc. The Idaho Lumber Company not only handles lumber on a large scale, but it also manufactures everything in the lumber line kept in stock. The company does a very large business, both wholesale and retail, not only throughout Northern Utah, but with the adjacent country as well.

"The manager of this company is the well and favorably known D. D. Jones, a gentleman distinguished for his conservative and public business policy, and also widely known as a first-class, able and enterprising architect and builder. Personally

Mr. Jones is distinguished for his amiable and philosophical penetration. He makes no pretense to display, is not ostentatious or supercilious, and is not only a very pleasant man to deal with, but he is also most agreeable and instructive to converse with. He has a carefully stored mind and is a trained thinker. As an architect he has a high order of genius and skill."

David D. Jones was born in Monmouthshire, England, and is of Welsh origin. He was regularly apprenticed and learned his trade as a builder, and, so early did he manifest his characteristic energy and self-reliance, that he was a contractor in Newport, a place of 30,000 inhabitants, before he was nineteen years of age. His constitutional love of adventure and breadth of life led him into the British service. He was two years and two hundred and nineteen days in the British army and navy on foreign service, after which he returned to England and carried on business as a builder. He again left England and traveled in Ireland, and engaged as a carpenter on board the National Steam Navigation Company, in which service he made several trips from New York to Liverpool. In 1864 we find Mr. Jones in the United States service. He went south in that year and served the United States till the close of the war, after which he returned to the sphere of a civilian. Still manifesting his native love of adventurous service, he now lectured in the interest of the Trades' Union in New York. At a subsequent date, he spoke in the interest of the strike on the New York Central, New York & Erie, and Lake Shore railroads; and while speaking in Buffalo, he was engaged by the Union Pacific Railroad to hire men in Canada to chop the first ties for the Union Pacific road.

In 1865 Mr. Jones crossed the Plains, intending to go through California to India and Australia. On the way he was snow bound. He arrived at Bridger in December, 1865; and being financially exhausted he was compelled to seek employment. He "boiled salt" on the Island of the Great Salt Lake, chopped wood in the mountains, herded stock, broke horses, in fine, put his hand energetically to the work which was presented in his way.

In March, 1866, he came to Salt Lake City; and from that time he became a regular settler of the country. Here he followed the business of a contractor, and formed a partnership with J. Groo and S. Richards. This company built several miles of the Union Pacific road, under the firm name of Jones & Groo. Since that he has been constantly engaged as a contractor and builder, and a lumber merchant until the present time.

BOX ELDER COUNTY.

In several respects Box Elder County has presented a very peculiar historical cast and record. Here grew up as the capital of the county the only incorporated communistic city of the age, whose unique history we shall presently review; here, also, flourished for a while the only "Gentile City" of modern times.

The *Utah Directory* gives the following brief sketch:

"This is one of the largest of the northern counties. It is bounded on the east by Cache County, on the west by the state of Nevada, on the north by Idaho Territory, and on the south by Weber County, the Great Salt Lake and Tooele County. The Central Pacific Railroad enters Box Elder County at the Hot Springs, a few miles north of Ogden, and runs westward along the lake shore to Nevada. At the same point the Utah and Northern Railway diverges to the northward, passing through the county on its way to Cache. A large district in the south-western portion of the county is rendered a blank by the Great American Desert, but to the north-west the range is excellent, and in the mountainous districts are some valuable mines and fine timber. The mineral resources have not been largely developed, but there are indications of silver, lead, copper, iron, and even coal that may prove valuable on more complete investigation. The portion of the county which has the largest population, and which is being fully developed in its agricultural features, is the region basing the Wasatch. Here a number of thriving settlements give a large yield of the fruits of the earth, grain and other cereals being raised with remarkable success. Experiments have proven the soil to be suitable for every variety of small grain, and no other county has paid so much attention to the raising of rye, buckwheat, flax, etc. The county seat is Brigham City."

Box Elder County was at first a part of Weber County, and it was so represented both in the Provisional State of Deseret and in the Legislature, until 1855, when it was divided from the parent county and given a separate organization under the name of Box Elder County, deriving its name from Box Elder Creek. It was also part of Weber Stake of the Church of Jesus Christ of Latter-day Saints, one of those grand ecclesiastical organizations as we have before explained through which this entire Territory was col-

onized, and out of which its cities and counties have grown. This Weber Stake, as we have seen in the foregoing history of Weber County, was presided over by Lorin Farr, including what is now known as Box Elder County, and thus it remained until 1855, when Apostle Lorenzo Snow moved with his family into the settlement then called Box Elder, but now Brigham City, and soon thereafter the Legislature created Box Elder County, and the authorites of the Church organized Box Elder Stake, over which the Apostle Lorenzo Snow was appointed to preside.

Colonization began from the Mormon pioneers in the Box Elder division of the county, nearly simultaneous with that of the Weber division, so that Willard and Brigham cities were founded about the same time as the city of Ogden. In the winter of 1849-50 Weber County was organized by the Provisional Government, and the Weber Stake in 1851.

Of the settlement of Box Elder, now Brigham City, the *Ogden Directory* says:

"William Davis, James Brooks and Thomas Pierce arrived on the ground March 11th, 1851, and settled as the first settlers; and a number of families soon followed, and a fort was built called Box Elder."

There seems, however, to be some error in this date and therefore it is proper to notice the discrepancy between our dates. We give the following from the statements of M. L. Ensign and George F. Hamson, two of the early settlers of Brigham, as furnished for the writing of this historical sketch. The pioneer Ensign states that Bishop Davis first came up to Box Elder from Salt Lake City in the fall of 1849, and he is certain that he was there with his family settled as early as 1850. George F. Hamson says Bishop William Davis came with his family in 1850, and Thomas Pierce came with the family. Merritt Rockwell, brother of Porter Rockwell, also came about the same time. The probability is that the pioneer Davis came up in the fall of 1849 to "spy out the land," that he returned and wintered in Salt Lake City and in the spring of 1850 removed with his family into Box Elder.

In 1851 about eight families had gathered to this settlement, the above named and the second arrival of the pioneers of the county—namely, George F. Hamson, several families of the Clifords, the Dees, and Eli H. Pierce, and the last named soon became the presiding spirit of the little colony. During the year 1851 a child was born—George F. Hamson, Jun.; he was born in December, 1851, being the first native offspring of the settlement.

At this time there was in Box Elder County about five hundred Indians whose presence was anything but pleasant to the little band of settlers, for it was in the years 1850-51 when the Indian tribes, both north and south, threatened the general extermination of the small colonies which from time to time left the

parent of Salt Lake to people the Territory. This was the cause of the settlers building forts to afford them a defense from the hostile Indians. The first fort built at Box Elder was the Davis fort, called the Old Fort. William Davis was the first presiding officer appointed; he acted as president in the first place, and was afterwards ordained a bishop.

It was in the year 1850 that Porter Rockwell took up Porter Springs on Three Mile Creek, which still bears his name, but Porter, daring as he was, did not locate in consequence, it is thought, of the forbidding presence of the Indians. His brother, Merritt Rockwell, took up a large tract of land at Box Elder, but in 1853 he sold out 115 acres to Simeon A. Dunn and went to California.

The country was surveyed by Jesse W. Fox in 1851 as a part of Weber County.

In the spring of 1852 the settlers broke up the Old Fort and moved out to their farms which had been surveyed by Surveyor Fox; each man's farm ranged from 40 to 80 acres. It was a primitive settlement of farmers and stock raisers.

In July, 1853, an order came from President Young for the settlers to go again into fort, so a second fort was made about two blocks north and four west of the present center of Brigham City, or from the court house. This fort occupied what is now about a block and a half.

The families who occupied this second fort were William Davis and his three sons, also mother and daughters; Eli Harvey Pierce and family; George F. Hamson and family; Simeon Carter and family; M. L. Ensign and family; Stephen Kelsey and family; Cadwalander Owens and family; Benjamin Thomas; Richard Jones and family; Captain David R. Evans; Thomas Mathias and family; William P. Thomas and family; Simeon A. Dunn; William Harris; John Gibbs and family; four families of the Ristons, whose right name was Clifford, a very large family of them; William Dee and family; Benjamin Toleman and family; Jefferson Wright and family; David Peters and family and Henry Booth and family.

These were about the whole of the settlers of Box Elder fort at that date, but the following year as many more came into fort, most of them from a little Welsh colony which came from Salt Lake City, and the fort was extended a half block larger. There was a school house built on the south end of the extension.

At the fall conference of 1854, Apostle Lorenzo Snow was called to take fifty families to locate at Box Elder. As we have seen, a few settlers were already there, but the settlement in its condition and appearance was of the poorest kind. When Lorenzo and his colony arrived, Box Elder was still merely a "fort" with two strings of houses running from north to south, enclosing a strip of ground about six rods wide and fifteen rods long. There were a

few log houses with ground floors and roofs covered with willows and dirt, while through the enclosed strip ran a stream of water, at which the settlers washed their children and obtained their tea water.

But a man had now come who was equal to the task of founding a city. Choosing a new site, Lorenzo Snow and the surveyor, Jesse W. Fox, laid off the city in half acre lots. The place was named Brigham, and the county of Box Elder grew up with the model city as its capital.

At the time Apostle Lorenzo Snow was sent up to Box Elder with the fifty families, to give to the little languishing settlement new infusions of colonizing life and energy, he had just returned from his Swiss-Italian mission.

And here, in passing, it may be well to observe that the Box Elder settlement was the farthest of our northern settlements. Cache County had not even began an existence, nor that now famous valley received its first germs of colonies from the inpouring emigrations. Some years later a few stock raisers, or rather, stock herders, in the employ of President Young, Daniel H. Wells and others, went up to the Cache Valley from Salt Lake City to herd stock, which was the commencement of the Church farm and occupancy in that valley; but it was not until Peter Maughan founded Wellsville, in 1857, that the first germ of colonies was planted in Cache Valley, nor till after the "move south" and the return of the people to the northern settlements, that the cities of Logan, Smithfield, Richmond, etc., were founded, in 1859-60. At that date emigration from Europe was renewed, after the close of "the Utah War," and Cache Valley became as a land of Canaan to emigrants eager for the possession of land, willing to risk the dangers of settling in a country invested by the Indians or to drive out the hostiles who from time to time came upon their settlements. But the narrative of the settlement of Cache Valley is fully told in following chapters; suffice here to say the above gives the view of the northern country, in 1854-5, when Lorenzo Snow went up to Box Elder with fifty families, broke up the little fort of primitive settlers, temporarily built to protect them, and laid off and commenced the building of a regular city.

Undoubtedly the appointment of Lorenzo Snow, by the fall conference of 1854, to the mission of extending the wonderful Mormon system of colonization over the more northern parts of our territory, was the immediate cause of the creation of Box Elder County, giving to him a place in the Legislature, as a local statesman, and creating, also, the Box Elder Stake of the Church, thus establishing new ecclesiastical wards or branches to receive the emigrants from Europe, or settlers removing from southern places for the purpose of obtaining more land in the northern country. When Box Elder County was organized, by the Legislature, he was elected a member of the Legislative Council to represent the district composed of the counties of Box Elder and Weber, in

which capacity he served until retired by the Edmunds bill, having been several times President of the Council. Thus Box Elder County from the onset became an important factor in our Territorial commonwealth.

The very name which Lorenzo Snow chose for the city which he has founded—for he is really the founder of Brigham City—gives in a type-name the character, aims and purposes of Lorenzo Snow as a colonizer. Brigham Young was the greatest colonizer that the world has seen in a thousand years, and the type-name—Brigham City—signifies that Lorenzo Snow was patterning after the examples of Brigham Young.

On his mission to Europe this Apostle had visited the great cities of the old world, and traveled in the most classical countries of Europe; and in their description—especially of the cities of Italy he had written to the *Millennial Star*, and to his sister, Eliza R. Snow, a series of letters that which, for their fascination, eloquence and poetry, there is scarcely anything in epistolic literature in the English language that surpasses them; he had established the Swiss-Italian mission, sent a mission to Malta and laid out a grand design for the evangelizing of India, intending to go himself to labor in that land where empires had cradled, but which was interrupted by his being recalled home to Zion—and now he had come into northern Utah, with his colony of fifty families, to prove himself a worthy disciple of Brigham Young as a colonizer and city founder. Such was the man and such the significance of the type-name which he gave to his social work—Brigham City. Thus, as we have said, Brigham, the capital of Box Elder County, grew up a model city from the beginning.

THE UNITED ORDER OF BRIGHAM CITY.

Then came that unique social period of our Territory which saw the birth of Zion's Co-operative Mercantile Institution; but those familiar with our social history will remember that Brigham Young aimed to establish the United Order, which was designed to bring the entire community into a condition of co-operation, but his grand social experiment was not realized, excepting in the city which bore his name. Eliza R. Snow, describing successive periods of her brother's life, wrote the following for the author's previous sketch in *Tullidge's Quarterly* of Lorenzo's social work in Brigham City:

"But the great work designed to bring into exercise the gigantic powers, and exhibit this entirely devoted man in the higher plane of practical engineering as an organizer, statesman and financier, was yet to come.

"Prompt to the suggestions of President Young, in an order designed to firmly cement the bonds of union among the Saints, thereby laying a foundation for mutual self-support and independ-

ence, through a combination of temporal as well as spiritual interests, on a general co-operative basis, Hercules-like, Lorenzo put his shoulder to the wheel, and, although he saw at a glance the magnitude of the undertaking—that it required almost superhuman skill, and the labor of years, his duty was the watchword, and success the ultimatum. Present results show that no difficulties were too great for him to encounter.

"His first step in the co-operative movement was in the mercantile line. In 1863-4 he commenced by establishing a co-operative store, with stock in shares of $5.00, thus making it possible for people of very moderate circumstances to become shareholders.

"Many difficulties occurred in the start, and the progress was slow, but it steadily gained in the confidence of the people, the stockholders realizing from twenty to twenty-five per cent. per annum in merchandise, and in five years it was an acknowledged success. Then, aided by the profits from the mercantile department, an extensive tannery was erected at the cost of ten thousand dollars; the people having the privilege of putting in labor as capital; and soon after these departments were in successful operation, a woolen factory, at a cost of nearly forty thousand dollars, was brought into working order, again taking labor as stock.

"A co-operative sheep-herd, for supplying the factory, was soon added—then co-operative farms, and to these a cheese dairy. Thus one department of industry after another has been established until now between thirty and forty departments are combined—all working harmoniously like the wheels of a grand piece of machinery.

"In 1872 he accompanied President George A. Smith on a tour through Europe, Egypt, Greece and Palestine. While in Vienna, on his return, he received information of his appointment as assistant counselor to President Young.

"As a missionary, he has traveled over one hundred and fifty thousand miles. Probably none of his compeers have been longer in the field, or traveled more, in preaching the gospel among the nations of the earth."

In the following letters the reader will find a condensed history of the United Order of Brigham City, which shows the work of a great social reformer well and successfully done, notwithstanding a series of calamities which for a while have partly suspended the combined operations of this model community:

"BRIGHAM CITY, October, 1875.

"*Bishop Lunt, Cedar City:*

"According to your request I send you the following brief, account of the rise, progress and present condition of Brigham City 'Mercantile & Manufacturing Association.'

"We commenced over twelve years ago by organizing a mercantile department, which consisted of four stockholders, myself includ-

ed, with a capital of about $3,000. The dividends were paid in store goods, amounting, usually, to about twenty-five per cent. per annum.

"As this enterprise prospered we continued to receive additional capital stock, also adding new names to the list of stockholders, until we had a surplus of capital or means, and succeeded in uniting the interests and feelings of the people, and securing their patronage. We resolved then to commence home industries and receive our dividends, if any, in the articles produced.

"Similar notions and fears were entertained by the stockholders when this was proposed as you stated agitated the minds of your capitalists, viz: a possible diminution of dividends. It required some effort on the part of our stockholders to reconcile their feelings with a knowledge of their duty and obligations as Elders of Israel and servants of God. A good spirit, however, prevailed, and a desire to build up the kingdom of God and work for the interest of the people outweighed all selfish considerations; hence, consent was granted by all the stockholders to establish home industries and draw dividends in the kinds produced.

"We erected a tannery building, two stories, 45x80, with modern improvements and conveniences, at a cost of $10,000. Most of the materials, mason and carpenter work, were furnished as capital stock, by such persons as were able and desired an interest in our institution.

"The larger portion of this work was done in the winter season, when no other employment could be had, one-fourth being paid in merchandise to such as needed. We gained by this measure additional capital as well as twenty or thirty new stockholders, without encroaching much of anyone's property or business. This tannery has been operated during the past nine years with success and reasonable profits, producing an excellent quality of leather, from $8,000 to $10,000 annually. We connected with this branch of industry a boot and shoe shop, also a saddle and harness shop, drawing our dividends in the articles manufactured at those two departments.

"Our next enterprise, was the establishing of a woolen factory, following the same course as in putting up the tannery, procuring the building materials, doing the mason and carpenter work in the season when laborers would otherwise have been unemployed. This also added to our capital, increasing the number of our stockholders without interrupting any man's business. The profits of the mercantile department, with some additional capital, purchased the machinery. During the past seven years this factory has done a satisfactory business and we have not been necessitated to close for lack of wool, winter nor summer, and have manufactured $40,000 worth of goods annually. This establishment with its appurtenances, cost about $35,000.

"With the view of probable difficulty in obtaining wool we now started a sheep herd, commencing with 1,500, supplied by various individuals who could spare them, as capital stock. They

now number 5,000, and prove a great help to our factory in times like these, when money is scarce and cash demanded for wool.

"Our next business was the establishing of a dairy; so having selected a suitable ranch, we commenced with sixty cows: erected some temporary buildings, making a small investment in vats, hoops, presses, etc., etc., all of which has been gradually improved; till, perhaps, now it is the finest, best and most commodious of any dairy in this Territory. The past two years we have had 500 milch cows; producing, each season, in the neighborhood of $8,000, in butter, cheese and pork.

"Next we started a horn stock herd, numbering, at present, 1,000, which supplies, in connection with the sheep herd, a meat market, owned by our association.

We have a horticultural and agricultural department, the latter divided into several branches, each provided with an experienced overseer.

"Also, we have a hat factory, in which are produced all our fur and wool hats. We make our tinware; have a pottery, broom, brush and molasses factory; a shingle and two saw mills operated by water power, and one steam saw mill; and also blacksmith, tailor and furniture department and one for putting up and repairing wagons and carriages.

"We have a large, two-story adobe building occupied by machinery for wood-turning, planing and working mouldings, operated by water-power.

"We have established a cotton farm of 125 acres in the southern part of the Territory, for the purpose of supplying warps to our woolen factory, where we maintain a little colony of about twenty young men. This enterprise was started about two years ago, and has succeeded beyond our expectations. The first year, besides making improvements in buildings, making dams, constructing water sects, setting out trees, planting vineyards, plowing, scraping, leveling and preparing the ground, they raised a large crop of cotton, which produced in the neighborhood of 70,000 yards of warp. More than double that amount has been raised this season.

"We have a department for manufacturing straw hats, in which we employ from fifteen to twenty girls. Last year we employed twenty-five of them at our dairy, and have them in constant employ in our milliners' and tailors' departments, also in making artificial flowers, as hat and shoe binders, as weavers in our woolen mills, and clerks in our mercantile department.

"Many of our young men and boys are now learning trades; their parents being highly pleased with their being furnished employment at home rather than going abroad, subject to contracting bad habits and morals.

"We have erected a very elegant building, two stories, 32x63 feet, the upper part devoted to a seminary and the lower occupied as a dancing hall.

"I have considered it of the highest importance to the interest of our community to provide for and encourage suitable diversions and amusements.

"We have a department of carpenters, and one of masons, embracing all in the city of that class of workmen.

"Our association now embraces between thirty and forty industrial branches, a superintendent over each, who is responsible to the general superintendent for its proper and judicious management.

"The accounts of each department are kept separate and distinct, stock taken annually, separate statements and balance sheets made out and kept by the secretary of the association, so that the gain or loss of each may be ascertained and known at the end of the year, or oftener if required.

"At the close of each year a balance sheet is made from the several statements, giving a perfect exhibit of the business.

"From this exhibit, a dividend on the investments or capital stock is declared.

"The profit or loss of each department, of course, is shared equally by the stockholders.

"We aim to furnish every person employment wishing to work, and pay as high wages as possible, mostly in home products. The past two or three years we have paid our employees five-sixths in home products, and one-sixth in imported merchandise, amounting in aggregate, at trade rates, about $160,000. In the year 1875, the value of products (in trade rates) from all our industries reached about $260,000.

"All these figures which I give you indicate our trade prices, which are less subject to change than when arranged on a cash basis.

"The employees in the various departments are paid weekly, at the secretary's office, in two kinds of scrip; one of which is redeemed at our mercantile department, the other is good and redeemed at our various manufacturing departments.

"These checks are printed on good strong paper, in the form of bills, from five cents up to twenty dollars, and constitute the principal currency in circulation.

"Through this medium of exchange our employees procure their breadstuffs, pork, mutton, beef, vegetables, clothing, boots and shoes, building material, such as lumber, shingle, lath, lime, adobies, brick, etc., and pay their masons and carpenters, school bills, admission to concerts, theatres, lectures: also pay for *Deseret News*, *Salt Lake Herald*, *Juvenile Instructor*, etc., besides many other things that are unnecessary to mention.

"The following is the form of our checks. First class:

No.— $——

Brigham City Mercantile & Manufacturing Association.

Good for——

In Merchandise.

——*Secretary.*

Second class:

No.— $——

Brigham City Mercantile & Manufacturing Association.

Good for——

Payable at our Retail Trade Prices, in an assortment of Home Manufactures.

N. B.— Good only to Stockholders and Employees of Brigham City.

——*Secretary.*

"Last year it cost $30,000 cash to carry on our business: half of this paid to employees, in imported merchandise, the other for imported material, such as iron, horse shoes, nails, furniture, boot and shoe trimmings, paints, dye-stuffs, warps, etc., necessary in our business.

"Labor is received from employees for capital stock, and dividends paid in home products, averaging about 12 per cent. per annum since starting our home industries.

"Trusting this brief review will satisfy your inquiries, I close with the most sincere and heartfelt wish that you may prosper and succeed in establishing principles of union and brotherhood in the hearts of your people.

"Respectfully,
"LORENZO SNOW."

"BRIGHAM CITY, Nov. 1st, 1879.

"*Prest. F. D. Richards:*

"The deep interest you have taken in our efforts to unite the people of Brigham City in their financial interests, induces me now to give you a statement of some of our misfortunes and difficulties with which we have been struggling.

"Two years ago to-day, about two o'clock in the morning, we were aroused from our slumbers by the ringing of bells and startling cries of fire! fire! fire! Our woolen factory was all in flames, and in less than thirty minutes, the whole establishment with its entire contents of machinery, wool, warps and cloth lay in ashes.

"This involved a cash loss of over $30,000. While viewing the building, as it was rapidly consuming, my mind became agitated with painful thoughts and reflections, whether the people could sustain the severe pressure which would bear upon them through this unforeseen calamity, or lose heart and courage in supporting our principles of union. These misgivings, however, were unfounded; for the people resolved at once, to try again, and went to work with a hearty good will, and by extraordinary exertions, in less than six months had erected another factory, and in operation, superior to the one destroyed.

"But this involved us in a large indebtedness. In view of liquidating this liability, we engaged a large contract to supply timber and lumber to the Utah & Northern Railroad, incurring a

heavy expense in building a saw mill in Marsh Valley, Idaho, and moving there also, our steam saw mill, and were employing about 100 men, everything moving along prosperously: when, suddenly, through the influence of apostates, aided by a mobocratic judge, a raid was made upon our camps, thirty or forty of our workmen were arrested and imprisoned and our operations stopped. And, although the embargo on our business was withdrawn and the men liberated by order of the President of the United States through the influence of Jay Gould, it came too late, so we were compelled to abandon this enterprise, sell our saw mill for one-fourth its value, and move back our steam mill, etc., the whole involving an expense and loss of $6,000, besides the vexation in our disappointments in raising the money to pay our indebtedness.

"The following July, a tax of $10,200 was levied on our scrip, by O. J. Hollister, U. S. Assessor and Collector of Internal Revenue. Though illegal, unjust and highly absurd, the payment could not be avoided; therefore we borrowed the money and paid this assessment. Through these and other unfortunate occurrences we became greatly embarrassed in our business. This embarrassment, as may be seen, is not the result of the natural pressure of the times, nor financial crisis which has broken up thousands of banking institutions and business firms throughout the world: neither that of mismanagement nor any defect in our systems of operations; but, as before mentioned, it has been brought about, through a succession of calamities, unparalleled in the experience of any business firm in this or any other Territory.

"The following is a showing of our losses, including the assessment, all occurring in the space of about nine months:

Crops destroyed by grasshoppers,	$ 4,000
Crops destroyed by drought,	3,000
Burning of Woolen Mills,	30,000
Losses in Idaho,	6,000
By Assessment on Scrip,	10,200
Total,	$53,200

"We were now compelled to raise, within eighteen months, $30,000, independent of the $45,000 required during the same time to carry on our home industries.

"There appeared now but one course left for us to pursue, viz: curtail our business, close several of our departments, lessen the business of others, and dispose of such property as will assist in discharging our cash obligations; thus using every exertion to outlive our misfortunes and save ourselves from being totally wrecked.

"Accordingly, we have labored faithfully to this end, and, although no one has made any abatement of his claims against us, except Zion's Co-operative Mercantile Institution, in cancelling the interest on what we owed them, we are now nearly out of debt, having but one cash obligation to discharge of $2,500, to Z. which will be paid this fall.

"Our checks in the hands of employees or other parties, have now all been redeemed, with the exception of a very few, which we are prepared to settle whenever presented.

"We now have eleven industrial departments in operation; the business, however, is not carried on quite so extensively as formerly.

"The mercantile department is doing three times the business it was previous to the curtailing of our home industries; and has the patronage of nearly the entire people of Brigham City and surrounding settlements.

"It has been our uniform practice to submit all business matters involving important interests of the people to the council of the United Order, where the most perfect liberty and greatest freedom of expression of thought and opinion have always been allowed and always indulged.

"The council is composed of sixty members, those most influential in the community, selected on account of their integrity, faithfulness and willingness to labor and assist in promoting the cause of union and brotherhood.

"Notwithstanding our severe reverses and the fiery ordeal through which we have passed, the confidence of the people in our principles of union has been preserved and they feel that we have worked earnestly and unselfishly to secure their interests and promote their general welfare.

"Respectfully,
"LORENZO SNOW."

"The following shows the elaborate organization of the United Order, exhibiting the names of the principal men of the county:

ORIGINAL DIRECTORS.

Lorenzo Snow, President; Samuel Smith, Abraham Hunsaker, James Pett, Alvin Nichols, H. P. Jensen, G. W. Ward, J. D. Reese; W. L. Watkins, Secretary.

UNITED ORDER COUNCIL.

Lorenzo Snow, Samuel Smith, Alvin Nichols, H. P. Jensen, Wm. Box, John Welch, James Bywater, N. C. Mortensen, A. Hillam, L. Mortensen, J. Jeppason, W. Wrighton, John Christensen, Joseph M. Jensen, G. W. Ward, M. L. Ensign, J. C. Wright, Mads C. Jensen, S. N. Lee, J. C. Nielsen, David Boothe, Ephraim Wight, Paul Stork, Jacob Jensen, Carlos Loveland, John Johnson, B. Morris Young, R. L. Fishburn, O. N. Stohl, Alex. Baird, Abraham Hunsaker, Oliver G. Snow, J. D. Burt, Charles Kelley, James Pett, Henry Tingey, Adolph Madsen, L. C. Christensen, Wm. Horsley, T. H. Wilde, A. Christensen, Geo. Reader, P. F. Madsen, H. E. Bowring, E. A. Box, Wm. L. Watkins, P. A. Fosgreen, Willard Hansen, N. H. Nelsen, A. A. Jansen, Nels Madsen, Jr., P. C. Jensen, Lars. A. Larsen, Nels Madsen, Lucious A. Snow, Jonah Evans, J. D. Reese, J. C. Wixom, C. Hansen, Charles Wight, Geo. Facer, F. Hansen,

Relative to the fire referred to in the foregoing letter, the *Deseret News* at the time said:

"The intelligence of the destruction, by the devouring element, a few days since, of the Brigham City woolen factory, caused a general profound feeling of regret and sympathy in the minds of

the Latter-day Saints. That little community in the northern part of the Territory have been engaged for a little over a dozen years in demonstrating a principle of intense importance—feasibility of a self-sustaining co-operative policy. In this direction they stand in advance of the people of the entire west. In fact, considering the numerous disadvantages under which they have labored, we doubt if a more satisfactory development of material interests exists anywhere on this globe.

"The eyes of the Latter-day Saints generally have been turned in the direction of the people of Brigham City, and their co-operative system has been watched perhaps more closely than was imagined. It was thought that the burning of their excellent factory would retard the development of their home industrial pursuits, and delay the further demonstration of the great truth that a community, even a small one, can exist and flourish in a condition of measurable independence of the changes and fluctuations in operation outside of it. Apparent misfortunes are, however, not beneficient of benefit. This seeming calamity exhibits perhaps as much as any other circumstance could, the extraordinary vitality and consequent power existing in a comparatively united community, whose business is done on a co-operative, mutual protective system. Nothing daunted, those good people, inspired by the example of their leaders and advisers, and by the spirit of the Gospel, say, 'we will build another factory,' and at once commence preparing to carry their commendable resolution into effect. Coupled with this determination is another to provide labor and the means of subsistence, in the meantime, for the operatives thrown out of employment by the burning of the factory:

"Such a community shows its independence in the true sense of the word, and every right-thinking person cannot do otherwise than wish such a person well. We understand there are between forty and fifty home industrial branches of business carried on under the Brigham City co-operative system."

Here is another clipping from the *Deseret News:*

"BRIGHAM CITY, Jan. 3, 1881.

"*Editor Deseret News:*

"On the last day of the old year (1880) the council of the United Order of this Stake, about sixty in number, had a grand re-union at the Social Hall, in which they met and were seated around one large table spread with the abundance of earth's production in good style. Having partaken of a first-class lunch the time was spent for several hours by the brethren in making brief speeches, singing, toasting, and relating remarkable incidents. A very warm feeling of friendship and brotherhood was manifest, which will long be remembered. Bishop John D. Burt, at the beginning of these exercises, read a lengthy address in behalf of the assembly, to Apostle Lorenzo Snow, setting forth in emphatic

language the firmness, faithfulness, love, and indomitable energy of the Apostle in his long years of labor in the good cause, at home and abroad, his tribulations and victories. And as a fitting testimonial of the love and esteem in which he is held by the brethren, the Bishop handed him a gold watch and chain which had been bought at Mr. Asmussen's establishment at Salt Lake City, for $245, and was a gift from a number of the brethren; after which Brother Snow arose, and with feelings of emotion thanked his bethren for this token of esteem, which came to him by surprise, and said he valued the respect and good feelings of the brethren above all earthly considerations. The scene was impressive by reason of the spirit that was present.

"A. C."

Coupled with the following address, the foregoing will show that this interesting community still retained its vitality and enthusiasm, and the high regard in which Apostle Lorenzo Snow is still held by his people as a social reformer.

"*Beloved President Lorenzo Snow:*

"We have met here this evening in a social capacity as friends and brethren in the common cause of truth, to wile away a few hours in social communion together, and to congratulate each other for the peace surrounding us in our mountain home, and for the rich and abundant blessings of a kind, indulgent and beneficent Creator, which have so eminently crowned our efforts during the past year, and for the favorable and glorious prospects foreshadowing us in the future. When we contemplate the scenes of poverty, sorrow, persecution, deprivation, suffering and death heaped upon the Saints by their Christian (?) friends of this generation, and contrast the present with the past, our hearts swell with feelings of deep emotion, thanksgiving, and gratitude beyond expression, to the Giver of all good, for the many and peculiar favors so graciously bestowed upon us, since we have resided in these valleys. And, while we are ever ready, and always willing to acknowledge the hand of our God, and tender unto Him our most sincere thanks for all the blessings we enjoy, we also recognize the fact, that a meed of praise, and much honor is due to His servants—the Apostles who, through their indomitable energy, untiring zeal and earnest devotion to the cause of truth, have been the favored instruments in the hands of God to bring about and make possible these happy results.

"Beloved President: As one of these honored ones, you have occupied a very prominent position. You have traversed sea and land without purse or scrip, to proclaim glad tidings to an erring and fallen world, and for nearly half a century, you have labored incessantly, at home and abroad, in the interest and common cause of humanity; and, in the prosecution of this labor, you have been required and have cheerfully made many sacrifices for the

Gospel's sake. You have also been a pioneer, and to-day stand in the front rank of co-operative enterprises in this Territory, devoting your time, talent and means for the good of the people, thus seeking to elevate the poor, and bring about an equality and union among the Saints in Zion. Many and arduous have been your labors in this direction; and, although the adversary has been permitted from time to time to make invasions, commit depredations, impose and levy special, grievous, unjust and unconstitutional burdens upon you, thus aiming to undermine and strike with paralysis and death the noble enterprise you have so zealously and industriously fostered and erected in the midst of your brethren in this city, you have never faltered, but with sterling fidelity, unflinching purpose, and unshaken confidence, you have faced the frowning billows of adversity, and the howling tempest of anti-Christian hate, and, in divine strength, and with heroic fortitude, and God-like determination, you have met and withstood the shock, weathered and outridden the storm, and in an eminent degree, have been successful in the achievement of the grand object in view—the union and consolidation of the interests, efforts and feelings of those whom God hath entrusted to your care.

"Now, in consideration of the many and valuable services you have rendered this community, and for the frequents acts of courtesy and kindness bestowed upon us as individuals, permit us, beloved Brother, as a humble testimonial of our regard, to present to you this watch and chain, which we trust you will condescend to accept as the grateful and voluntary offering of a few of your friends, who have clustered around you on this occasion, desiring to manifest their approbation and to recognise your past services in their behalf. Earnestly hoping that your life may be spared, and that you will be permitted to wear this slight token of our esteem for many years yet to come, we will still continue to invoke the blessings of the the Just One to rest upon you and yours forever and forever."

Generations hence when its illustrious founder shall be sleeping with the fathers, Brigham City will be a unique interesting subject for the study of the sociologist and the review of the historian. It will stand as an example of a city that grew up on a pure co-operative plan; it will prove that socialistic commonwealths are possible and it will historically perpetuate to the Latter-day Saints themselves the social Gospel of the United Order that the Prophet Joseph revealed as the basis of a Millennial society. Truly is Brigham City a great social monument in the age; its apostolic founder is worthy of immortality for the social problems that he has solved for our Latter-day Zion, and the people who have so nobly wrought with him are worthy of remembrance in the pages of history.

Leaving the special subject of the social institution which has typed Box Elder County, we come again to the general review of the county.

Brigham City is beautifully situated, being on a gentle rising plain near the mouth of Box Elder Canyon. Its houses are very neat and comfortable, and many of them were built by the United Order and have come into the possession of their present owners as the results to them of the co-operative movement of which they were members. In the matter of property and real estate the Institution has conferred upon many their "inheritances" to perpetuate its memory. There is a fine Court House and like that of Ogden it stands on a bold elevation and is suggestive to the eye, even of passengers dashing along the Utah and Northern Railroad, that the pretty city in the distance, near the base of the mountains, is the county seat. There is also a fine new Tabernacle, built of stone, which will seat between fifteen and sixteen hundred. Brigham is the railroad center for the county and much shipping business is done here. The depot is quite a first-class affair for a country town, decidedly one of the principal points on the line north, and the local superintendent—Mr. Eli Pierce—is an efficient and experienced railroad agent. Connected with this depot is a telegraph office of course. The post office of this city ranks fairly, having a money order department. There is a Presbyterian Church and also a school connected therewith; the Rev. L. S. Gillispie is the pastor, and a lady sent on by the Presbyterian Association is at the head of the educational department. But there is nothing in the capital of Box Elder County so imposing as the fine new stone Tabernacle, and the fact that it will seat nearly two thousand and is on Sundays crowded with members of the Mormon Church, suggests that the Latter-day Kingdom still survives.

THE FAMED GENTILE CITY CORINNE.

As a social and historical unique, though of a very different type to Brigham City with its United Order, Corinne, the once famous Gentile city of Utah, may very properly be placed side by side with Brigham in the history of Box Elder County. The contrast is striking and their social significance very marked and suggestive; we must, however, confine ourselves to the historical vein in touching Corinne rather than continuing a sociological review. The *Ogden Directory* epitomizing the record of the principal towns of Box Elder County up to 1878 thus describes the rise, growth and progress of the City of Corinne:

"Corinne, called by many the "Burg on the Bear," was settled in February, 1869. A number of Gentiles who had found their

way into the Territory and spent a portion of the winter in Salt Lake City, wandered to the west bank of Bear River, in Box Elder County, took a survey of the magnificent valley that lay stretched out before them, and concluding that here would be the point of crossing of the Pacific Railroad, camped and commenced the work of building a city. The land was secured, and a contract made with the Union Pacific Railroad Co. to survey and lay out the town, giving alternate lots for compensation. After concluding this contract the townsite company felt that fortune and fame were theirs. With so powerful a corporation as joint owners with them in a town located on the line of their road, and a location commanding the trade of Montana and Idaho, accessible to the largest and most fertile agricultural districts of our own Territory, why should they not hope for success? More than 300 lots were disposed of at prices ranging from $5 to $1,000 each. In the two weeks following, more than 300 frame buildings and tents were put up, the town containing at this time more than 1,500 inhabitants; a temporary city government was organized with mayor, council and police force. On the 18th of February, 1870, the Legislative Assembly of Utah incorporated the town under the name of "Corinne City," the charter granting the necessary powers to enable the council to protect citizens.

The fortunes of the town have been vacillating. Depending principally upon freighting to Montana and Idaho as its means of maintenance, it has received a hard blow in the extension northward of the Utah and Northern Railway. It is not lacking in enterprising, public-spirited citizens, who have ever been willing to do all in their power to make that place a business center. The present population is about 600, though it was once perhaps four times as much. It has three fine churches, and public and one private school, and a public hall.

This is the historical view of the Corinne of the past when it was the capital city of the Gentiles. To-day there is no longer such a Corinne. Ogden has superceded her; but still she has an historical importance and interest, as will be further illustrated in the following chapter on the political history of the north. See also the article on "Corinne and its founders," in which are preserved the names of most of the men who built up that city.

POLITICAL HISTORY OF THE NORTH.

Beginning of Political Controversy. Birth of the Liberal Party. Record of its first Convention at Corinne in 1870. Fred J. Kiesel Represents Weber County. Ogden Succeeds Corinne Politically. The First Platform of the Liberal Party. Grand Campaigns in 1882-83. Subsequent action. Mayors Peery and Eccles "Hold the Fort" for the People's Party. Triumph of the Liberal Party in 1889, with Fred J. Kiesel, Mayor.

Having in a previous chapter given a sufficient review of the municipal government of Ogden, and the progress of that city under its various administrations, we may very properly in this chapter of a more general character, give the political history of the north, commencing in Corinne and culminating in Ogden.

The history of political action in the north, between the People's Party and the Liberal Party, commenced at Corinne, in 1870, but was soon afterwards transposed to Ogden. Just as it has been in their commerce so in their politics—the history of these two cities interlap and became one: Ogden in her course of "manifest destiny" absorbed Corinne; the merchants of Corinne became the principal merchants of Ogden; the men who formed the nucleus of the Liberal party at Corinne in 1870 carried the municipal election of Ogden in 1889; and the man who represented Weber County at the Corinne Convention—Mr. Fred J. Kiesel—is now Mayor of Ogden city.

Before the birth of the Liberal Party, in 1870, there was no political action of a controversal character in Weber County, nor indeed in any part of Utah. The citizens of Ogden, from time to time, had elected Lorin Farr as Mayor, not only because he was the founder of the city and its first Mayor, but for his integrity and capacity. In the Legislature he was classed among the first of our local statesmen, and he bore the character of a liberal man in all political affairs—a friend of the "common people." Hence his party chose Lorin Farr without controversy, until it was deemed wise, with his own consent, to retire him for awhile in favor of Lester J. Herrick.

But in 1870 an era of change had come over Utah. The railroad was here. The Gentile was a factor in the land; and the Gentile was an hereditary politician, with a manifest destiny. He had come to Utah to rule her politically and reconstruct her into a Gentile state, or as he worded it, an American state *versus* a Mormon theocracy. This is the kernal of the politics of the Utah Gentile, locally considered: hence the coalition of Republicans and Democrats as one party in Utah for the issue as above stated. Indeed the Liberal party has been a coalition party from the beginning.

Just previous to the birth of the Utah Liberal party, there occurred a schism in the Mormon Church, known as the Godbeite Movement. In itself it may have seemed insignificant as a spiritual movement; but in its coalition with the Gentiles, the Liberal party was given birth, and to-day the Liberal party is *not* insignificant.

In the beginning of the year 1870, in January and February, a political plan was devised to unite the Godbeites with the Gentiles. Both were few in number; even when united they were but an insignificant minority, compared with the party since known as the People's party. The coalition, however, was considered promising and prospectively formidable. On the one side, the schismatic Mormon elders and merchants were likely to have a large following throughout the Territory, or, at least, it was expected that the schism would increase greatly and extend to every settlement, even though it should lack cohesion. Nothing seemed more probable than that there were thousands of men and women, who had grown up in the Mormon community, or been long connected with it, apart from any spiritualistic "New Movement" incubated at nightly *seances* at New York, who occupied similar positions, and entertained similar views regarding Mormonism, to those of Mr. Godbe and his compeers, and the Walker Brothers, Chislett and their class, who had left the Church years before. There were also many influential men who remained in the Mormon Church who said to Mr. Godbe and his friends, "You should have remained in the Church and fought out your issues. It was a great mistake to set up a new church."

And thus the "New Movement," or new "Church of Zion" was soon generally looked upon to be in and of itself a failure, while to the faithful Mormons, whose head of the Church was so prominent and sound, whose will so strong and organism so matchless, this church of Zion without a head, or even the power to organize a quorum of elders, was a thing of scorn. Henry W. Lawrence keenly felt this and forecasted failure in the object of the schism. The only resolution of any social potency was in a quick uniting of the Godbeites with the Gentiles, and the formation of a political party by such a coalition.

The design was projected, and early in February, 1870, a political caucus was called, of the leading men concerned, to give

birth to the party now known as the "Liberal" party. The meeting was held in the Masonic Hall. Eli B. Kelsey was chosen chairman, whereupon the leaders made their preliminary speeches, formulated methods for the city election close at hand, with Henry W. Lawrence at the head of their ticket for Mayor of Salt Lake City. The Gentiles, with political sagacity, kept in the background, merely playing the parts as advisers, helpers and voters. Of course the object of this manœuvre was to make their coalition party a political entering wedge into the Mormon Church, by calling out the Mormon friends of the men on the ticket. The preliminary work having been done, the meeting adjourned to be held next at Walker Brothers' old store, where the "New Movement" held its service and public meetings; Eli B. Kelsey was continued as chairman, and a committee was appointed to make a public call for the ratification of the Liberal ticket.

For a full account of this ratification meeting and first contest of the Liberal party with the People's party, the reader is referred to Tullidge's History of Salt Lake City; the aim here is merely to give the connecting links of the convention at Corinne, and the opening of political action in Northern Utah between the parties at issue. The first Liberal ticket, however, and the number of votes cast by the party at this election will be interesting items to here record:

"INDEPENDENT TICKET.—Mayor—Henry W. Lawrence; Aldermen—First Municipal Ward, Samuel Kahn; Second Municipal Ward, J. R. Walker; Third Municipal Ward, Orson Pratt, Jr; Fourth Municipal Ward, E. D. Woolley; Fifth Municipal Ward, James Gordon. Councillors—Nat Stein, Anthony Godbe, John Cunnington, John Lowe, Marsena Cannon, Fred. T. Perris, Dr. W. F. Anderson, Wm. Sloan, Peter Rensheimer; City Recorder, Wm. P. Appleby; City Treasurer, B. F. Raybould; City Marshal, Ed. Butterfield."

The August election of 1870, gave the Utah Liberal party the opportunity of contesting for the Delegate's seat in Congress. Hon. Wm. H. Hooper was the nominee of the People's party. It was not for a moment thought that any worthy opposition could be made, as regards the relative voting strength of the parties. In 1870 the People's party could poll 20,000 to 1,000 of the opposition. The specific object of the Liberal party in the contest was to create an opportunity to send their nominee to Washington, to contest the seat, and from time to time to send one there, whether victorious or not. Indeed this party from its birth entertained the belief that Congress would, upon some cause, give the seat to the anti-Mormon Delegate, and that Utah never would be admitted as a State, until the absolute political control was placed in their hands. Nothing, however, in 1870, had been conceived by them of so radical a character as the disfranchisement of the whole Mormon people, unless some overt act should occur to give the administration the cause to place the Territory under martial law, for which

object the anti-Mormons constantly aimed. The ground of this contest in Washington for Utah's seat was to be made on an accusation against Mr. Hooper of disloyalty, having taken part against the Government during the "Buchanan war;" and also as being unfitted as a delegate to Congress, by reason of having taken the 'endowment oath.'

The aims thus laid down, the Central Committee of the Liberal party issued the following call:

"'CONVENTION.

"'The citizens of Utah residing within the several counties of said Territory, who are opposed to despotism and tyranny in Utah, and who are in favor of freedom, liberality, progress, and of advancing the material interests of said Territory, and of separating church from state, are requested to send delegates to meet in convention at Corinne, Utah, on Saturday, July 16th, 1870, at 10 p.m., of said day to put in nomination a candidate to Congress, to be voted for at the Territorial election to be held on the first Monday in August next.

"'By order of the committee,

"'J. M. ORR, Chairman.

"'S. KAHN, Secretary,

"'S. L. CITY, June 24, 1870.'"

The reason of the transfer of the political action from Salt Lake City, where the Liberal party was born, to Corinne was a political move well considered by the party managers, and designed for the capture of one of the counties. It was evident from the recent contest, in the municipal election of Salt Lake City, that no effective opposition could be made at the capital. On the other hand Corinne was rising as a Gentile city, and though since nearly a deserted place, its founders believed that it would become the nucleus of the Gentile force, and be not only able to carry Box Elder County, but also to greatly influence the elections in Weber County. Hence the managers of the party selected Corinne as its center of operations in its first Territorial contest with the People's party, rather than Salt Lake, where it had met such an overwhelming defeat."

The following report of the Convention at Corinne is copied from the "*Salt Lake Tribune*," (weekly): "organ *of the Liberal Cause in Utah.*" It is from Mr. Harrison's editorial file, Vol. II., No. 30, which is, we believe, the only paper or document in existence where the record can be found; and it will doubtless have a peculiar interest to the members of the Liberal party to-day.

THE LIBERAL POLITICAL CONVENTION.

We publish the following minutes and platform of the "Liberal political party of Utah," with the same willingness that we will those of any other political body. The reader must judge for himself as to the soundness of the views ex-

pressed. We are free thinkers on all subjects, political or otherwise, and cannot be bound to endorse the special views of any party.

CORINNE, July 16th, 1870.

The Territorial Convention met, pursuant to call at the Fitch School House in Corinne, and was called to order by J. Milton Orr, chairman of Central Committee.

On motion of Major C. H. Hempstead, of Salt Lake City, Gen. P. Edward Connor was elected temporary chairman.

On motion of O. H. Elliott, Wells Spicer, of Corinne city, was elected temporary secretary.

On motion of R. H. Robertson, the Chair appointed the following Committee on Credentials, viz :—

R. H. Robertson, S. L. Co. F. J. Kiesel, Weber Co.
Ben. Bachman, Utah Co. J. F. Haller, Piute Co.
J. Malch, Box Elder Co.

The committee, after consultation, reported the following delegates present. Salt Lake County 10, viz: R. H. Robertson, J. M. Orr, R. N. Baskin, T. D. Brown, Jos. Silver, C. H. Hempstead, W. S. Woodhull, Peter Clays, Frank Hoffman, and S. Kahn proxy for W. Sloan.

Box Elder County, 15, viz: E. P. Johnson, Wells Spicer, N. S. Ransohoff, S. G. Sewel, Harry Ellsworth, J. S. Riley, Julius Malch, Tim Henderson, Wm. M. Johns, proxy for Alex Dupont, N. Kennedy, proxy for W. S. Riley, Henry Monheim, T. J. Black, O. H. Elliott, John Sheahan, F. Rheinbold.

Weber County 5, viz : F. J. Kiesel, Oliver Durant, Wm. Gilbert, M. Meyer, S. Bamberger.

Tooele County 3, viz : Gen'l P. Edward Connor, O. J. Saulsberry proxy for John Paxton, Geo. B. Parker proxy for J. K. Smedley.

Utah County 3, viz : Ben. Bachman also proxy for Henry W. Wilson and Richard Martin.

Piute County 2, viz : F. Haller also proxy for E. H. Reynolds.

Millard County 1, C. Diehl.

On motion of Major Hempstead the report of the committee was adopted.

On motion of R. N. Baskin, Box Elder County was allowed to cast 15 votes in this convention.

On motion of R. H. Robertson, a committee of five on permanent organization was appointed as follows : J. M. Orr, T. D. Brown, Harry Ellsworth, E. P. Johnson, Simon Bamberger.

The committee, after consultation, reported the following permanent organization, viz :

President, Major C. H. Hempstead, of Salt Lake County.

Vice-Presidents, Wm. M. Johns, of Box Elder Co.; W. S. Woodhull, of Salt Lake Co ; Wm. Gilbert, Weber Co.; Gen. P. Edward Connor, Tooele Co.; Ben. Bachman, Utah Co.; C. Diehl, Millard Co ; J. F. Haller, Piute Co.

Secretary, Wells Spicer, Box Elder Co.

On motion, the report of the committee was adopted and the officers took their seats.

On motion of S. G. Sewel, a committee of five on resolution was appointed as follows : Gen. P. Edward Connor, Tooele Co.; R. H. Robertson, S. L. Co.; Wells Spicer, Box Elder Co.; R. N. Baskin, S. L. Co.

On motion of Gen. Connor, the Prest., Major Hempstead was added to the Committee.

On motion of Col. Wm. M. Johns, a committee of five on order of business was appointed as follows : Jos. Silver, S. L. Co. ; W. S. Woodhull, S. L. Co ; W. Gilbert Weber Co.; S. G. Sewel, Box Elder Co.

On motion the convention adjourned to 3 p.m.

3—30 P. M.

The convention met and was called to order by the President.

The Committee on order of business then reported as follows :

1. Report of Committee on platform and resolutions.
2. Nomination of candidate for Delegate to Congress.

3. Selection of the Territorial Central Committee, as follows : Box Elder Co., 4 members ; Weber, 2 ; Salt Lake, 4 ; Tooele, 1 ; Utah, 1 ; Piute, 1. Millard, 1 ; and recommend that the Committee have power to fill vacancies and appoint new members for counties not represented.

On motion, the report was received and adopted.

The Committee on platform and resolutions then reported the following :

PLATFORM.

This convention, composed of delegates from the Counties of Box Elder, Weber, Salt Lake, Tooele, Utah, Millard and Piute, duly elected by the loyal and law-abiding citizens of the Territory, declare the following as the platform of principles which we present to our fellow citizens as worthy of their support :

Resolved 1. That we are unalterably opposed to any union of Church and State and to that system whereby the rights of citizens, in a free republic, have been ignored by an irresponsible priesthood, and the political and temporal affairs of the Territory made subservient to a Church hierarchy.

2. That we are unalterably opposed to the doctrine of polygamy, as taught and practiced in this Territory under the guise of religion, as being in conflict with the spirit of the age, contrary to good morals, and prohibited by the laws of the land ; and in favor of such early action by Congress as will suppress a growing evil, and the enactment of such measures as will secure the enforcement of the laws of the United States throughout the length and breath of the land, and especially in the Territory of Utah.

3. That we revere the Constitution of our Fathers, and insist that its provisions, and the acts of Congress as the supreme law of the Nation, shall be respected and obeyed by all men, high or low, throughout the Republic, and that while we acknowledge and fully appreciate the sacredness of the Constitutional guarantee of the free exercise of religion, we deny that this guarantee either authorizes or protects the practice of polygamy or other crime.

4. That while we accord to all people perfect freedom in religious matters, at the same time we claim the same privilege for ourselves, and protest against the practices of the established Church of Utah as being intolerant, proscriptive and destructive of the true principles of republican government : that its assumptions of an infallible priesthood constitutes it a theocracy, which, by usurping the authority to direct in temporal matters, becomes a despotism subversive of every right and privilege of a free people.

5. That the mineral resources of this Territory present an ample field for the energy and industry of the people, and our mines of gold, silver, lead, iron, copper and coal, only need the fostering care of proper legislation to greatly advance the interests of the Territory ; and that we favor the development of our extensive mineral and agricultural resources, depreciating at the same time the efforts of the heretofore dominant party to discourage the development of the mines of the Territory.

On motion the resolutions were acted upon, sustained and adopted by acclamation.

Wells Spicer then offered the following :

Resolved: That in the selection of J. Wilson Shaffer, as Governor of Utah, we recognize an appointment eminently fit and proper ; that his past services in the cause of his country, and his firm, upright, wise and judicious course in this Territory, since he came among us, commend him to the confidence of this convention and the people it represents ; and we pledge ourselves to yield to him a continued, unwearied, and we trust efficient support in the performance of his high duties and the enforcement of the laws.

This Resolution, on motion of Gen. Connor, was adopted, with three cheers for Gov. Shaffer.

On motion of R. H. Robertson, the Convention then proceeded to nominate a candidate for Delegate to Congress from the Territory of Utah.

Gen. Connor nominated General Geo. R. Maxwell, of Salt Lake County.

On motion of E. P. Johnson, the nomination was made unanimous by acclamation, with three cheers for Gen. Geo. R. Maxwell.

On motion of Wells Spicer, the Convention then proceeded to elect a Territorial Committee as follows:

J. Milton Orr, S. L. Co., Col. S. Kahn, S. L. Co., Jos. Silver, S. L. Co., R. H. Roberton, S. L. Co., Col. Wm. Johns, Box Elder Co., Wells Spicer, Box Elder, Harry Ellsworth, Box Elder, G. Goldbrugh, Box Elder, Wm. Gillent, Weber Co., Fred. J. Kiesel, Weber, J. N. Haller, Piute Co., Ben. Bachman Utah Co.

On motion of Wells Spicer, Mr. J. Milton Orr was declared the chairman of the Committee in honor of his past services.

On motion the thanks of the Convention were tendered to N. M. Fitch, for use of school-house and to O. H. Elliott for stationery furnished.

On motion, the Secretary was requested to furnish copies of the proceedings of this Convention to the Corinne *Reporter* and SALT LAKE TRIBUNE for publication.

On motion of Wells Spicer, the Territorial Central Committee were instructed to prepare, publish, and distribute an address to the people of Utah, in behalf of our principles and candidate.

On motion of E. P. Johnson, the organization was called the Liberal Political Party of Utah.

On motion of O. F. Strickland, the thanks of the Convention were tendered to Maj. C. H. Hempstead, President of the Convention, and to Wells Spicer, Secretary, for their services as Officers of the Convention.

On motion, the Convention adjourned, with three chers.

C. H. HEMPSTEAD, Prest.

WELLS SPICER, Sec.

MEETING OF THE CENTRAL COMMITTEE.

CORINNE, July 16, 1870,

At a meeting of the Territorial Central Committee of the Liberal Party of Utah, held at the Metropolitan Hotel, on the evening of July 16, 1870, present: J. Milton Orr, chairman, R. H. Robertson, Col. S. Kahn, Jos. Silver, Col. Wm. Johns, G. Goldburg, Wm. Gilbert, J. F. Haller, Ben Bachman, F. J. Kiesel, N. S. Ransohoff proxy for Harry Ellsworth, and Wells Spicer.

On motion, Wells Spicer was elected permanent Secretary of the committee.

On motion the committee men from each county were instructed to act as county committees in all cases where no county organization exists.

On motion a sub-committee on finance was appointed as follows:

Jos. Silver, S. L. Co., G. Goldburg, Box Elder Co., J. F. Haller, Piute Co., F. J. Kiesel, Weber Co., Ben. Bachman, Utah Co., Capt Stover Tooele Co., John Chislett, Summit Co.

On motion, John Chislett, of Summit County, was added to the Territorial committee.

On motion of J. Milton Orr, was elected Treasurer of the committee.

On motion, a special committee of three was appointed to prepare and publish an address to the people; to wit: Wells Spicer, R. H. Robertson, Wm. Gilbert.

On motion, J. M. Orr, Wells Spicer and F. J. Kiesel, were appointed an executive committee to call meetings, arrange speakers, and draw funds for general purposes.

On motion the Committee adjourned, subject to the call of the Chair.

WELLS SPICER, Sec.

It may be noticed that Box Elder was allowed to cast fifteen votes at the Corinne Convention, while Salt Lake County was only allowed ten and Weber County five. This signified, what has been already suggested, namely, that the design of the Liberal Party was to make Corinne the center of potitical action; and the aim was first to carry Box Elder County and afterwards Weber County. Corinne, however, failed as a city to fulfill the high destiny cast for her by her founders, and the mantle of her promised future glory

and power fell upon Ogden, to which place her principal citizens soon afterwards migrated.

It may also be noticed that at this Corinne Convention the party received its name—The Liberal party of Utah. It had previously been called by various names,—the National party—the Independent People's party—the Loyal Citizen's party; but up to this date the name of the National party of Utah was preferred. At Corinne the first Territorial Central Committee was elected, of which committee F. J. Kiesel, the present Mayor of Ogden, was a member; and there that Central Committee held its first session. At Corinne the Liberal party nominated its original candidate for Congress and constructed its first platform, which is a unique and valuable document to be preserved in Utah's political history, but not more so than the following editorial of the Salt Lake *Tribune* on the platform, which to-day will be read with interest and astonishment.

"THE LIBERAL POLITICAL PARTY OF UTAH.

"We present in this issue, by request of the Committee, the 'Platform' of the Convention by which Gen. Maxwell was nominated as Delegate to Congress at the next election. As our readers will observe, there are some excellent points in this platform both with respect to the development of our mineral lands, as well as with reference to the supremacy of the United States Government in Utah, on both of which subjects we believe all intelligent and right minded persons will heartily endorse the sentiments of the Convention. Justice and fair dealing, however, require us to state that we do not agree with the views expressed by the 'party' in reference to Governmental interference in the question of polygamy.

"Our views on the subject of polygamy have been set forth repeatedly. Polygamy as practised in Utah to-day, as also the whole marriage question as presented by the orthodox priesthood, are our special horror; but we believe in the right of all men and women to decide their own marriage relations. We consider marriage purely a moral question, and we go in for unlimited freedom of thought as to what is moral or immoral. When we once allow political parties to define morals for us we are open to be hampered and chained to the views of any religious section that may have the greatest amount of influence. We are for removing all religious and moral questions without the limits of political jurisdiction. In our opinion all that mankind need is sufficient education, literature and the refinements of art, and every man is thereafter a 'Congress' in himself as to what is pure or impure.

"For ourselves we see no necessity for legislative interference. Built, as polygamy is in a majority of cases, on a cold sense of religious duty it needs no blow against it—it is coming down of itself. The mothers of Utah are against it, and that is sufficient '*legislation*' on the subject. This rushing to Congress to tear down a falling house is a work of supererogation in our opinion. Let Congress understand that there is no question whether polygamy can be revolutionized in Utah—*it is being done.* A wide-spread change in public sentiment is working. You meet it, already, on every corner. You almost sense it in the very air. It needs but to be let alone to do its work, and it will do it effectually, and without heart-burnings or bitterness to the Government, and far quicker than any compulsory enactment can ever bring it about.

"We hold that the people of Utah are appealable to by reason as much as any other people, while they are just as hard to convert by legislative enactments. We want to see reason alone brought to bear on this question. That which cannot be effected by an appeal to the judgment, we are very willing to go without.

"On these grounds we object to that portion of the Platform of the 'Liberal political party of Utah,' which relates to legal interference in the Utah marriage question. We take precisely the same view of the case that a large proportion of men and journals east, do—that all such measures are anti-republican and behind

the age, and calculated only to embalm error and superstition in the minds of their devotees. But while we are thus opposed to submitting questions of morality to legislative decision, we believe in honoring the law-making department with all that respect which is due to the exercise of its important functions; at the same time claiming the right to object to and constitutionally set aside all laws we consider infringements on individual rights, as do all other American citizens.

"As a Movement we endorse no particular nomination. Our business is to free the people—teach them to think for themselves and encourage them to the fullest use of that freedom, uninfluenced by religious leaders of any kind. Like all men we have our personal influence, and that we shall use, as we advise all others to do, in supporting these men who believe most in upholding individual freedom of judgment and action."

This editorial is from the pen of Mr. E. L. T. Harrison. Apart from the necessary admission from a member of the Liberal Party that Mormon polygamy was abominable, this manifesto of Godbeite political doctrine simply meant,—that as the Mormon people in their religious sincerity and good faith had entered into polygamic family relations, the American people in their great constitutional consideration ought to allow the Mormons time—say one generation—to abolish those relations themselves.

It was just upon this anti-polygamic plank of the Liberal platform that the coalition between the Gentiles and the Godbeites split in 1871, after their grand celebration of the Fourth of July, at the Liberal Institute, which the Godbeites built. The fact was, Wm. S. Godbe and his compeers, Harrison, Kelsey, Lawrence, Shearman and Tullidge, too deeply sympathized with their Mormon brethren and sisters to enter into an organized crusade against them in their family relations. From this digression over the platform of the Liberal Party, we must return at once to the special subject—the political history of the north.

After it became manifest that destiny had chosen Ogden as the junction and commercial city of the north, and after the removal of the enterprising merchants and bankers of Corinne to the junction city, the political battle ground was also transposed to Ogden. The political action of the Liberals of Weber County began early in the year 1871.

The year 1882 was the grandest occasion in the political history of our territory, for the People's Party and the Liberal Party alike, both contesting gallantly for the laurels of the day. Hon. John T. Caine and Judge Philip T. Van Zile were the champions and the seat in Congress the prize.

Ogden's great historical mark of the year was made in the political campaign, which opened a new era in Utah politics. She gave a foremost account of herself in the convention of the People's Party held in Salt Lake City in October. The Weber delegation held quite a controlling political influence on that occasion, just as Ogden did in the subsequent campaign. The delegation consisted of F. S. Richards, Judge R. K. Williams, Joseph Stanford, L. W. Shurtliff and N. Tanner.

The convention opened with Judge Williams as temporary

chairman; in the whole business of the convention this delegation took a most active part, and when the balloting came for delegate to Congress, F. S. Richards was the first nominated. He, however, declined and himself nominated the Hon. John T. Caine. Thus Weber County held this year the balance of power, and when the action came Ogden was made the great battle field for both parties. There the grand ratification began, and there the action, so far as the leaders were concerned, may be said to have ended in a splendid demonstration on both sides, on the night of the 6th of November, previous to the casting of the votes of the citizens the next day.

We give the opening of the grand campaign on the side of the People's Party in the following sketch from the *Ogden Herald:*

"On Saturday night, at seven o'clock, numerous lights in the City Hall yard betokened some extraordinary occasion. Soon the lively strains of music gave tone to the preparations and amidst the flaming torchlights a long procession, preceded by a mighty banner of the Stars and Stripes, and formed by the Ogden Brass Band, Fireman's Brigade, and Fourth Ward Brass Band, (all in full and gorgeous uniform) passed down Fifth Street to near the corner of Franklin, where in front of the residence of Hon. F. S. Richards, a halt was made and after several fine performances by the bands, the procession formed again, now including Hons. George Q. Cannon, F. D. Richards, John T. Caine, D. H. Peery, Lorin Farr, Judge Dusenberry, S. R. Thurman, Charles W. Penrose and other distinguished citizens. The cortege, brilliant and dignified, amid the stirring sounds of martial music, then passed to Fourth Street, to Young, thence to Fifth, up to Main, and thence to the Tabernacle, being followed by an ever-swelling multitude.

"On arrival in the Tabernacle the Ogden Brass Band discoursed the stirring tune of the 'Star Spangled Banner,' while the distinguished gentlemen took seats on the platform. The vast edifice was not only crowded to its utmost capacity but hundreds stood outside, while hundreds had to return with disappointment.

"The audience was called to order by the chairman, Hon. D. H. Peery, who was thankful for the honor shown him, and stated the object of the meeting, to do good to all men, irrespective of creed and denomination. After referring to the people's candidate for the Delegateship of Utah Territory to the Forty-seventh and Forty-eighth Congresses who would receive the suffrages of the people from the Rio Colorado in the south, to the Bear Lake in the north, he gave way to Hon. F. S. Richards, who, in a strong and impressive voice read the Declaration of Principles, which he premised by a vigorous and eloquent introduction, in which he indicated the right of the sovereign people, eliciting loud and hearty applause. The reading of the platform of the People's Party was interrupted with frequent and powerful signs of approval on the part of the audience."

Then came great and thrilling speeches to the People's party from Hon. Samuel R. Thurman, Hon. Charles W. Penrose, Candi-

date John T. Caine, Judge Warren N. Dusenberry, and Ex-Delegate Hon. George Q. Cannon. The *Ogden Herald's* sketch closes thus:

"Hon. Geo. Q. Cannon was introduced amid a storm of applause. He was pleased to meet on this occasion for the ratification of the nomination of Hon. John T. Caine and endorsed it warmly as a wise and patriotic selection. Taking up the suggestion of Judge Dusenberry—to judge a party by its fruits—he referred to the action of a certain official in the territory in depriving the people of their choice and vote. He could not conceive how any true American citizen could abide by it or sanction it. By the experience of many years the speaker knew it was the object of the opponents of the people of Utah to entirely subjugate them and subject them to vassalage. He himself had fought such schemes in the halls and committee rooms of Congress and fought them successfully, with fair means, without spending one dollar of money. Then the enemies of the people had to resort to foul means and an official of the Government in the Territory had to perjure himself in order to accomplish their fell designs.

"The principles of the people are eternal. Men may come and men may go. We have seen many corps of Mormon fighters, who derived all their notoriety from their opposition to the people of Utah. But we are contending for rights that are eternal. We may be deprived of them for a time, but they are still ours.

"Vote for Hon. John T. Caine! The other side means plunder, means increased taxation, means a bonded debt for Utah."

"On motion of Hon. Charles W. Penrose a rousing, unanimous vote of confidence and thanks was expressed to Hon. George Q. Cannon for the able and faithful manner in which he had for many years represented Utah Territory in the National Legislature.

"Hon. James Sharp in a few hearty, pointed words endorsed the People's platform and the People's candidate, recommending him to the vote, not only to every member of the People's Party, but to every lover of Constitutional liberty.

"On motion of Joseph Stanford, Esq., a rousing, unanimous endorsement was given to the People's platform and to the nomination of Hon. John T. Caine for Delegate from Utah to Congress.

"Hon. D. H. Peery, with a short, vigorous address, endorsed the nomination of John T. Caine 'from Texas to Maine.'

"Votes of thanks of the chairman and speakers, on motion of N. Tanner, Jr., Esq.

"Three cheers to the People's delegate—Hon. John T. Caine!

"The bands and firemen, with their torches, again formed in procession to escort the distinguished gentlemen to the depot, where Hon. John T. Caine expressed his thanks to those who had contributed to make the occasion such a brilliant success. The special train then carried away the honorable gentlemen, amid strains of the music.

"The vast audience, which had been uniformly orderly, atten-

tive and genial, slowly dispersed, the great majority unswervingly determined to go to the polls on November 7th and deposit their ballots for the people's choice—Hon. John T. Caine."—[Ogden *Herald.*]

The Liberal party also held their first rally at Ogden. Indeed, the able candidate of the opposition and his lieutenants were foremost in opening the campaign. The majority of those of that party who went out to stir up the people of this Territory to a lively interest, touching the imperative duties and vital issues of the present and future, were experienced political leaders and able electioneering orators. Though, of course, they could neither carry the Territory on the Liberal side, nor hope to do so, yet they fought through the campaign with as much courage and genuine party zeal as if victory were certain. Their grand assumption has rang out trumpet-tounged that this is but the beginning of the end. We cannot follow either party in this stirring campaign; but, as illustrative of the Liberal tone and the weight of the conflict in its present and future action, we present to our readers a passage from the great speech of Judge Van Zile, delivered at the grand rally in Salt Lake City, in the closing of the campaign:

"Something has happened in the Territory of Utah. A change has come over the spirit of our dreams. An interest that seems to know no bounds has been and is being awakened in this fair Territory, and from all sides it is sending up the cry like that of one of old—'What shall I do to be saved?' and the answer is going back from the great Liberal party of Utah, for it is no longer a weakling, 'Repent and be baptized every one of you;' 'Come out from among them.' Stand on our side for liberty, for good government, and for 'Uncle Sam.'

"I am anxious here to-night, as I have been throughout this entire campaign, to discuss simply and purely the political issues that divide the people of Utah. I have not attempted so far in this controversy, nor shall I to-night, to make a theological argument. I have no sermons to preach. I have a political argument to make—it's politics and not theology that I am going to talk about, therefore I shall not stop to ask you what church you belong to; whether you are a Methodist, a Presbyterian, a Congregationalist or a Mormon. So far as I am concerned I grant you the right, and it is your privilege to belong to any religious denomination you please. I have no quarrel to make with you upon your religious belief; and allow me to say further that I have no abuse for man, woman or child—unless you consider it abuse to disagree with you upon the political issues of this campaign. I leave abuse and low-bred slurs entirely to those of my opponents who have so far been so prompt to use them, for they seem to be their only weapons. It is their natural diet, and I hope they will not change, for it would injure their health, and they are so weak now that a slight injury would certainly carry them off. No, leave the abuse to the few

would-be leaders of the People's party. We have so many arguments and good reasons for the position we occupy that we have no time, if we had the disposition, to stop and notice the low flings and personalities that some of our opponents have tried to bring into this canvass, and those who are doing the dirty work ought not to expect it. I haven't time to go about stepping on insects, I want to talk to the people—the men and women of two great parties. I want to appeal to their brains, not to their passions. I want to convince them if I can that the Liberal party is right in this struggle. I want to show them that the great Liberal party of Utah is the only true friend the people of Utah have. I want to convince them that this Liberal party is opening up the way to a great and glorious future for Utah. That it is a party of progress; and that the People's party has been and is to-day just the reverse. In order to do that I appeal to your judgment, to your thinking faculties, not to your passions; and though some would-be newspapers and would-be leaders may stand by the wayside and howl with rage, and heap upon me abuse, and try to exasperate the people—I say to you that while I pity them because they have nothing better to meet us with, I cannot spend time to quarrel with them; life is too short; and if the march is as rapid in the future as it is now, we shall soon be entirely out of the range of guns of such calibre.

"Now, in this campaign there are some things that we must all admit. There is some common ground. I desire to-night to start upon this common ground. As I look into the faces of this vast audience I recognize men and women who I know have left the shores of foreign countries where they had home and friends and have come here to America, and renouncing 'all allegiance to every foreign king, prince, and potentate,' have adopted this country as their home. Others I see who have been born upon this soil, and are citizens—native born citizens. The former class are American citizens because they had heard of the fair fame of this country and had caught up the inspiration away across the seas: the latter have breathed it in the very air, and been taught it at their mother's knees. I therefore assume as a settled fixed fact—a fact about which there is no dispute—that all of us, whether we be of the Liberal party or the People's party, whether we be Gentile, apostate or Mormon, believe and know that this is the best, the grandest, and the most magnanimous government that God has ever permitted to live.

"Is there any dispute about this? Can't we all agree to it? Well, I take it, then, that on this we can stand side by side. We can't afford to obstruct the Government."

The political action of 1882 found its resolution early in the year 1883 in the municipal election of Ogden. All through the late campaign for Delegate to Congress the Liberal party had their eye on the forthcoming Ogden City election in February, which was doubtless one of the principal reasons of that party making

such splendid efforts to rival the People's Party in the Ogden demonstrations of the great campaign. None expected that Judge Van Zile would carry the election throughout the Territory against John T. Caine, who marshaled "Young Mormondom" and took the field, while the veteran founders of the Territory sat back in their easy chairs, confident of the result, notwithstanding their own disfranchisement; nor were the Liberal Party much surprised that John T. Caine carried a majority over Van Zile nearly equal to the entire vote of the Hon. George Q. Cannon at the previous election. But it was quite possible for the Liberal party to carry Ogden at the municipal election of 1883, and to this end they bent all their energies. Moreover, when the February election came, for a moment a seeming eruption in the People's party enhanced the promise of victory for the Liberal party. Mayor Herrick and the men who had served in the city council were undoubtedly both popular and able men, but the Edmunds bill rendering it necessary for Mayor Herrick to retire, one division of the People's party resolved on an entirely new ticket for the Ogden City council. Effecting quite an unexpected *coup d' etat* at their primaries, this division sent a majority of delegates to the nominating convention, and the new ticket was constructed with Hon. D. H. Peery for Mayor.

From this date it would seem the star of the Liberal party entered its ascendant. It was the first year (1883) that the party had chosen a distinctive candidate. The honor fell on Mr. J. S. Lewis, a man of integrity and character, entirely destitute of anti-Mormon malice and respected by all classes of citizens. In the second contest of the parties, in the year 1885, the Liberal party chose Mr. Fred J. Kiesel for its standard bearer, when he received 946 votes to David Peery's 1085 votes. So rapidly did the Liberal party grow that in 1887 Mr. Kiesel received 1,254 votes. The party was quite confident of victory, but the People's party carried the election, with David Eccles, Mayor. A political "manifest destiny," however, was on the side of the Liberal; Ogden City had been greatly built up by the Gentiles, and their time had come to rule. Confident of victory, the Liberal party rallied to the polls at the municipal election of February, 1889, and won the issue by a majority of 545. Fred. J. Kiesel's head to-day wears the laurel crown of Utah politics. True he is not the first Gentile mayor in Utah, for Park City has given the first; but the Park is, after all, merely an incorporated mining camp, which can little affect the politics of Utah, though the mining power may yet give us members to Congress. Ogden, on her part, is the second municipality in our State (for State Utah will be); and Ogden City, in 1889, has given the Gentiles the victory. Should Salt Lake City, in the near future, follow the example, as the Liberals hopefully anticipate, it will change the whole face of Utah politics. There must then be a reconstruction of parties, dissolving both the People's party and Liberal party, giving place to the great

national parties—Democrat and Republican; a consummation devoutly to be wished. Meantime, Fred. J. Kiesel, of Ogden wears the crown of our municipal politics, conferred upon him by the Liberal Party.*

PROBATE COURTS.

CHAPTER I.

Origin of the Civil and Criminal Jurisdiction of the Probate Courts of Utah. Correspondence of Judge Snow with the Governments.

The subject of our Probate Courts, and the extraordinary jurisdiction, civil and criminal, that was given them by the Utah Legislature, at the very organization of the judicial branch of our Territorial government, is worthy of a sufficient exposition in this volume. And for this purpose, the historian cannot do better than to choose the Probate Court of Weber County, during the administration of Judge Franklin D. Richards, whose portrait heads these chapters, opening the subject with a general historical review of our Probate Courts and their jurisdiction prior to the passage of the Poland Bill.

In July, 1851, four of the Federal officers arrived in Great Salt Lake City, and waited upon his Excellency Governor Young. They were Lemuel G. Brandebury, Chief Justice, and Perry E. Brochus, and Zerubbabel Snow, Associate Justices of the Supreme Court of the Territory, and B. D. Harris the Secretary. Governor Brigham Young, United States Attorney Seth M. Blair and United States Marshal Joseph L. Heywood were all residents of Great Salt Lake City.

At this time there had not been any session of the Legislative Assembly of the Territory under the Organic Law. The newly-arrived Federal officers enquired the reason why the legislature had not been organized, upon which they were informed that there were no mails from the States during the winter season, and that the official news of the passage of the Act did not reach this city till March of that year. Soon after their arrival Governor Young

*For Mr. Kiesel's career in Utah, see my biographical sketch of him in this volume, written in 1887, in which he was forecast as the future mayor of Ogden.

ssued a proclamation, as provided in Section 16 of the Organic Law, lefining the judicial districts of the Territory, and assigning the judges to their respective districts. His other proclamation, calling for an election in August, brought the Legislature into existence, and the two branches of the Territorial Government were thus duly established. Early in the following September, a special conference of the Mormon Church was held in Great Salt Lake City, one of the purposes of which was to send a block of Utah marble or granite as the Territorial contribution to the Washington Monument at the Capital. It was the first time that the Federal officers had found the opportunity to appear in a body before the assembled citizens, as the representatives of the United States, since the organization of the Territory. An excellent occasion surely was this, in the design of the leaders of the community, who called that special conference, and there can be no doubt that harmony and good will were sought to be encouraged between the Federal officers and the people. Chief Justice Brandebury, Secretary Harris and Associate Justice Brocchus were honored with an invitation to sit on the platform with the leaders of the community. This association of Mormon and Gentile on the stand was very fitting on such an occasion, considering that Governor Brigham Young, Associate Justice Zerubbabel Snow, United States Attorney Seth M. Blair, and United States Marshal Joseph L. Heywood, though Mormons, were also their Federal colleagues. But it seems that one of their number—Associate Justice Brocchus—had chosen this as a fitting time to correct and rebuke the community relative to their peculiar religious and social institutions.

Having rendered themselves unpopular and being neither able to arraign a whole community for their religious institutions, nor strong enough to set aside Governor Young and his three Federal colleagues, who stood with the people, Chief Justice Brandebury, Associate Justice Brocchus and Secretary Harris resolved to leave the Territory. But previous to their leaving, they called a Supreme Court, which was held in Great Salt Lake City, though no law had been passed fixing the time and place for holding it. At this court, as an original suit, an injunction was granted. Associate Justice Snow dissented. He said the bill, he thought, was a good cause for the injunction, yet he opposed it on two grounds:

1st.—There was not any law fixing the time and place of holding the Supreme Court.

2nd.—The Supreme Court had not original jurisdiction in chancery, and the District Court had, which was provided for in the Governor's proclamation.

Chief Justice Brandebury and Associate Justice Brocchus left Great Salt Lake City together. Soon afterwards Secretary Harris followed their example, carrying away with him the $24,000 which had been appropriated by Congress for the *per diem* and mileage of the Legislature.

A full review of this controversy of the Federal Judges with

the Mormon community will be found in my history of Salt Lake City.

Previous to the departure of the Federal officers in question, Associate Justice Z. Snow wrote to President Fillmore stating that he had earnestly labored with his compeers to prevail upon them to re-consider their resolve, which being in vain he had remonstrated with them against their leaving the Territory without a full judicial branch of the government; further stated to President Fillmore that he should remain at his post of duty to aid the executive and legislative departments of the young Territory, unless otherwise directed by the general government. Governor Young also wrote to President Fillmore a lengthy and an extraordinary letter which is in itself a chapter of history.

After the departure of these Federal officers from Great Salt Lake City, Governor Young appointed Willard Richards Secretary of the Territory *pro tem.* This appointment, and several other informal acts, which had become necessary in the absence of the regular officials in a newly organized Territory, was duly reported to the Department of State. Daniel Webster sustained them, and the bills of Willard Richards, which were signed "Secretary *pro tem.*, appointed by the Governor," were allowed by the Department and paid.

The Utah Legislature also, finding the United States Judiciary in the Territory inoperative, passed the following act authorizing Associate Justice Zerubbabel Snow to hold the courts in all the districts:

"AN ACT CONCERNING THE JUDICIARY, AND FOR JUDICIAL PURPOSES.

"SEC. 1. *Be it enacted by the Governor and Legislative Assembly of the Territory of Utah*, That the first Judicial District for said Territory, shall consist of, and embrace the following counties and districts of country, to wit:—Great Salt Lake, Davis, Weber, Tooele, and Utah Counties, and all districts of country lying east, north and west of said counties in said Territory. The Second Judicial District shall consist of Millard and San Pete Counties, and all districts of country lying south of the south line of latitude of Utah County, and north of the south line of latitude of Millard County, within said Territory. And the Third Judicial District shall consist of Iron County, and all districts of country lying south of the south line of latitude of Millard County, in said Territory.

"SEC. 2. The Honorable Zerubbabel Snow, Associate Justice of the Supreme Court of the United States for the Territory of Utah, shall reside within the First Judicial District, and hold courts in the following order, viz.: on the first Monday in January and July at Great Salt Lake City; on the first Monday of April at Ogden City, in Weber County; and on the first Monday of October at Provo City in Utah County, in each year: *Provided*, the said Zerubbabel Snow, Associate Justice, shall hold his first court on the first Monday of October in the year eighteen hundred and fifty-one, at Great Salt Lake City, and omit said court during said year at Provo, in Utah County.

"SEC. 3. The Honorable Zerubbabel Snow is hereby authorized and required to hold two courts in the Second Judicial District in each year, to-wit: on the first Monday of November at Manti, in Sanpete County: and on the first Monday in May at Fillmore, in Millard County.

"SEC. 4. The Honorable Zerubbabel Snow is further authorized and required to hold one court for the Third Judicial District, viz: on the first Monday in June of each year, at Parowan City, in Iron County: and each session of said court in

its several districts shall be kept open at least one week, and may adjourn to any other place in each of said districts respectively: *Provided*, the business of said court shall so require.

"SEC. 5. The foregoing acts are, and shall be in force until a full Bench of the Supreme Court of the United States for the Territory of Utah shall be supplied by the President and Senate of the United States, after which the said Zerubbabel Snow shall serve only in the First Judicial District.

"Approved October 4th, 1851."

This officer afterwards, in a letter upon the first United States Courts held in Utah, thus states:

"The Legislative Assembly met and, as the other judges had returned to the States, a law was passed authorizing me to hold the courts in all the districts. At my first court I examined the proceedings of the Governor in calling the Legislative Assembly, and held them legal, though somewhat informal. This was reported to the Department of State, the Honorable Daniel Webster being Secretary, who sustained Governor Young and myself. This was the commencement of my judicial services."

The first United States District Court was held in Great Salt Lake City.

At the first term Judge Snow made use of the United States Attorney and United States Marshal, for Territorial business, there having been at that time no Territorial fee bill passed, which led to a correspondence between the Judge and the Honorable Elisha Whittlesey, Comptroller of the Treasury, the former asking a number of questions relative to the practice of the United States in defraying the expenses of the Territorial courts, which was answered by the latter that the United States simply defrayed the expenses of its own business in the courts. The answers closed thus:

"Lastly, I will observe that if the clerk, marshal, or attorney render any service in suits to which the Territory is a party the officer must obtain his pay from the Territory or from the county in which such suit may be prosecuted. It should appear affirmatively on the face of every account that every item of it is a legal and just claim against the United States; and the details and dates should be stated, as required by my circular of December 5th, otherwise the marshal should not pay it."

This led to the passage of a Territorial fee bill.

But U. S. District Courts with only one judge present to administer in all the districts, were inadequate to the judicial wants of the young Territory whose counties were so widely scattered; so February 4th, 1852, the law was passed giving jurisdiction to the Probate Courts in civil and criminal cases. The following sections of the act will show its intents:

SEC. 1. *Be it enacted by the Governor and Legislative Assembly of the Territory of Utah.* That the District Courts shall exercise original jurisdiction, both in civil and criminal cases, when not otherwise provided by law. They shall also have a general supervision over all inferior courts, to prevent and correct abuses where no remedy is provided.

SEC. 23. There shall be a Judge of Probate in each county within the Territory, whose jurisdiction within his Court in all cases, arises within their respective counties under the laws of the Territory; said Judge shall be elected by the joint vote of the Legislative Assembly, and commissioned by the Governor; they shall hold their offices for the term of four years, and until their successors are elected

and qualified. They shall be qualified and sworn by any person authorized to administer oaths, and give bonds and security in the sum of not less than ten thousand dollars, to be approved by the Clerk of the District Court or the Judge thereof, and filed in his office.

SEC. 24. In case of a vacancy occurring in the office of Judge of the Probate, the Governor may appoint and fill such vacancy until the next succeeding Legislative Assembly, or some subsequent one, shall elect one; said Judge of Probate so appointed shall qualify and give bond as above provided.

SEC. 25. The Probate court shall be considered in law as always open; but the Judge shall hold regular sessions on the second Mondays of March, June, September and December of each year, and shall continue at each session one week, or until the business ready for trial shall be disposed of.

SEC. 26. When the District court is to sit in a county on any of the days appointed in the preceding section for the sessions of the Probate court, the latter shall be held on the Monday preceding, and when the Judge is required by law to perform any duty which takes him from the county, on one of the appointed days, the session of the court shall be holden on the following Monday, or such day as the Judge may appoint.

SEC. 27. The Judge of Probate has jurisdiction of the Probate of Wills, the administration of the estates of deceased persons, and of the guardianship of minors, idiots and insane persons.

SEC. 28. The Probate records shall be kept in books separate from those of the other business of the court.

SEC. 29. The several Probate courts in their respective counties, have power to exercise original jurisdiction both civil and criminal, and as well in Chancery as at Common law, when not prohibited by legislative enactment; and they shall be governed in all respects by the same general rules and regulations as regards practice as the District courts.

SEC. 30. Appeals are allowed from all decrees or decisions of the Probate to the District courts, except when otherwise expressed on the merit of any matter affecting the rights or interests of individuals. * * * *

SEC. 32. The Probate Judges in their respective counties shall appoint a Clerk, who shall keep his office at the county seat, and who shall attend all sessions of the Probate Court, as also sessions of the County Court, for the transaction of county business. It shall be the duty of the Clerk of the Probate Court to keep a true and faithful record of all the proceedings in the Probate Court in session, entering distinctly each step in the progress of any proceedings; but such record shall be equally valid if made by the Judge.

SEC. 33. The Clerks of the District Courts and of the Probate Courts respectively, are hereby required to report to the Secretary of the Territory, on or before the first Monday in November of each year, the number of convictions for all crime and misdemeanors, in their respective courts, for the year preceding such report. * * *

SEC. 34. The Probate Judge in connection with the selectmen, is hereby invested with the usual powers and jurisdiction of county commissioners, and with such other powers and jurisdiction as are conferred by law, and in this connection they shall be known as the County Court.

* * * * * * * *

SEC. 35. This court is authorized and required to take the management of all county business. * * *

SEC. 43. The Judges of the District and Probate Courts shall be conservators of the peace in their respective districts and counties throughout the Territory, and it is their duty to use all diligence and influence in their power to prevent litigation.

Simultaneous with the passage of this act in relation to the judiciary, an act was passed creating the offices of attorney-general and marshal for the Territory.

Notwithstanding the controversy which afterwards grew up between the U. S. District Courts and the Territorial courts, relative

to this jurisdiction and business of their respective officers, which was at length settled by the Poland Bill, it is evident from the history of the case that these acts of the Legislature were necessary to meet the exigencies of the times. Consider for a moment that until 1853 there was no United States Supreme Court sitting in the Territory and only one U. S. Judge to fill the duties of all the districts. But without a lengthy argument of the case, it is sufficient for the historian to affirm that the Legislature deemed it imperatively necessary for the general interests of society to confer civil and criminal jurisdiction on the Probate Courts and to create Territorial officers for the execution of the Territorial business. It is a perversion of the history to affirm that this was done either to set aside the U. S. District Courts or to institute a conflict with them.

The reason in fine was the desertion of the Chief Justice and one of his associates, accompanied by the Secretary of the Territory and Indian Agent, carrying away all the government funds. It is not necessary to again review their conduct, or to re-affirm the justification of Governor Young and the Mormon community, but simply to repeat the connecting cause of the powers which the Legislature conferred upon the Probate Courts and the creation of the Territorial officers. Associate Justice Snow was not set aside by the Legislature, but an enabling act was passed authorizing him to hold United States Courts in all the districts; at the same time jurisdiction was given to the Probate Courts in civil and criminal affairs in the interest of the commonwealth, lest it should be left altogether unable to administer in the departments of justice, which would have been the case at that moment had Associate Justice Snow died or left the Territory. Mr. Magraw himself, at the time of the "Utah War," unintentionally illustrated this point, when he told the President that the Probate Court was the only existing tribunal in Utah, "there being but one of the three federal judges now in the Territory." This was the exact case at the onset when the Probate Court was created.

Already extracts have been made from the correspondence between Judge Snow and the Hon. Elisha Whittlesey, who drew a long line of demarkation between United States and Territorial business, making it absolutely necessary for the Territory to assume the responsibility and cost of its own business. This, however, the Legislature did against its own judgment, holding that the Territorial District Courts were really United States Courts. Judge Snow, continuing the correspondence, discussing the subject with the Comptroller of the Treasury in behalf of his court and the Legislature, said in his letter of February 8th, 1853:

> To enable you to fully understand the present situation of things, before proceeding further, I will inform you that the Legislative Assembly passed an act, approved October 4th, 1851, authorizing and requiring me, for a limited time, to hold all the courts in the Territory, but said nothing about jurisdiction, appellate or original. (See Utah Laws, p. 37.)
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> February 4th, 1852, another act was approved, giving jurisdiction to the district courts in all cases, civil and criminal, also in chancery. (See *ib.*, p. 38, sec. 2.)

The same law gave jurisdiction to the Probate Courts, civil and criminal, also in chancery. (See *ib.*, p. 42, sec. 36.) An act was approved March 3rd, 1852, providing for the appointment of a Territorial marshal, attorney-general and district attorneys, to attend to legal business in the district courts when the Territory should be interested. (See *ib.*, pp. 56, 57.)

I do not intend to be understood as expressing any opinion in relation to the legality of these several enactments, but I only mention them to enable you to understand the present views of the Legislative Assembly, as expressed in a report to which I shall soon refer. This report was called out by reason of the non-payment of these costs. I having referred the claimants to the Legislative Assembly, they procured my certificate of their correctness and petitioned for payment. The petition was referred to a committee on claims, and to enable that committee to understand the subject, the council passed a resolution, requesting me to inform them of the amount of costs of holding the courts for the past year, distinguishing those which in my opinion should be paid by the general government from those payable by the Territory.

With this request I complied, and gave the reasons of my opinion, acting on the principle that the reasons of an opinion are often of far more value than the opinion itself. In so doing I laid before them my correspondence with you, and referred to such of the laws of the United States as in my opinion had a bearing on the subject, and to the enactments. I also went minutely into the usual officers of the courts and expenses attendant upon them, and showed how these officers and courts are usually paid, in both civil and criminal cases, together with the payment of the incidental expenses, making my answer quite lengthy, too much so for insertion in this communication.

This committee reported adversely to payment by the Territory, but upon what principle I have not been informed. The subject was then referred to a judiciary committee, composed of some of the best members of the council. This committee reported adversely to payment by the Territory, and gave their reasons. This report was adopted, therefore I proceed to notice the positions taken by them.

They commence with what they call the equity of the principle involved in the question presented, saying that nearly all the costs of courts here have accrued by reason of emigration passing through here to California and Oregon, and that justice requires the United States to pay such expenses.

My experience in the courts thus far justifies the firm belief that the facts here assumed are correctly stated. See my concluding remark in my letter of July 10th. But with this equitable consideration, I am unable to see what I have to do, though I can see its bearing when addressed to the political branches of the government by whom and to whom that matter was then addressed.

They further take the position that the United States and the Territory of Utah respectively must sustain and bear the expenses, direct and incidental, of the officers and offices of its own creation, that the supreme and district courts were created, not by a law of Utah, but by a law of the United States; and as such, by the Organic Act, they have jurisdiction, civil and criminal, in all cases not arising out of the constitution and laws of the United States, unless such jurisdiction should be limited by a law of the Territory; that Congress, by extending the constitution and laws of the United States over the Territory, and creating courts and appointing officers to execute these laws, had done what was her right and duty to do, but, as she had seen fit to go further and give jurisdiction to her courts and require her officers to execute the laws of the Territory, it had become her duty to sustain these courts and officers, and bear their expenses; that the Territorial Legislature, by giving jurisdiction to these courts and dividing the Territory into districts, had done nothing but discharge a duty which Congress had required at their hands, but this did not require them to bear any part of the expenses; that these courts took jurisdiction in all cases, not by virtue of the Territorial laws, but by a law of Congress; that the Territories, by their Organic Acts, are not independent governments within the meaning of the term that all just powers emanate from the government, but are subordinate, dependent branches of government; that Congress did not intend to give any court jurisdiction in civil and criminal cases at common law and in chancery, but the supreme and district courts, and, as she had reserved the right to nullify any act of the Legislative Assembly, she could enforce obedience

to her mandates: that, with such a state of things, it is contrary to every principle of justice and sound legislation to require so dependent a branch of government to bear any part of the expenses of enforcing the laws; that the officers, having charge of that branch of public service, ought not to so construe the acts of Congress as to produce such results, so long as the laws will admit of a construction consistent with justice and sound legislation; that, in their opinion, the acts of Congress did not require such a construction, but on the contrary, they strongly indicated, if they did not require, the construction contended for by them; and that the same principle which would require such dependencies to pay a *part* (of the expenses) would require them to pay the *whole*, and with that construction Congress might, at the expense of the Territories, impose upon them any embodiment of officers she, in her discretion, might see fit to send, which never could have been intended by the framers of the constitution.

This report concludes by recommending that these costs be referred to me, with the opinion of the council that they are payable out of the annual appropriations made by Congress for defraying the expenses of the circuit and district courts of the United States, and by recommending that the laws of Utah be so amended as to take away the jurisdiction of the probate courts at common law, civil and criminal, and in chancery, and abolish the offices of Territorial marshal, attorney-general and district attorneys, so that the United States, by her judges, attorneys and marshals, may execute the laws of the Territory. But, as this report was not made until a late day in this session, the laws were not so amended. Should the next Legislative Assembly in these matters concur with this, the laws above referred to will either be repealed or modified.

It will be seen by this report of the committee that the Utah Legislature, as early as 1852-53, desired to do what, after twenty years of conflict, was accomplished,—namely, to limit the jurisdiction of the Probate Courts and to abolish those Territorial offices which had been created, from necessity, "so that the United States, by her judges, attorneys and marshals, may execute the laws of the Territory."

In reviewing the history of our Probate Courts we discern the following facts:

1st. That on the 9th of September 1850, Congress passed an organic act creating the Territory of Utah with the three branches of government namely the Executive, Legislative and Judicial.

2nd. That Governor Brigham Young having received the news by way of California through special couriers on the night of January 27th, 1851, immediately summoned the General Assembly of the State of Deseret and that Assembly being informed of the creation of the Territory of Utah forthwith dissolved itself to give effect to the Territorial Act, thus evincing a loyal desire to build at once upon the foundation which Congress had laid even though it set aside their beloved State of Deseret.

3rd. That on the third of February, 1851, Brigham Young took the oath of office and thereupon issued his proclamation calling for a general election in August to set up the Legislative branch of the government.

4th. That the Federal Judges and Secretary did not arrive until July, 1851, when several of them reproached the governor for not sooner setting up the Territorial government whereas both the governor and the people had nearly consummated every part of the work excepting the Judicial branch of the government before the arrival of the Federal Judges.

5th. That soon after their arrival Governor Young issued a proclamation defining the judicial districts of the Territory and assigning the judges to their respective districts, and that both the Governor and the Legislature repeatedly sought the co-operation of said judges to organize the judicial branch of the government.

6th. That two of the judges and the secretary by evident design made an issue between themselves and the entire community after which they deserted their post of duty leaving the Territory without U. S. Courts, no quorum of U. S. Judges, no original District Court having been held giving either organization precedent, no secretary of State or Territory and all the funds to pay the expenses of the government carried away by the absconders.

7th. That under these extraordinary circumstances the governor appointed a secretary *pro tem.* and the Legislature created Probate Courts with civil and criminal jurisdiction, and passed a Territorial fee bill; that Daniel Webster, the then Secretary of State, justified the work thus done, and allowed the bills of Secretary Willard Richards, and caused the "runaway" judges and secretary to be dismissed from office.

8th. That instead of the Territorial Legislature having attempted or desired to set aside the U. S. District Courts, by the creation of extraordinary Probate Courts, we have positive evidence, that from the correspondence between U. S. Judge Z. Snow and Hon. Elisha Whittlesey, Comptroller of the treasury, that the Utah Legislature, as early as 1852, recommended to the department at Washington "that the laws of Utah be so amended as to take away the jurisdiction of the Probate Courts at common law, civil and criminal, and in chancery, and abolish the office of territorial marshal, attorney general and district attorneys, so that the United States, by her judges, attorneys and marshals may execute the laws of the Territory."

9th. That the United States did not take her own business into her own hands; that until 1853 there was no Federal Supreme Court held in Utah; that even up to 1870 there were seldom more than one or two U. S. judges in the Territory at the same time; that they were constantly "running away" or being removed by the President of the United States; that oftentimes they would simply visit their districts, open court, adjourn on the first and second day and go home; that the U. S. department did not furnish sufficient money "to run" U. S. Courts; and the Mormon community, settling nearly all their cases in their Bishops' Courts and High Councils, gave not their "carcass" to the courts to pick; that this was the real cause of complaint against the Probate Courts; that as late as even James B. McKean's time the Third District Court came to a "dead lock" for want of funds and the Chief Justice in consequence thereof discharged the jury and dismissed the court with his docket full of cases of the most important character; that since the judicial "crusade" as it is styled, began against the polygamous Mormons and the church the U. S. Courts of Utah have

flourished as the "green bay tree;" that in consequence thereof, with rich and powerful District Courts, a troop of marshals, judges and prosecuting attorneys who constantly reside in their districts and an able and eloquent bar, Probate Courts are no longer needed as clothed with civil and criminal jurisdiction.

10th. And finally: That the Probate Courts of Utah as created by the Legislature, were at the onset absolutely needed for the causes set forth in this chapter; that had it not been for such courts with such jurisdiction these colonies of Utah would have been for the first quarter of a century almost destitute of any administration in civil and criminal affairs, depending wholly on their ecclesiastical courts, the people being a religious community; that these Probate and County Courts did their work faithfully to the commonwealth at comparatively little cost; and finally that the Poland Bill confirmed and made valid the previous powers and administration and decrees of the Probate Courts.

CHAPTER II.

The subject considered with the Probate Court of Weber County. Organization of that court. Historical links of its judges and list of officers.

Weber County was organized by the provisional government of the State of Deseret in the latter part of the year 1849, but the exact date is not known, nor the organic act extant which brought the first counties into existence.

Judge Elias Smith, in his report to the Utah Legislature, answering the inquiries of its special committee relative to the organization and history of the counties, said:

"I did not arrive here till September, 1851, shortly after the commencement of the first session of the Legislative Assembly. The laws passed by the provisional government of the State of Deseret were then in force; what the provisions of those laws were relative to the organization of counties I know not, as no reference thereto is made in the ordinances of the State of Deseret extant, but there are good reasons for believing that an ordinance was passed providing for the organization of counties, as county offices to some extent were created and the duty of incumbents defined. That county courts were provided for there is no doubt, but when and how constituted, no law nor record that I have seen indicates, neither have I been able to ascertain what powers were delegated to them, with few exceptions. If any record was made of the organization of Salt Lake County or of the doings of its officers and

courts during the existence of the State of Deseret, I have never been able to discover it."

Similar is true of Weber County and its courts; but the "Third General Epistle of the Presidency of the Church to the Saints throughout the earth" will throw some light upon the subject. Noting the business of the session in the winter of 1849-50 they wrote:

"The General Assembly of Deseret have held an adjourned session at intervals throughout the winter and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Juab and Tooele Counties, and establishing county courts, with their judges, clerks and sheriffs and justices and constables in their several precincts; also a supreme court, to hold its annual session in Great Salt Lake City, attended by a state marshal and attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of state according to law, justice and equity without delay."

In his personal journal, date January, 1850, Governor Young notes: "As Governor of the Provisional State of Deseret, I approved of ordinances providing for the organization of the judiciary."

Undoubtedly those ordinances and constitution of the County and Probate Courts of the Territory were afterwards re-enacted by the first Territorial Legislature, and compounded in that very act, (Chapter III, Utah Laws) which gave to these courts civil and criminal jurisdiction, and from which we have quoted in the previous chapter. The "running away" of the U. S. judges made it necessary, it would seem, to continue this jurisdiction with which the Provisional Government had clothed the County and Probate Courts for a thorough administration of justice in the young commonwealth of these colonies then in formation.

The following act will show the re-organization of the County Courts by the Territorial Legislature in the first election of Probate Judges:

"SEC. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, in joint session assembled: That we do hereby elect the following persons for judges of probate in the several counties for the Territory of Utah, viz.: for Weber County, Isaac Clark; for Davis County, Joseph Holbrook; for Great Salt Lake County, Elias Smith; for Utah County, Preston Thomas; for Tooele County, Alfred Lee; for Juab County, George Bradley; for Sanpete County, George Peacock; for Millard County, Anson Call; and for Iron County, Chapman Duncan. The same are hereby elected for the term of four years, unless sooner removed by legislative enactment, or by removal from the county, or by death.

"SEC. 2. In case of any vacancy occurring by removal, death or otherwise, of one or more of the above mentioned judges, the Governor is hereby empowered to fill such vacancy, until the next sitting of the Legislature.

"Approved February 7th, 1852."

The historian having solicited the kind service of ex-Judge F.). Richards in collecting the historical links of the Weber County 'ourt, from the time of the passage of the above act, has received ıe following from the present County Clerk.

OGDEN, UTAH, March, 23rd, 1889.

lon. F. D. Richards,
SALT LAKE CITY, UTAH.

Your inquiry of the 21st inst. to hand. Replying to same will ıy that the sources of information on the question you inquire con- ɛrning were very meagre in the early history of the county, and I m unable to furnish complete data in that regard. However, I ıbmit below all the information which my office contains in regard) the matter:

The first entry I find is the following, recorded in County Book ., page 1:

"Isaac Clark was elected by the Legislative Assembly of Utah erritory to the office of Probate Judge."

This must have been prior to April 1st, 1852, for I find the fol- wing entry on the same page:

"The selectmen were appointed to that office by the Probate ıdge, April 1st, 1852."

The first session of the county court was held at the residence ? the Probate Judge, April 24th, 1852.

Judge Clark served until his death, as I find the following in ounty Book A, on page 36, under date of February 11th, 1854:

"Hon. Jonathan Browning having been appointed (by the gov- ·nor) to the office of Probate Judge for Weber County (and to fill ıe vacancy caused by the death of the Hon. Isaac Clark, deceased) ıme forward, gave bonds and was duly sworn according to law."

The next entry I find is the following, recorded in County ook A, on page 62, under date of March 9th, 1857:

"Probate Court, March Term, 1857,
"Hon. C. W. West, Judge,
"Appointed by Legislature successor to Judge Browning."

The next intimation which appears on record that a change of ıdges had taken place is the signature of Aaron F. Farr, attached ı a decision in the Probate Court, in Probate Record A, page 75, ıder date of March 5th, 1859.

The last entry which I find referring to Judge Farr is the fol- wing, recorded in Record Probate Court A, on page 157:

"City Hall, Ogden City, January 10th, 1861.
"Probate Court, Weber Co. Special Term, 1861.
"Hon. A. F. Farr, presiding."

On the opposite page appears the following:

"City Hall, Ogden City,	In the Probate Court of Weber County.
"January 19th, 1861.	Hon. Frances A. Brown, presiding.

The last entry referring to Judge Brown is his signature to the

proceedings of the Probate Court, recorded in Probate Record A, on page 185, under date of April 18th, 1863.

On the opposite page (186) appears the proceedings of the Probate Court, under date of May 9th, 1863, signed "Aaron F. Farr, Judge."

Judge Farr's successor was yourself. Your commission is recorded in "Record Probate Court B," page 1, and is dated February 23rd, 1869.

The first session of the Probate Court held by you was on March 8th, 1869, and the first session of the County Court held after your appointment as Probate Judge was on March 1st, 1869.

The following appears recorded in County Book B, on page 2, under date of March 1st, 1869:

"Judge Farr called the Court to order and introduced His Honor Judge Richards as his successor in office, who was prepared to present his credentials.

"The commission of Judge Richards was read, setting forth his appointment as Probate Judge of Weber County by the Legislative Assembly of the Territory of Utah, and his being commissioned as such by His Excellency, Acting Governor Edwin Higgins.

"By request of Judge Richards, Judge Farr took part in the proceedings of the day."

Lewis W. Shurtliff was your successor. His commission is dated September 25th, 1883, and is recorded in Record Probate Court C, on page 64, under date of October 1st, 1883, which was the first session of the Probate Court held by him. The first session of the County Court at which Judge Shurtliff presided was held on the 2nd day of October, 1883.

Judge Shurtliff served until the appointment and qualification of Robert W. Cross, who was appointed by President Grover Cleveland, under the Edmunds-Tucker Act. Mr. Cross' commission is dated January 19th, 1889. Mr. Cross' official bond is dated February 1st, 1889, and he assumed charge of the office on Monday, February 4th, 1889. He is the present incumbent of the office.

The following is a list of county officers from the beginning:

B. F. Cummings, Sheriff, November 26, 1851; Jonathan S. Wells, Selectman, March, 31, 1852; Lewis Hardy, Selectman, March 31, 1852. (I find in the minute book of the County Court that Erastus Bingham is mentioned as one of the selectmen present at the first session of the County Court, with the statement that Erastus Bingham, Lewis Hardy and Jonathan S. Wells were appointed selectmen by the Probate Judge, April 1, 1852. I have not been able to find the bond of Erastus Bingham. On the same page of said book is a statement that D. Moore was appointed to the office of Clerk of the County Court "under the Deseret Provisional Laws" on the 11th of December, 1852.)

To proceed: Crandall Dunn, Prosecuting Attorney February 28, 1853; Lumon A. Shurtliff, Prosecuting Attorney, June 11, 1855; Clifton S. Browning, Sheriff, October 4, 1855; Abraham Palmer, Selectman, September 1, 1856; Ira N. Spaulding, Selectman, September 1, 1856; William Critchlow, County Recorder, August 22, 1856; Henry Beckstead, Sheriff, December 20, 1856; Lester J. Herrick, Sheriff, August 16, 1858; E. C. Richardson, Prosecuting Attorney August 9, 1858.

D. Moore signs the record of the Court as County Clerk for the last time March 7, 1855. I am not able to find the bond of his successor, but J. A. Browning signs the record as Clerk of the session held June 4, 1855.

To proceed: William Critchlow, County Recorder, August 20, 1860; Lester J. Herrick, Selectman, September 1, 1862; Richard Ballantyne, Selectman, September 1, 1862; Gilbert Belnap, Sheriff, August 21, 1862; John Spiers, Selectman, September 5, 1864; William Critchlow, County Recorder, September 5, 1866; Richard Ballantyne, Selectman, September 3, 1866; Henry Holmes, Selectman, August 10, 1870; William Brown, Sheriff, August 20, 1870; Lester J. Herrick, Selectman, August 19, 1871; William Brown, Sheriff, August 10, 1872. Gilbert Belnap, Selectman, April 18, 1873; Charles F. Middleton, Selectman, May 22, 1873; F. S. Richards, County Recorder, August 13, 1873.

It appears from the condition of the records that James A. Browning was at one time County Recorder. I can find no bond given by him for that office, nor can I find that he signs the record as such officer. The records, however, are written in his handwriting, and I presume he was the immediate successor of William Critchlow. Walter Thompson, evidently, succeeded Mr. Browning as County Recorder, although I can find no bond given by him as such officer; still he signs the records as County Recorder, the first date which I can find being November 18, 1868. F. S. Richards was Mr. Thompson's successor. I do not find his first bond, if any was ever given, but he signs the record as Recorder under date of August 27, 1869.

To proceed: F. S. Richards, County Recorder, August 13, 1873; Gilbert Belnap, Selectman, August 13, 1873; Aaron F. Farr, Selectman, September 6, 1873; F. S. Richards, Prosecuting Attorney, December 1, 1873; Lester J. Herrick, Selectman, August 5, 1874; William Brown, Sheriff, September 19, 1874; William Brown, Sheriff, August 19, 1878; F. S. Richards, Prosecuting Attorney, August 10, 1878; P. G. Taylor, Selectman, August 7, 1878; Lorenzo M. Richards, County Clerk, August 9, 1880; F. S. Richards, Prosecuting Attorney, August 10, 1880; William Brown, Sheriff, August 23, 1880; Lester J. Herrick, Selectman, August 31, 1880.

Joseph Stanford signs the record for the first time as County Recorder, August 20, 1877, and continues in that office until succeeded by C. C. Richards, who gives bond for that office August 3, 1881. Mr. Richards held the office until succeeded by F. J. Cannon, August 11, 1884. Mr. Cannon was succeeded by Ben E. Rich, September 14, 1885. Mr. Rich's successor is Joseph Stanford, September 24, 1888, the present incumbent.

Pleasant G. Taylor, Selectman, August 5, 1881; Thomas Wallace, Selectman, March 15, 1882; Lewis W. Shurtliff, Selectman, March 15, 1882; Robert McQuarrie, Selectman, September 26, 1883; Nathaniel Montgomery, Selectman, September 26, 1883; Brigham H. Bingham, Selectman, September 27, 1883; Charles C. Richards, County Clerk, October 2, 1883.

Mr. Richards held the office of County Clerk until May 1, 1888, at which time he was succeeded by Daniel Hamer, who is the present incumbent.

F. S. Richards, Prosecuting Attorney, September 26, 1883; Thomas J. Stevens, Sheriff, September 26, 1883; F. J. Cannon, County Recorder, appointed August 11, 1884, to fill the vacancy caused by the resignation of C. C. Richards; Gilbert R. Belnap, Sheriff, September 22, 1884; George Halls, Selectman, October 3, 1884; Charles C. Richards, Prosecuting Attorney, September 15, 1884 (Mr. Richards is the present incumbent of the office of Prosecuting Attorney); Thomas Wallace, Selectman, September 4, 1886; Gilbert R. Belnap, Sheriff, September 6, 1886; Joseph Stanford, Selectman, September 9, 1886; Ammon Green, Selectman, September 12, 1885; Thomas Wallace, Selectman, November 2, 1885; Ben. E. Rich, County Recorder (successor to F. J. Cannon,) September 7, 1885; Thomas Wallace, Selectman, September 19, 1887; G. R. Belnap, Sheriff, September 12, 1888; L. W. Shurtliff, Selectman (appointed to fill the vacancy caused by the resignation of Joseph Stanford,) February 5, 1889; W. W. Child, Selectman, September 17, 1888.

CHAPTER III.

Primitive Administration. The Court Assumes Importance on the Advent of the Railroads. Judge Richards' Administration. The Poland Bill.

As may be well conceived, during the first periods of the Probate Court in Weber County, the administration was of a very primitive character and confined chiefly to probate business. The early settlers of that county existed in a semi-family capacity, and the high council of the church and the bishop's courts administered justice between brother and brother—neighbor and neighbor. But with the advent of the railroads, and the growth of a mixed society, the County Court of Weber suddenly grew into importance, exercising similar functions to that of a United States district court. Previous to that time civil and criminal jurisdiction had not been so much required as in Salt Lake City, where a mixed society existed, and litigation was carried on in the courts, both the U. S. District Court and the County Court.

Expounding the social situation and problem of those times the biographer of Judge Franklin D. Richards says:

"In the legislature of 1868-69 Franklin D. Richards was elected Probate Judge of Weber County, by vote of the assembly in joint session. Previous to this date, the Probate Judge of that county was Aaron Farr, one of the veteran band of Mormon pioneers and elder brother of Lorin Farr. In March, 1869, Franklin D. Richards removed from Salt Lake City to Ogden, where he located with his family. His gifted son, Franklin S. Richards, soon became prosecuting attorney, having first served as clerk of the Probate Court, and Recorder of Weber County, in which offices he was succeeded by his brother Charles C. Richards.

"Judge F. D. Richards was sent to Ogden by President Young for a specific purpose and at a most important juncture in the history of northern Utah. Thenceforth, from the advent of railroads, the administration of spiritual and temporal affairs of Ogden was to be second only to that of Salt Lake City. Society also in the Junction City was about to be rapidly mixed and the control of the commonwealth and business of the city, and indeed their entire commerce depending on northern Utah, was to be very nearly divided between the two great factors of Utah—the Mormons and the Gentiles. It was imperatively necessary therefore, that Weber Stake should be placed under an Apostolic administration and the dignity of the county government made to correspond therewith. The Gentiles required this not less than the Mormons, for, differ as we may, there is in society a natural respect for high legitimate authority. The destiny and future of Ogden then, at that time

requiring that Weber County should be elevated to an Apostolic See, Franklin D. Richards was the best man in the whole church to be chosen and equally fitted to represent the county as Probate Judge."

Such was the view of the biographer of the social transition of those times, and of the eminent fitness of Judge Richards to preside over the jurisprudence of that county.

Quickly now the Probate Court of Weber County assumed a dignity scarcely less than that of the United States District Court, and the regular legal profession grew up, beginning among our native lawyers with the brilliant career of that able constitutional lawyer, F. S. Richards.

He tried his first case in the Probate Court in September, 1873, and was opposed by two able and experienced attorneys, but his skilful management of the case not only won the suit, but evinced such talent for the profession and complete knowledge of the legal points and principles involved, that his friends predicted for him the success that has since crowned his efforts in the courts of Utah and at the bar of the Supreme Court of the United States. He acted as public prosecutor in the Probate Court as long as it exercised criminal jurisdiction, and conducted all kinds of cases, from murder down. Since then he has had an extensive practice in the District and Supreme Courts, in civil and criminal cases. In the Supreme Court of the United States he has argued many cases, involving some of the most important questions of constitutional law, both as to personal liberty and rights of property, that have ever been presented to that court. His analytical reasoning and irresistible logic, with his earnest zeal for the right, have won for him a high place in the respect and personal esteem of the members of that exalted tribunal.

The foregoing personal reminiscences will not only illustrate the practice of the Probate Court of Weber County, and the growth of the native bar, but is worthy of record in this judicial history of one whose name is an honor to the court in which he practiced.

Reviewing the career of Judge Franklin D. Richards himself his biographer says:

When he first came to examine the records and the condition of public and private business in the county offices he found almost a chaos. This state of affairs was due more to community carelessness than to incapacity of officials. But reform was absolutely necessary; for public lands were coming into market; the Probate Court had general civil and criminal jurisdiction; the county was rapidly increasing in wealth and varied population; and legal ends must be accomplished by legal means which would bear careful scrutiny. He gathered the best help available and proceeded with the good work.

He was Probate and County Judge of Weber County continuously from the 1st day of March, 1869, until the 25th day of September, 1883. During this period of more than fourteen years,

hundreds of suits for divorce and cases of estates for settlement were brought before him. In no single instance has his decision in these matters been reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the populous towns of Huntsville, North Ogden and Plain City. No one of these adjudications has ever been set aside by any court. For the first five years following his induction into office, his court had original and appellate jurisdiction in all common law and chancery cases; before him were tried numerous civil suits, *habeas corpus* cases and trials of offenders charged with all crimes from misdemeanor to murder. Not one single judgment or decree rendered by him in all this lengthy general judicial service was reversed on appeal. His justice and humanity, united with keen legal sense, made his name proverbial.

In his administration of county financial affairs he was no less successful, aided by associates of shrewdness and integrity. During his *regime* the finest court house in Utah was erected in Ogden; roads and bridges innumerable were built; the only toll road in the county —extending through the magnificent Ogden Canyon, was purchased and made free; taxes were kept low, but were collected promptly; the county was maintained clear of debt; and during all this period his position carried with it no salary.

During the administration of Judge Richards the Poland Law was passed, which, though it repealed the civil and criminal jurisdiction of the Probate Courts, confirmed and made valid all their judgments and decrees. Section 3rd of the law states:

"All judgments and decrees heretofore rendered by the Probate Courts which have been executed, and the time to appeal therefrom which has by the existing laws of said Territory expired, are hereby validated and confirmed."

Congress also, by the same act, approved the act of the Territorial Legislature giving the Probate Courts authority to adjudicate the rights of all claimants to land under the townsite law as well as to enter land in trust for the use and benefit of the occupants of cities and towns in the various counties of the Territory.

CHAPTER IV.

The Edmunds Act Interrupts the Elections. Petition of the Judges of the Supreme Court of the Territory to Congress. "The Hoar Amendment" Authorizing the Governor to fill all Vacancies. A Suit for the Office of Probate Judge of Weber County. Judge Richards "holds the Fort" for the entire Territory. His Triumph and Retirement from Office.

The passage of the notorious "Edmunds Act" found Franklin D. Richards still the judicial head of Weber County. And as his situation at that hour, coupled with subsequent events of historical value brought him into most prominent individual contact with the political provisions of this law and its amendments, the biographer deems this the proper place in which to review the most redoubtable effort ever made by the minority to gain political ascendancy in Utah Territory.

The object asserted to be attained by the Edmunds Act was three-fold: The punishment of polygamy and bigamy; the ostensible punishment of unlawful cohabitation; and the disfranchisement and disqualification from office of all polygamists, bigamists, and persons practicing unlawful cohabitation. It is to the third branch of this trifoliate object that we now refer.

This was the most important feature in the law, in the estimation of the chief workers in the Liberal party of Utah, and they began very early the effort to secure the supposed vast political advantages of its enforcement. When the President of the United States failed to appoint the commissioners in time to enable them to prepare for the general election of August, 1882, it became apparent that the then incumbents—almost universally belonging to the People's party—would find it legally requisite to hold over, at least until the August of 1883, and until their successors should be elected and qualified. In this emergency the Liberals prevailed upon the three justices of the supreme court of the Territory to address a letter to Congress, requesting immediate intervention to prevent anarchy. This supererogatory document was extremely adroit, and it was explained and amplified in personal communications with influential men at Washington. It is given herewith:

"The undersigned Judges of the Supreme Court of the Territory of Utah, respectfully represent: That the Edmunds bill, so called, vacates all registration and election offices in Utah; that by reason of this, no registration of voters has been made in this Territory this year, which the local law requires to be done in May and revised the first week in June, and none but registered voters can vote; that by reason of such failure of registration and lack of election officers, the election fixed for the first Monday in August,

1882, cannot be held; that at such election there would have been chosen successors to all the present county officers, and also to the territorial auditor and treasurer as directed by territorial statutes; that those successors cannot now be chosen for the reasons given; that this failure to elect is liable to cause general disturbance and trouble, and especially in view of the well known fact that many of the present incumbents are understood to be polygamists, and so disqualified under the law above referred to, to hold office. We therefore ask that Congress shall take such measures as will provide for legal successors to all the present incumbents of office whose successors would have been chosen at the August election, and thereby secure the continuance of good order and the regular and undisputed support of organized government, which otherwise would be seriously jeopardized.

"We have delayed this representation as long as possible, hoping for the advent of the election commissioners, but they have not yet come.

"JOHN A. HUNTER, Chief Justice;
"PHILIP H. EMERSON, Associate Justice;
"STEPHEN P. TWISS, Associate Justice;

"Dated July 20th, 1882. "*Supreme Court of Utah.*"

The dire effects which might have flowed from the hints contained in the letter and the insidious suggestions made personally by the projectors, were measurably obviated by the earnest effort of Utah's friends; and the following comparatively mild, but thoroughly useless enactment, since known as the "Hoar Amendment," was passed as a rider to an appropriation bill:

"The Governor of the Territory of Utah is hereby authorized to appoint officers of the said Territory, to fill vacancies which may be caused by a failure to elect on the first Monday in August, 1882, in consequence of the provisions of an act entitled, 'An Act to amend Section 5,352 of the Revised Statutes of the United States, in reference to bigamy, and for other purposes,' approved March 22nd, 1882, to hold their offices until their successors are elected and qualified under the provisions of said act. Provided, that the term of office of any of said officers shall not exceed eight months."

The difference between the request and the grant must be apparent to every thoughtful reader. The effort was to obtain an enactment, dispossessing the vast majority of officials holding place under the expressed will of the people of Utah, and instate in their stead by executive appointment or other undemocratic method, some hundreds of persons repugnant to the majority of citizens: while the result was to secure for the governor merely the right to fill *vacancies* occasioned by the failure to elect in August, 1882—a most significant difference.

But in pursuance of the original plan, which had not contemplated and could not brook defeat, this Hoar Amendment was assumed as full authority for the project of arbitrary political con-

fiscation; and the governor and his advisers appointed persons of their affiliation to nearly all the territorial, county and precinct offices—aggregating some hundreds.

Among the early and important appointments made was that of James N. Kimball to be Probate Judge of Weber County; and on the 2nd day of October, 1882, he demanded the office from Franklin D. Richards. Being refused, he made application to one of the judges, whose name is attached to the letter quoted above, for a writ of mandate compelling the relinquishment of the office and its records, powers and emoluments in his behalf. This was the first movement of the kind on the part of the governor's appointees; and it placed Franklin D. Richards at once in the breach to maintain a defense for himself and all his coadjutors. It had been the desire of many of the appointees and their backers, to organize a general plan of attack all along the line; but Mr. Kimball desired the honor of leading the van against a fortress which he thought would surely be easily won and might possibly be surrendered without a struggle. The usual method of testing a question of this character, where each party claims to be the legal officer, is by proceeding in *quo warranto*, under which the legal title to the office is first carefully and judicially determined, without the haste characterizing mandamus. When the plaintiff sought the latter remedy, he was reaching for what seemed a conclusive advantage. With courts already committed in his behalf, he assumed that the title was not even in dispute and that the court, under its strangely unnecessary and partisan prejudgment, could not fail to grant him a peremptory writ. All the parties interested on either side in the Territory now prepared to await the issue of this particular contest.

Judge Richards had not held the office for personal or family pleasure and profit; he had been intending to withdraw at the next election; and there was considerable financial risk and personal annoyance and jeopardy in an attempt to defeat before the courts of Utah, in that excited, ambitious hour, this project to seize his office. If he failed the pecuniary loss would be his own, but the disaster would effect the whole Territory; if he won, the gain would be for the people and for the man whom they would next select for the office. These considerations decided his unselfish mind. The law firm of Richards & Williams was engaged as leading counsel for the defense, with able associates; and a vigorous fight began in the First District Court and continued through the Supreme Court of the Territory.

The points raised by the plaintiff were that the term of office of the defendant Franklin D. Richards as Probate Judge, expired on or about the first Monday in August, 1882; that he was at that time and during the progress of the suit, a polygamist, and therefore not entitled to hold office; that plaintiff had been appointed and commissioned to this office by Eli H. Murray, Governor of Utah Territory; that plaintiff had vainly demanded said office with

its records from defendant; and that plaintiff had no plain, speedy or adequate remedy at law for the wrongs alleged to be suffered by him; wherefore plaintiff prayed for a writ of mandamus compelling the defendant to deliver to him the office of Probate Judge and the records thereof.

In demurrer, subsequent answer, and later on appeal, the principal points made by the defense were briefly these: Proceedings for writ of mandamus could not be maintained to test the disputed title to an office. Plaintiff had filed no bond for the faithful performance of his official duties. The Hoar amendment only authorized the governor to appoint officers to fill *vacancies;* but there was not and could not be any vacancy in this case, and therefore the governor's appointment and commission were absolutely worthless, for Franklin D. Richards had been elected under the law and commissioned by the same governor to hold this office "for the term of two years [from the first Monday in August, 1880] and until his successor should be elected and qualified." This latter provision, in case of a failure to elect a successor at the regular period, has been universally held to extend the term of the then incumbent until such time as the legal election could be held —be that space long or short, and such time of "holding over" becomes a part of the legal term itself; *this Hoar amendment did not create vacancies*, the language of the enactment having been evidently chosen to prevent that result. If the defendent was a polygamist he could not for that reason be ousted from his office until his status had been judicially determined; and this had never been done.

Notwithstanding the strong showing made by the defense, every point was ruled against Judge Richards by the District and Supreme Courts of the Territory. Even then the case was not yielded, but was appealed to the Supreme Court of the United States.

Judge Richards held the office, maintained the rights of the people, and defended the position of his hundreds of coadjutors in Utah "*until his successor was elected and qualified.*" After the term for which Mr. Kimball was appointed had expired, as no further public good could be achieved by a maintenance of the suit, and as Mr. Richards had no private interests at stake, a satisfactory compromise was effected and the matter was forever settled without having been passed upon by the Supreme tribunal of the land.

Judge Richards, devotion to duty was ably seconded by the skillful manner in which delay was obtained and the advantage possessed by his opponent before the courts was neutralized. In the shrewd management and laborious work connected with this case he had two constant assistants in the persons of two of his sons, Franklin S. and Charles C. Richards, lawyers of understanding and probity, who are now defending the constitutional and religious rights of the people, with the same vigor exhibited in the political contest of their father.

Thus the offices were retained in the hands of the people. Soon the humiliating discovery was made by the ambitious Liberal politicians that their project of disfranchisement had also failed of its object. It was only after this discovery that the Edmunds Act held no political comfort for the minority here, that the "raid" against the practicers of plural marriage was begun.

Mr. Richards retired from the office of Probate Judge in the fall of 1883, leaving an untarnished record. During his judicial career he sought the majesty of the law and avoided its chicanery. He carried "in one hand chastisement—in the other, mercy." His keen sense of justice and tenderness of soul insured that impartial and just administration of the law which commands respect for the judiciary and induces obedience to legislative enactment.

BOX ELDER STAKE.

The two Counties of Box Elder and Weber being so closely identified (Box Elder itself at the origin was included in Weber County), we have not drawn a long line of demarkation between those two counties, and, in the political and commercial history, through Corinne, their subject was strictly related. Moreover, in the Legislature the two counties are still represented as one district, and during the Legislative career of Lorenzo Snow he represented the district in the council. At the organization of the Territory, in the first session in the winter of 1851-52, it was Weber County, and the members were: in the council—Lorin Farr, Charles R. Dana; in the house—David B. Dille, James Brown and James G. Browning. But in 1854-55, Lorenzo Snow having taken fifty families to locate at Box Elder, soon caused the re-construction of the county by the rapid growth of the Box Elder division.

In the beginning of the year 1856, Box Elder County was created by a legislative act, which was approved by Governor Young, January 5th. From this date the the two counties were represented in the Legislature by Lorenzo Snow until he was retired by the Edmunds' Act; and he was also the President of the Box Elder Stake until its re-organization.

RE-ORGANIZATION OF BOX ELDER STAKE.

The clerk of the Box Elder Stake, James Bywater, has furnished the following historical notes of that stake as it stood in the beginning of the year 1888:

"At a special conference held in Brigham City, August 18-19, 1877, President B. Young presiding, Box Elder Stake of Zion was organized.

"Prest. Young left Salt Lake City at 7 a. m. on Saturday, the 18th, accompanied by J. W. Young and D. H. Wells, his counselors; John Taylor, F. D. Richards and Albert Carrington of the quorum of the Twelve, and several other brethren, arriving at Brigham City a little after 10 a. m.; he was met and greeted at the depot by a brass band, leading citizens of the county and a host of Sunday school children. Meetings were held during the day in a spacious bowery.

"In the evening a Priesthood meeting was held in the upper room of the Social Hall, President Young presiding, and the officers of the stake were nominated, James Bywater acting clerk.

"In the afternoon of Sunday, 19th, Box Elder Stake was organized. Oliver G. Snow, President; Elijah A. Box and Isaac Smith, Counselors. Members of the High Council, Jonathan C. Wright, Samuel Smith, James Bywater, William Box, Wm. L. Watkins, Mads C. Jensen, Ephraim Wight, Martin L. Ensign, Adolphus Madsen, James Pett, John P. Wood and Jacob Jensen. President of the High Priest's Quorum, Hans Peter Jensen.

"Bishops in Brigham City, Henry Tingey, First Ward; Alvin Nichols, Second Ward; John D. Burt, Third Ward; John Welch, Fourth Ward. Bishops of the surrounding wards, Orrin A. Perry, Three Mile Creek; George W. Ward, Willard City; Peter C. Jensen, Mantua; Thomas Harper, North Ward; Abraham Hunsaker, Honeyville; John C. Dewey, Deweyville; Oliver C. Hoskins, Portage; George Dunford, Malad City; Samuel Williams, Samaria; H. J. Faust, Corinne; William Neely, Bear River City; Arnold Goodliffe, Curlew; Samuel Kimball, Grouse Creek.

"The Presidency of the Stake were ordained and set apart. William Box was ordained a Patriarch.

"On Sunday, September 9th, in public meeting, many of the officers were ordained and set apart under the hands of Apostle L. Snow. Bishop Alvin Nichols was appointed Church Agent; James Bywater, Stake Clerk. Counselors to the Bishops were chosen, ordained and set apart.

"September 16th, 23rd and 30th, at public meetings, priests and teachers were ordained, quorums organized, presidents and counselors ordained and set apart under the hands of Apostle L. Snow.

"Several changes have occurred in the Stake Presidency, High Council, etc., by resignation, death and removal; new wards organized, wards detached, etc."

One of the changes that has been made in the Box Elder Stake, since this official statement by the clerk, has been the retirement of Oliver G. Snow from his ecclesiastical sphere, to engage in mercantile business, and the appointment of Elder Rudger Clawson to the Stake Presidency.

Of the County organization it may be noted in this summary

that at the organization of Box Elder County, in 1856, Jonathan C. Wright was elected by the Legislature Probate Judge of the county. The first selectmen were J. D. Rees, D. Harding and A. Nichols; Prosecuting Attorney, Alfred Cordon; Sheriff, Joseph Grover; Assessor and Collector, Eil H. Pierce, sen. The Probate Judges succeeding J. C. Wright are Samuel Smith, John D. Burt, Peter F. Madsen, John D. Peters and E. P. Johnson.

Brigham City, the general history of which has been already given, was incorporated in the year 1867. Its first municipal council was composed of the following persons representing the founders of the city: Chester Loveland, Mayor; A. Nichols, H. P. Jensen, A. Madsen, J. C. Wixom and William Box councillors; W. L. Watkins, Recorder (by appointment). J. D. Rees succeeded Loveland as Mayor; he was followed by Samuel Smith; Adolph Madsen is the present Mayor.

WILLARD CITY.

After passing the Weber County line, Willard is the first settlement the traveler reaches. It is situated on an elevation of land on the line of the Utah and Northern Railway, about fifteen miles north of Ogden City, at an altitude of 4,350 feet above sea level.

In the spring of 1851, Messrs. Wells and Harding, with their families, commenced a settlement here, known as North Willow Creek. The following year, other families having arrived, Charles W. Hubbard was appointed bishop of the place. In 1859 the name of the settlement was changed to Willard City, in honor of Presi- Willard Richards, deceased.

Bishop Charles W. Hubbard was succeeded by Verulam Dives. Afterwards, Alfred Cordon was appointed Bishop; and under the new name of Willard City, he presided some fifteen years. George W. Ward, who had acted as first counselor to Bishop Cordon during his tenure of office, was at the death of Bishop Cordon appointed to succeed him. At the death of Bishop George W. Ward, George Facer was appointed Bishop, and holds that office at the present date (1889). Abraham Zundel and John Edwards are counselors to Bishop Facer.

By an act of the Legislature, approved February 16th, 1870, incorporating Willard City, and notice being given to that effect by the Probate Judge of Box Elder County, an election was held on the second Monday of June, 1870. George W. Ward was elected Mayor, Alfred Ward, City Recorder, and five councillors and two aldermen were chosen. The second mayor of Willard City was T. W. Brewerton, and the present mayor is Charles Hubbard, jun., the son of the first Bishop of the place.

CALL'S FORT

is a small village immediately to the north of Brigham City;

the last census gives the population at 350. East four miles from the capital is Mantua, named after Lorenzo Snow's native place, in Ohio. It has a population of four hundred people, mostly Danish. The support is derived chiefly from farming, stock-raising, cheese-making and lime-burning. It is known on the maps as Copenhagen, but the last census bulletin gives the place as Mantua Precinct. North ten miles is Honeyville. Deweyville, five miles further north, is a farming settlement with a population of about 350.

KELTON

is a Gentile town, on the line of the Central Pacific Railroad, about seventy-five miles from Brigham City. It is supported chiefly by the shipping of produce and outfitting. Grouse Creek is a little settlement near Nevada, on the old emigrant road. It is quite a thriving place, with a population of 300 souls. Portage is a settlement on the Malad river, two miles south of the Idaho line. It is the most northerly settlement in Utah. Portage was named after Lorenzo Snow's native county; the town has a population of 282, and the precinct, including the town, 462. Promontory, forty miles west of Brigham City, on the Central Pacific Railroad, has a post office, and is considered a settlement, but is composed entirely of ranches for the herding and pasturage of large stock herds. The census gives the population as 131. Terrace is also on the line of the Central Pacific Railroad, about 110 miles west of Brigham City. The precinct has a population of 251, and the business of the district is confined to freighting and stock-raising.

SNOWVILLE.

One of the small settlements of the county, is twenty miles north-east of Kelton, on the old emigration road. Plymouth, notwithstanding its important name, is one of the smallest towns and at present of but little business consequence.

There is an Indian settlement in this county that possesses quite a unique interest. The settlement bears the name of Washakie, and is composed of between thirty to forty Indian families who have renounced their tribal condition and become citizens of the United States. They have some three thousand acres of land under fence, six hundred of which are under excellent cultivation. These Indians are members of the Mormon Church and are presided over by a young white man as bishop. They have their elders, priests, teachers and deacons, the same as any other branch of the church. They hold regular meetings, sing, pray, preach, administer the sacrament, and indeed perform all the religious exercises of the church, with an intelligent understanding and a solemnity worthy to be an example to our white congregations. They have also their week day and Sunday schools, and the young Indians take extraordinary delight in their school exercises.

THE CITIES OF CACHE VALLEY.

CHAPTER I.

Introduction. The Temple City of the North.

In the history of nations and civilizations, a certain manifest destiny has attended the founding of Temple Cities on every part of our globe. They are as the finger marks of all the ancient civilizations. Even their ruins to-day give us revelations of the history and culture of nations which existed thousands of years ago.

The only Temple builders of modern times are the Mormons —the only Temple builders, in fact, who have risen within the last two thousand years. But cathedrals have been built in Europe, somewhat corresponding to the temple idea and importance, and they have marked the growth of the great cities of Europe as Temples did the cities of the ancient world. In England, the cathedral constituted the city and gave rise to its Bishopric. The rest of the large incorporations were but towns which, though they have in the present age risen to great importance, through the wonderful activities of commerce, still acknowledge the classical supremacy of the cities.

Confining the view now to the Temple class, it may be affirmed that the founders of Temple cities are the superior peoples. It would be an error to believe that a Temple city is an accident in history, or the upshot of the caprice of a priesthood ; for the Temple is not as the foundation of a city, but as the pinnacle of its glory. The very existence of a Temple tells much of the mental capacity and indomitable force of character of the founders of the particular city, which has invited the Temple to come and endow it with a destiny—to endow it, in fact, with that magnificent dignity which in all civilizations has been attached to the Temple cities. The Temple, moreover, as well as being a revealer of the character type of the founders, is also a monumental epitome of the history of its parent city in its rise and progress. We may be assured that no city has been chosen as the sacred place of a Temple, which has not first proved itself worthy of the honor; unless, indeed, it has attached to it some sacred history of the ages past, like the old Jerusalem of Palestine, or the Zion of Jackson County; or, like Salt Lake City,

also as an apostolic representative of the future of the Mormon people. As might be expected, the character of the entire population approximated to that of such representative men; for naturally kindred classes and men gravitate towards each other. While the history of this Territory will show some places of very superior natural advantages, whose presiding officers have succeeded in causing the quick migration away of every progressive enterprising man who has settled under them, Cache County affords an example of a very different kind. The consequence is that this county has a superior class of population.

Cache Valley early became famous as a farming country. The soil is excellent and produces annually a quantity of grain, root crops and vegetables that will compare favorably with any other portion of Utah. The valley is watered by an extensive and costly irrigating system, for, although the streams give an abundance of water at all times, the work of converting them to the arable districts is one that has consumed an immense amount of labor and an outlay of hundreds of thousands of dollars. Much money has also been expended on the county and canyon roads, which are always kept in good repair. In the mountains that surround the valley are on one side fine grazing land for the raising of horned stock and sheep; and on the other some magnificent stretches of first class timber, which keep a number of saw mills engaged in getting out lumber. The Utah & Northern Railway enters Cache from the Salt Lake Valley near Mendon, and traverses the valley on its way to Montana. The dimensions of the county are nearly one thousand square miles, and its population is upwards of fifteen thousand, composed of Americans, English, Scotch and Scandinavians, with a few Welsh, Italians and French. The Scandinavians are quite numerous in the county.

In July, 1855, Samuel Roskelley, Andrew Moffat and Brigham Young, Jr., were sent up to Cache Valley by President Young to cut hay, prepare corrals, etc., for stock, which was to be driven into the valley that fall. Bryant Stringham also came for the Church; Stephen Taylor for Squire Wells; Seymour B. Young for his father; and Simon Baker and his son, Joseph, for themselves. Arriving, they camped on what is now known as the Church Farm, and put up the hay. In the fall the stock was driven into Cache Valley, coming from Box Elder by way of Dry Lake. At that time this now beautiful and fertile valley was a cold, inhospitable region. It was deemed unfit for an agricultural district, and was designed as a stock-raising country. Notwithstanding that they arrived in July, Bishop Roskelley says there was not a night during the time he stayed in Cache, which was in the summer months, but what they could go out in the

morning and write their names in the white frost that would settle on the wagon covers, plow beams or anything lying on the ground that frost could settle upon.

But to Peter Maughan belongs the honor of being the pioneer of the settlement of Cache Valley. With him, commenced the founding of the cities of Northern Utah. He came by the direction of President Young for that purpose, removing from Tooele. This was in July, 1856. With the pioneer came William H. Maughan, George Bryan, John Tait, Morgan Morgan and Zial Riggs. They pitched upon the present site of Wellsville for the first settlement. They then returned to Tooele for their families. On the 17th of September they were again in Cache Valley, and prepared to settle. There were now Peter Maughan, William H. Maughan, John Maughan, George Bryan, Francis Gunnell, O. D. Thompson and Zial Riggs. These, with their families, composed the first settlers proper of Cache Valley. They located a fort with their wagons. They next cut hay for their stock and then commenced to build log houses. Maughan's Fort was the name which Wellsville first bore.

Peter Maughan being at that time a member of the Legislature for Tooele County, by an election before his removal, he started to Fillmore in November, Fillmore being then the capital of the Territory. He left the settlement in the charge of George Bryan.

The winter of 1856-7 was a terribly severe one for the few settlers in Cache Valley. In the history thus early is to be met a tragedy illustrating the inhospitable valley of the North, which to-day is perhaps the most inviting part of our Territory. During that winter, in the beginning of 1857, a young man, by name John Gardener, son of William Gardener, who had already settled in Wellsville, undertook to cross the mountains on horseback from Box Elder, the then only road in Cache Valley. He was frozen to death, and was found two days afterwards within half a mile of Wellsville. This caused a great alarm in Wellsville, or Maughan's Fort, and John and William Maughan, to ensure the safety of their father on his return from Fillmore, made two trips on snow shoes across the mountains, one for the purpose of forwarding a letter to Fillmore, carrying the news of the fate of young Gardener, and making an appointment to meet him at Brigham City for the purpose of escorting him across the mountains. Accordingly the two sons met the father in February, and all traveled across on snow-shoes. They did not reach the Fort until after dark, but the journey was made in safety. Snow was then ten feet deep on the best part of the road. Bishop William H. Maughan says, that had not his brother and himself been together the journey could not have

been made. Alone, either one of them must have perished, as did young Gardener. They sank so deep into the snow that they had to take turns in breaking the road, the one resting while the other made the way.

After the return of Peter Maughan, the first thing that the settlers did was to be re-baptized, this being the year of the "Reformation."

The settlers next fenced in their farms and began to cultivate. In the spring new additions arrived, so that by April, when a provisional organization was made of Cache County, there had arrived from seventeen to twenty families. They raised a crop this year, 1857; but in the spring of 1858, the settlers of Cache Valley moved south with the people generally, in the exodus occasioned by the Utah War. They left their crops in the ground, and 1,500 bushels of grain in their houses. Francis Gunnell, Zial Riggs, John Reece, Thomas Obray, Robert Hill and Alexander B. Hill returned to Cache Valley on the 24th of July, and found all the grain which they had left in their houses stolen, but their crops were growing spontaneously. They harvested twenty bushels to the acre. By the advice of President Young, fearing Indian depredations, the systematic attempt to resettle Cache Valley was deferred till the next year. Peter Maughan and family stopped at Three Mile Creek, near Box Elder, though Peter Maughan came over and harvested some grain and returned to his temporary location. In the spring of 1859, the Maughans returned and then the settlement re-commenced; but it was the 10th day of May before a plow was put into the ground.

Cache County was first organized on the 4th day of April, 1857. The County Court was held in Wellsville, Peter Maughan, judge of probate, presiding. William Gardener, Orange D. Thompson and John T. Garr were the selectmen; William Garr, sheriff; Francis Gunnell, recorder, and John Maughan, treasurer. A regular term of the court was held June 1st, 1857, and another regular term on the 7th day of September of the same year; then came the suspension till 1859, during which period had occurred the move of the whole community south. The county was reorganized by a special term of the County Court, held at Wellsville on the 23d day of May, 1859, Peter Maughan presiding as judge of probate. We may now properly leave the general history of the county for a fuller treatment hereafter, and sketch the founding of the various cities of Cache Valley, giving to Logan its place as the capital of the county and the Temple City of the North.

CHAPTER III.

City. Interesting Notes of the Founding of the City. William B. ston Chosen its First Bishop. Official Digest of the History of Logan.

Logan site was located by Peter Maughan, the presiding bishop pioneer of Cache Valley, and the first bishop of Wellsville, in spring of 1859. Settlers of this date were steadily migrat- g into this beautiful and fertile valley, which, however, at that ne was a country of sage brush and wild grass.

The period was quite favorable to the quick peopling of this nagnificent valley, and for the rapid growth of that flourishing cluster of settlements which has so much enhanced the Terri- torial importance of Utah. It was just after the close of the Utah war and the return of the people from their exodus south; so that the pouring of a tide of immigration into the Northern valleys of Utah was according to the natural law of re-action, to which the masses of society are ever most sensible. The homes of those who had first settled around Salt Lake City, hav- ing been broken up, or, at least for the time being, disturbed and some quite disorganized, the metropolitan attraction was lessened in the minds of the people. To so express the social condition consequent after an exodus, many were inclined to a removal from the capital and its neighborhood, where city lots and farms were taken up, and only to be obtained by costly pur- chase, into a new and extensive country where lots and farms were to be obtained without price. Cache Valley at this junc- ture offered the greater inducements, not only to the self-reliant pioneer class, who were already in the Territory, but also to the English emigrants, who at this same date were again pouring into Utah. It will be remembered, by those familiar with th history of the European mission as well as that of this Terr tory, that the emigration from the European missions had be suspended for several seasons, in consequence of the Utah war in fact, suspended from 1856 to the very year of the found of the settlements of Cache Valley, 1859. In 1857, there no emigration from Europe, but simply the return of the A can missionaries. Neither was there any emigration in but in 1859 the emigration from Liverpool re-opened; a their arrival in Utah, the English-speaking emigrants w naturally attracted towards Cache Valley, as the Scandi were to Sanpete. But much of the detail of the settlem growth of Cache County must necessarily be reserv

traced in the biography of Peter Maughan, and others of the pioneers, to be hereafter given. We proceed now with the historical thread of the capital of the county.

The Logan site having been located, a due portion of the pioneers of Cache Valley gathered to this spot; but as yet no decided determination was given that this was the place where the capital of the county was to be reared. This determination, indeed, was made afterward, by the class of enterprising men who chose Logan for their home, rather than in the location of the site. In other words, it was the people of Logan who built a capital; and, therefore, Logan became the capital of Cache County, notwithstanding it was not the first settlement formed.

On the 21st day of June, 1859, the first settlers of Logan drew lots for their land. On July 3d, a public meeting was called by Bishop Peter Maughan, at which time Elders John P. Wright, John Nelson and Israel J. Clark, were appointed a committee to give out land to new settlers. On July 27th, fort lots were laid out and drawn for by the new settlers, and the work of building quickly thereafter commenced.

At this point, we must branch off into a personal episode of the founders of Cache County, which has not only influenced the destiny of Logan, but also contributed largely to the material prosperity of the entire county.

It was during the period of the Utah war that William B. Preston and the Thatcher family arrived in Utah from California. A part of this family started from California in the fall of 1857, arriving in Salt Lake City in January, 1858. They were William B. Preston, John B. Thatcher, Aaron D. Thatcher and Moses Thatcher. The summer previous, Father Thatcher and the rest of the family arrived. The exodus drew the family south, and they settled at first at Payson.

Father Thatcher was esteemed as a rich man from the gold fields of California. He was, probably, at that time, next to Brigham Young, the wealthiest man in Utah.

In consequence of the war, the people of our Territory were very destitute of clothing, and the stocks of our merchants were quite exhausted. To obtain supplies, a train was fitted out to go to California to replenish the Utah stock of merchandise. Father Thatcher sent his wagons, with his sons J. B. and A. D. Thatcher, under the command of his son-in-law, Wm. B. Preston, in the winter of 1858-9; and they returned loaded with States goods. Walker Brothers, Jennings, Hooper & Eldredge, Godbe and others also sent teams in this company, for the same purpose. Thus commenced the renewal of the commercial life of our Territory, after the close of the Utah war.

Preston got back with his wagons of merchandise in the

spring of 1859, at about the date of the planting of the Logan stake by Peter Maughan. A combination of circumstances now attracted the attention of Father Thatcher and his son-in-law to the opportunities which Cache Valley offered for the investment of their means, in the development of a magnificent district of virgin country, and also as a field extensive enough for their aspirations of enterprise. In Payson they had not sufficient land of their own to cultivate; and they were met on every side with the answer that all the land in the Payson district of country was taken up. They were neither satisfied to cultivate farms under a rental, nor to be limited to small personal estates. There was Cache Valley inviting them—with its vast resources of virgin country and fine water privileges: so Father Thatcher and his sons and William B. Preston resolved to remove into Cache Valley. Here they were at once to take rank as chief among the pioneers and founders of a new county; and thus the wealth of Father Thatcher, and his merchant supplies just brought from California, were directed to the building up of the North instead of the South.

In company with his two brothers-in-law, John B. and Aaron D. Thatcher, William B. Preston and his wife left Payson in the month of August, 1859, and journeyed into Cache Valley, which was still almost entirely a country of sage brush and grass. When they came into the valley, they found Peter Maughan, who had located a settlement on the west side of the valley, which was called Maughan's Fort, but now known as Wellsville. Pursuing their journey, they drove north across the Logan River and came on to the spot where Logan now stands. Here they found several families in camp with a few wagons preparing to build, but, as yet, no house was erected on the site.

Soon after this date, several more men, who were destined to become prominent among the founders of the cities of Cache Valley, arrived on the Logan site—two of whom were George L. Farrell, now Bishop of Smithfield, and Thomas E. Ricks, since known as one of the most enterprising and wealthy men of Cache County.

Here we may pause to view the location. The *Logan Leader*, in its local directory, thus describes the area and location of Logan as it is to-day:

It embraces all that portion of Cache County contained within the following boundaries to-wit: Commencing at the south bank of the Logan River, at the mouth of Logan Canyon, thence in a northerly direction along the base of the mountains three miles; thence west to the Logan and Hyde Park Canal; thence southerly along said canal to a point where the Hyde Park ditch is taken out of said canal; thence west on the line of said ditch to the southeast corner of the north half of the southwest quarter of section fourteen, township twelve north, range one west; thence west one-half mile; thence north one-fourth mile; thence west to the west bank of Little Bear River;

ence south along the bank to the mouth of the Logan River; thence in an terly direction along the bank of said river to the place of beginning.

Its location is the best that could have been chosen in Northern Utah for a large city, with numerous commercial interests and manufacturing establishments. Ample water-power for any number of mills is furnished by Logan ver, with its branches, which flows directly through the city. Being sited at the foot of a grand range of mountains, and being the centre of a mber of pretty villages, it presents a beautiful appearance. The Utah & rthern Railroad passes through the valley on the west side of the city.

Thus viewed, we have evidently the capital of a county, and e proper location for it also. But this was not so apparent in e spring of 1859, when the site was located. As already said, was the men who settled on the site who made it the capital: d it was the willing, united labors of the citizens during the st years that gave to Logan much of this ample water power. ie opening of its splendid commercial and manufacturing op- rtunities were the results. Here we will excerpt a few pas- ges from our biographical sketch of Bishop Preston, prepared accompany the history of this city and county, as will also be e case with the bishops and representative men generally; for the biographies of the founders of the cities the livest and ost graphic history of the country will be met.

As the first settlers of Cache came into the valley, they ran gerly to those places for location where water could be ob- ned with the greatest ease and the least irrigation. This fact e young man—Preston, who was destined to rank as chief iong its founders and first Bishop of Logan, quickly learned his arrival into Cache Valley. Men whom nature endows th very strong executive wills, great self-reliance and energy, e readily provoked to decision by just such a case. It was so w with Preston.

Pursuing their journey from Maughan's Fort, Preston, with s brothers-in-law—John and Aaron Thatcher—drove north ross the Logan River and came on to the north side to the ot where Logan now stands.

"John," said the city-founder, with his usual decision of aracter, *"this is good enough for me!"*

Whereupon, Preston and the Thatcher boys pitched their its, took their wagon beds and put them on the ground and re at home. Thus the future bishop was located on the spot iere a Temple city was destined to spring up in a few years der his fostering care. From such seemingly small incidents en great cities may rise. From that day the motto of Logan ty might have been fitly inscribed in the expressive words of r first bishop—*"this is good enough for me!"* for those words ve been emphasized by corresponding works by the founders Logan generally.

Preston by nature is a very taciturn man. So without much

communication with their neighboring settlers, he and the Thatchers vigorously set to work, minding their own business, building their house. They worked day and night; but their house was not yet finished when, in November, 1859, Orson Hyde and Ezra T. Benson came into Cache Valley to organize the settlements, which had been located under the direction of Peter Maughan.

A bishop for Logan was wanted.

"Who are you going to have for your bishop?" enquired Apostle Hyde.

The veteran pioneer of Cache Valley, pointing across to Preston's house, replied:

"There is a young man living in that house who seems to be a very enterprising, go-ahead man, who, I think, will make a good bishop. He and the Thatcher boys have done the most in the shape of building and improving during the time they have been here. They have worked day and night."

The apostles were satisfied with the sagacious judgment of Peter Maughan, who possessed all the instincts of the true pioneer.

"He'll do for the bishop," added Orson Hyde.

And thus Wm. B. Preston, till this time comparatively unknown, was chosen bishop of Logan. He was accordingly ordained and set apart to that office under the hands of Orson Hyde, Ezra T. Benson and Peter Maughan.

During the winter of 1859, the settlers of Logan built a school house, which was also used for a meeting house. There were but seventeen families in Logan at that date.

The work next in the order of founding the city was to lay off and dig what is now known as Logan and Hyde Park Canal, which mainly waters Logan City and a large tract of farming land and also Hyde Park. Some thought it was too heavy a job, but the bishop, with the same decision of character which had led him to select the Logan site as his home, replied:

"I think not, brethren. I guess we can cut the canal!"

Early in the spring of 1860, while there was yet two feet o snow on the ground, Bishop Preston, with Surveyor Jesse W Fox, laid off the city of Logan, the bishop carrying one end o the chain. During this year, 1860, there was a great immigra tion from the surrounding country into Logan, and the Bisho spent his time in apportioning off and selecting homes for th new comers.

October 30th, 1859, at the request of President Joseph Young, Bish Peter Maughan organized the Seventies Mass Quorum for the east side Cache Valley, with Israel J. Clark, president, and Ebenezer Landars a Abraham V. Caldwell his counsellors; Ralph Smith, clerk.

On Sunday, November 6th, the sacrament was administered in Logan

the first time, and at the same meeting the brethren all agreed to go to work immediately and build a log school house.

On the 14th day of November, 1859, Logan ward was organized by Apostles Orson Hyde, Ezra T. Benson, and Bishop Peter Maughan, with Wm. B. Preston as bishop, and George L. Farrell as clerk. Wm. B. Preston was ordained and set apart by the brethren of the Twelve at said meeting.

Thomas E. Ricks, Ebenezer Landars, John E. Jones and John Nelson were then nominated and elected members of the High Council, and the first three were ordained and set apart by the brethren of the Twelve.

It was motioned and seconded that Peter Maughan be sustained as presiding bishop of Cache Valley. After meeting, Gen. Chauncey West, from Ogden, called the brethren together and organized the Logan militia, with Israel J. Clark as major.

On the 28th of November, we commenced to build our log school house on the southwest corner of the second block west of the public square.

December 18th, 1859, we held our first meeting in our new log school house, at which meeting a Deacons' Quorum was organized, with Henry Ballard as president.

On Thursday, January 5th, we held our first fast meeting and brought in our donations to the poor.

On the 23d of January, 1860, the first day school was started in Logan, in our log school house.

On the 13th of March, Jessie W. Fox surveyed Logan City plot, and Bishop Preston gave out the lots and farming and hay land to the settlers.

March 25th, 1860, Apostle Ezra T. Benson moved to Logan, having been called to preside over this stake of Zion.

The people turned out according to the call of Bishop Preston and fenced in a city lot and dug a well for President Benson.

March 27th, we commenced our labors on the Logan and Hyde Park canal.

April 2d, 1860, the people of Logan turned out and built a house of logs for Bishop Peter Maughan, and shortly after he moved into it from Wellsville.

April 29th, 1860, the first company of Minute Men was organized, with Thomas E. Ricks as captain, and George L. Farrell as adjutant.

May 15th, Henry Ballard and James Harmison measured off the first fence from Logan to Hyde Park and it was completed during the summer.

May 18th, we finished our canal on the side hill and got the water into town.

June 14th, Ezra T. Benson was elected colonel of the Cache Valley militia.

These items of incidents and dates, which we are culling from the careful minutes kept year after year by George L. Farrell, the first official secretary, afford the historian much subject for amplification. In the first place, we see on the face of the record this essential social organism of which we have spoken. Logan was not yet constructed into wards; but there was much of that fine governmental system of a regular community which has attracted the notice of every intelligent Gentile who has written upon the subject of Mormonism and the Mormons. We also see from the minutes, that already Cache Valley had commenced a militia organization, a subject to be presently emphasized, as it connects not only with the operations of the United States troops, under General Connor, against the Indians of Cache Valley, but is of itself a refutation of that absurd charge, so constantly and persistently made, that the "Mormon militia" was organized for the express purpose of rebellion against the United States. The very next item found in Secretary Farrell's

minutes, without his intention to do so, refutes this vie[illegible] Here it is:

July 24th, 1860, an express reached here from Smithfield stating that t[illegible] Indians had killed two of the brethren there and wounded others; whereup[illegible] Bishop Peter Maughan, Thomas E. Ricks and George L. Farrell and twen[illegible] five Minute Men, mounted their horses and rode to Smithfield and found t[illegible] men dead and three wounded. One Indian named "Pahguinup," the lead[illegible] was killed. We found one Indian hid in the grass and took him prisoner, a[illegible] brought him to Logan, and put him under guard in the school house. Ju[illegible] before dark a large company of Indians rushed upon us intending to rele[illegible] the prisoner; but we had about one hundred and fifty men on guard at *th*[illegible] house, well armed. When the Indians saw our unity and determination, they were surprised and all passed off without any trouble. We had much trouble with the Indians all through the summer.

February 10th, 1861, the first call was made for teams and teamsters to go to the States after the emigrating Saints, and on April 10th, five teams started from Logan.

April 14th, 1861, Logan City was divided into four wards, with men to preside over them, as follows: Benjamin M. Lewis, president of First Ward; Henry Ballard, President of Second Ward; John B. Thatcher, president of Third Ward, and Thomas X. Smith, president of Fourth Ward.

September 27th, the first agricultural fair was held in Logan, with Seth M. Blair, president.

March 4th, 1862, we commenced to build a road into Logan Canyon.

June 15th, 1862, a cloud burst in the mountains and washed out the Logan and Green Canyon roads.

January 28th, 1863, Colonel Connor passed through Logan with a company of four hundred and fifty soldiers, and on the 29th he came upon and attacked a band of Indians in a deep ravine through which a small creek runs, west of Bear river and twenty miles north of Franklin. The Indians resisted the soldiers and a severe battle ensued which lasted four hours, in which eighteen soldiers were killed and wounded. About two hundred Indians were killed and a great many wounded. Colonel Connor captured about one hundred and fifty Indian ponies, and returned through Logan on January 31st. The weather was so intensely cold that scores of his men had their feet and hands frozen. We, the people of Cache Valley, looked upon the movenient of Colonel Connor as intervention of the Almighty, as the Indians had been a source of great annoyance to us for a long time, causing us to stand guard over our stock and other property the most of the time since our first settlement.

April 19th, 1863, Bishop Wm. B. Preston started this day for the frontiers as captain of our 50 Cache Valley teams to bring in the poor Saints; 11 of these teams were sent from Logan.

Sept. 13th, 1863, Capt. Preston returned with the emigration to-day, feeling well.

Feb. 26th, 1864. President E. T. Benson started on his mission to the Sandwich Islands.

April 16th, 1864, Bishop Preston was called again to go to the Missouri River as captain of a company of fifty teams from Cache, Box Elder and Weber Counties to bring in the poor, and started this day.

In the latter part of June, 1864, Prest. Benson returned from his mission to the Sandwich Islands.

Sept. 19th, Capt. Preston returned home from the States, feeling well.

January 21st, 1865, we commenced to cut and slide logs for the Logan Tabernacle.

April 2d, we commenced to build the Logan and Richmond canal, and on the first of June of the same year we had water running in it to Hyde Park.

May 18th, 1865, Bishop Wm. B. Preston and others from Logan started on a mission to Europe.

August 4th, 1865, a brigade was organized in the Cache military district, with E. T. Benson, brigadier-general.

Dec. 2d, 1865, a city police was organized in Logan City.

Dec. 7th, 1865, President B. Young made a call upon Cache County to

Wm. B. Preston

send East and get wire and erect a telegraph line from Logan to Brigham City, which was responded to and the line completed in November of 1866.

April 25th, 1866, Brother Moses Thatcher started to Europe on a mission, and on the same day we started 15 teams from Logan to the Missouri River for the poor.

Sept. 2d, 1866, our emigration teams returned home with the Saints.

Feb. 5th, 1867, the Logan Canyon Road Company was organized.

August 22d, 1868, President Brigham Young organized a School of the Prophets in Logan, with Ezra T. Benson, president; Peter Maughan, vice-president; George L. Farrell, secretary, and John B. Thatcher, treasurer.

Sept. 6th, 1868, Bishop Wm. B. Preston and Moses Thatcher returned home from their mission to Europe.

Sept., 1868, Moses Thatcher was elected superintendent of Sabbath schools for Cache County.

May 12th, 1869, the Logan Co-operative Mercantile Institution started business.

Sept. 3d, 1869, President E. T. Benson died very suddenly in Ogden City (cause, paralytic stroke) and on the 5th, was buried at Logan with very great respect.

After the death of President Benson, Bishop Peter Maughan was appointed acting-president of the stake.

April 24th, 1871, President Peter Maughan died and was buried with great respect; and after his death, Bishop Wm. B. Preston was appointed acting-presiding bishop of this stake of Zion.

Here we may properly introduce the biographical chapter of Bishop Preston.

CHAPTER IV.

BIOGRAPHY OF WILLIAM B. PRESTON.

The ex-President of Cache Valley Stake, who is now the Presiding Bishop of the Church, was born in Franklin County, Virginia, November 24th, 1830. His family branch belongs to that stock of Prestons who have figured with distinction in Congress for Virginia and North Carolina. William Ballard Preston of Virginia and W. C. Preston of North Carolina were cousins of his father. When he was a boy, hearing of the gold fields in California and of the rush of men of all nations to the "Golden State," he was prompted with a great desire to see this wonderful gathering and fusion of many peoples and races. As he grew older his enthusiasm increased with his comprehension of the national importance of this marvelous migration to California; and at the age of twenty-one, in the year 1852, he also migrated to that State, which had already become famous in the growth of our nation. After his arrival, his early enthusiasm still predominating, he took more satisfaction in beholding the people of many nations gathered together in the founding of the new Pacific State than he did in the exciting pursuit of gold hunting; so he turned his attention to the more healthy and legitimate life of a farmer and stock raiser, settling in Yolo County, California. Father Thatcher's family located also at Yolo and were his adjoining neighbors.

Father Thatcher was in one of the first companies of the Mormon pioneers. He was not, however, of the special pioneer band, but was in the company of

pioneers under P. P. Pratt. With his family he went from Utah to California, where he formed the acquaintance of William B. Preston, who subsequently married his daughter, Harriet A. Thatcher. More of the personal history of Father Thatcher will be found under his own biographical head.

Having become acquainted with the Mormons, through his association with neighbor Thatcher, Wm. B. Preston was baptized by Henry G. Boyle, in the year 1857. As soon as baptized, he was called to the office of an elder and sent on a misiion by George Q. Cannon, who was then presiding over the Pacific Coast mission. He was sent to labor in Upper California. Here he continued in his ministry until President Young called home all the elders and Saints in consequence of the Utah war. This was in the fall of 1857. It being too late to cross the Plains that season, they traveled from Sacramento down the coast, by way of Los Angeles and San Bernardino, into Southern Utah, and thence to Salt Lake, at which place they arrived January 1st, 1858. The company consisted of William B. Preston, John B. Thatcher, A. D. Thatcher, Moses Thatcher, H. G. Boyle, Wm. H. Shearman, F. W. and C. C. Hurst, Marion Shelton, David Cannon, Mrs. Elizabeth H. Cannon (wife of George Q.) and her infant son, John Q. Cannon. There were also several families from Australia and a few families from Upper California. H. G. Boyle, who was one of the Mormon Battalion and knew the road, was the leader of this company.

Wm. B. Preston married Miss Harriet A. Thatcher, on the 24th of February, 1858. He was in the Utah exodus and went south as far as Payson.

Early in the spring of 1858, as soon as they could travel, President Young called a company of twenty three of the "boys," among whom was Wm. B. Preston, to go to Platte Bridge and bring on the goods and merchandise which had been cached there. These goods, freighted by the "Y. X. Company," belonged principally to Nicholas Groesbeck. Some of the goods also had been consigned to a mountaineer to be commercially disposed of, and in the settlement with the trader a fair and honorable account was rendered of them.

One of the reasons why President Young called this company was to give assurance to General Johnston and his army that the Mormons intended to keep the treaty which had been made with the Peace Commissioners, which President Buchanan had sent to conclude the Utah war. But the army and its officers were suspicious, which was itself proof of the wisdom of Brigham's policy in sending out this company thus early after the conclusion of the treaty. This fact, however, was the cause of the expedition running considerable personal risk; but, after some narrow escapes from the soldiers at Bridger, the company, which was under Captain Groesbeck, with his efficient assistant, Abram Hatch, succeeded in effecting a passage to the Platte; and on their return the advance of Johnston's army had gone in, and they met no further difficulty.

After his return, during the summer of 1858, Wm. B. Preston built himself a house in Payson, making the adobes and shingles with his own hands.

In consequence of the war, the people of Utah were still short of clothing and merchant goods generally, so Wm. B. Preston, with a company of others, went into California in the winter of 1858-9, and he brought in two wagons of goods for Father Thatcher. In this necessary mercantile trip into California, Wm. B. Preston had quite an eventful winter's work in crossing and re-crossing the desert. He got back in the spring of 1859.

Finding they had not sufficient land to cultivate of their own in Payson, the Preston and Thatcher families resolved to remove into Cache Valley.

Their journey and the settlement of Logan, with Wm. B. Preston as bishop, having been already given in the general history, we pass to the years 1860-61.

In 1860-61, there was a new apportionment made by the Utah Legislature, by which Cache County was entitled to two representatives and a councilor. At the next election Bishop Preston was elected one of the representatives, Peter Maughan the other, and Ezra T. Benson, councilor. The winter of 1862-63 was spent in the Legislature.

In the spring of 1863 President Young called for 500 ox-teams to go to the Missouri River to bring the poor across the plains. Cache Valley was called on for fifty of those teams, and Bishop Preston was appointed their captain.

This emigrational business filled up the Bishop's labors during the principal part of the remainder of that year. In 1864 Bishop Preston made another emigrational trip to the Missouri River, he being appointed to take charge of the teams from Cache, Box Elder and Weber Counties. In the winters of 1863-64-65 he was in the Legislature.

At the April conference of 1865, Wm. B. Preston's name was among the forty-six missionaries called on missions to Europe. He was appointed by President Young to take charge of this company of missionaries as far as New York. They started from Salt Lake City on the 20th of May, to cross the plains in the usual manner, there being as yet no railroad any portion of the way this side of Omaha. On arriving at New York he decided to go into Virginia to visit his father and mother, whom he had not seen for thirteen years and of whom he had heard nothing during the civil war. He found them, with hundreds of other families, broken up in their property by the devastations of the war, scarcely knowing where to get their bread. After making a short but pleasant visit with his relatives, he proceeded on his mission to England.

He arrived in Liverpool, Wednesday, August 23d, 1865, and was appointed to preside over the Newcastle and Durham conferences. At a conference held at Birmingham in January, 1866, he was called to the business department of the Liverpool office under the direction of Presidents Brigham Young, Jun., and Franklin D. Richards. President Young, by letter, had instructed his son to place the business management of the mission in the hands of Bishop Preston. For three years he labored in the office. In the fulfilment of his duties, he did the correspondence and general business of the European mission, including that of the emigration. During his stay in England, in company with Elder Charles W. Penrose, of the *Millennial Star* department, and A. Miner, missionary, he visited the Paris Exposition, in August, 1867.

After being on a three and a half years' mission abroad, he returned home. He left Liverpool July 14th, 1868, and arrived in Salt Lake City, in September, bringing with him a company of six hundred and fifty Saints. As soon as he came home he went out into Echo Canyon to assist in building the Union Pacific Railroad, as one of the contractors under President Young, during that winter. On his return he resumed his labors as bishop of Logan, and at the next election was again sent by his county to the Legislative Assembly.

In 1872, John W. Young and William B. Preston organized the company for the building of the Utah Northern Railroad. John W. Young was president, and Bishop Preston vice-president and assistant superintendent.

Copy of Message from Bishop Preston to President Young and Answer in regard to the building of the Utah Northern Railroad.

"LOGAN, August 15th, 1871.

"*President Young, Salt Lake City:*

"Will it be wisdom for us in Cache County to grade and tie a railroad from Ogden to Soda Springs, with a view to Eastern capitalists ironing and stocking it, thereby giving them control of the road? The people feel considerably spirited in taking stock to grade and tie, expecting to have a prominent voice in the control of it; but to let foreign capitalists iron and stock it will, if my judgment is correct, give *them* control.

"W. B. PRESTON."

THE ANSWER.

"SALT LAKE CITY, August 15th, 1871.

"*Bishop Preston, Logan:*

"The foreign capitalists in this enterprise do not seek the control; this is all understood. What they want, and what we want, is to push this road with all possible speed, if you decide to have one, so that it shall run through and benefit your settlements and reach Soda Springs as soon as possible.

"BRIGHAM YOUNG."

In a few days after the receipt of this telegram, Bishop Preston called together the leading citizens and laid before them the railroad project; where-

upon they voted that they would go to work and build the railroad, and take stock for grading and tying the road. The road was completed to Franklin May, 1874. Preston was vice-president, until it passed into the hands of the Union Pacific Company.

In the reorganization of the Cache Valley Stake by President Young, in May, 1877, (it being the last stake the President organized) Wm. B. Preston was appointed first counsellor to President Moses Thatcher. This position he occupied until Moses was called into the quorum of the Twelve, when he was appointed in his stead. He was ordained president of the stake under the hands of Apostle John Taylor and others of the Twelve.

The following character sketch of Bishop Preston is taken from *Tullidge's Quarterly Magazine* of date July, 1881:

The force of character and true greatness of a presiding man will always be seen in the class of men who grew up around him. Without designing to apply the examples which may be suggested in a superlative degree to Bishop Preston, a passing view may be properly taken here illustrative of this fact.

We know Napoleon the Great almost as much in the person of his marshals, as we do in his own extraordinary genius and career. Indeed, the supreme proof of Napoleon's genius was in his creation of great men, or rather in his quick discovery of those near him whom nature had largely endowed with capacity and force of character, and afterwards in his creating for them extraordinary opportunities in the splendid action of his own life. The same may be said of Joseph Smith, who was the Napoleon of Prophets. It has often been a matter of wonder to Gentile writers, not that Joseph Smith discovered a book, but that he found and surrounded himself with such men as Brigham Young, Heber C. Kimball, Parley and Orson Pratt, John Taylor, Wilford Woodruff and others who were capable of succeeding him and carrying on his work. The same trait of greatness as a leader was remarkable in Brigham Young. In a lesser degree, this trait of character is seen in the administration of William B. Preston. Moses Thatcher will afford a striking example. Not long since Moses Thatcher was the youngest and last of the quorum of the Apostles, though in a short time he ranks now the ninth in order. Twenty-one years ago, when the history of Logan commenced with Wm. B. Preston bishop, Moses Thatcher was but a lad of sixteen. He was the Bishop's brother-in-law, and came with him from California. The Bishop fostered him and gave him opportunities which young Moses ably improved. He did much to open his way to distinction; and in time the two became associated as colleagues in the Utah Legislature, where Moses Thatcher distinguished himself to the public eye. True, the Bishop did not create the capacity of the young man, but he discovered it, and in time the whole Church also discovered it, and Moses became an Apostle. Other men of mark and promise for the future have risen in Cache Valley under the fostering administration of Bishop Preston.

As this division of the history of Cache Valley is accompanied with the likeness of Wm. B. Preston, we will sketch the character points of the man. It will be seen in the magnificent steel engraving which our artist has made that Bishop Preston has a face remarkably endowed with strength and decision of character. He has, indeed, the true leonine face. The head is very large, which phrenologically signifies great mental capacity, combined with immense character-force; for it will also be noticed that he has a powerful structure of the body, with ample shoulders and a capacious chest. With such an organization, the brain being large and the face of the leonine type, the man was bound to make his mark among any people or in any State. He was born to be a society-leader and to legislate for the people, both in the temporal and spiritual callings. Such men *are* born for their work! It was formerly the fashion to say that the Lord made Brigham Young. Perfectly correct was this, but more so than the people meant. The Lord made Brigham Young *in* his birth, as the Lord also made Wm. B. Preston for a bishop and city founder. When the assertion has been given, belittling Brigham's native greatness, that *he was nothing* till the Lord made him, there has been either too much envy of him by his compeers, or a touch of sectarian piety in the affirmation, and

too little scientific truth. There was never a time when Brigham Young was nothing. In power of character and will, and the native capacity of a State founder, Brigham Young was *more* than any man in America; and the Lord made him *more in his organization*. Precisely the same is true in a degree of George Q. Cannon and William B. Preston, who are both of Brigham Young's class and type of men. Take the portraits of the three and notice the power of their physique, their leonine face and capacity of brain. It would be difficult to find three better specimens of the leonine type of men in any State than Brigham Young, George Q. Cannon and Wm. B. Preston, which signifies that they belong by nature to the class of historical personages who are born to lead society and found cities and States. To mark the character type and executive capacity of Wm. B. Preston with one dash of the pen, we will style him the Brigham Young of Cache Valley!

CHAPTER V.

The Military History of Cache Valley.

The following excellent article on the Indian and military history of Cache Valley, which is given in this chapter, is from the careful pen of Col. J. H. Martineau:

The first settlers of Cache Valley found that large and beautiful valley and the mountains surrounding it, swarming with Indians. They existed in different bands, but were all known by the general name of Shoshones. It was but natural these ignorant natives should look upon the settlers upon what they claimed as *their* country, *their* hunting and fishing grounds, as trespassing upon their rights; and that they should revenge themselves for the scaring away or the taking of their game, by killing the cattle and stealing the horses of the settlers, or even by murder, should occasion serve.

One of the first and most urgent necessities, therefore, was the adoption of an efficient system of self defense. With that aptitude and genius for organization so remarkably developed among the Mormon people, the settlers immediately organized as a military body, under command of Ezra T. Benson as colonel, Thomas E. Ricks as major, in command of a body of mounted men known as "minute men," so called because they were expected to be ready for service at any moment, day or night. They were organized in companies, each consisting of five "tens." Each "ten" consisted of a second lieutenant, sergeant, nine privates and a teamster, with team and wagon for hauling the baggage and provisions of the "ten." Every man provided himself with necessary arms, ammunition, blankets, provisions and

upon they voted that they would go to work and build the railroad, and take stock for grading and tying the road. The road was completed to Franklin May, 1874. Preston was vice-president, until it passed into the hands of the Union Pacific Company.

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The force of character and true greatness of a presiding man will always be seen in the class of men who grew up around him. Without designing to apply the examples which may be suggested in a superlative degree to Bishop Preston, a passing view may be properly taken here illustrative of this fact.

We know Napoleon the Great almost as much in the person of his marshals, as we do in his own extraordinary genius and career. Indeed, the supreme proof of Napoleon's genius was in his creation of great men, or rather in his quick discovery of those near him whom nature had largely endowed with capacity and force of character, and afterwards in his creating for them extraordinary opportunities in the splendid action of his own life. The same may be said of Joseph Smith, who was the Napoleon of Prophets. It has often been a matter of wonder to Gentile writers, not that Joseph Smith discovered a book, but that he found and surrounded himself with such men as Brigham Young, Heber C. Kimball, Parley and Orson Pratt, John Taylor, Wilford Woodruff and others who were capable of succeeding him and carrying on his work. The same trait of greatness as a leader was remarkable in Brigham Young. In a lesser degree, this trait of character is seen in the administration of William B. Preston. Moses Thatcher will afford a striking example. Not long since Moses Thatcher was the youngest and last of the quorum of the Apostles, though in a short time he ranks now the ninth in order. Twenty-one years ago, when the history of Logan commenced with Wm. B. Preston bishop, Moses Thatcher was but a lad of sixteen. He was the Bishop's brother-in-law, and came with him from California. The Bishop fostered him and gave him opportunities which young Moses ably improved. He did much to open his way to distinction; and in time the two became associated as colleagues in the Utah Legislature, where Moses Thatcher distinguished himself to the public eye. True, the Bishop did not create the capacity of the young man, but he discovered it, and in time the whole Church also discovered it, and Moses became an Apostle. Other men of mark and promise for the future have risen in Cache Valley under the fostering administration of Bishop Preston.

As this division of the history of Cache Valley is accompanied with the likeness of Wm. B. Preston, we will sketch the character points of the man. It will be seen in the magnificent steel engraving which our artist has made, that Bishop Preston has a face remarkably endowed with strength and decision of character. He has, indeed, the true leonine face. The head is very large, which phrenologically signifies great mental capacity, combined with immense character-force; for it will also be noticed that he has a powerful structure of the body, with ample shoulders and a capacious chest. With such an organization, the brain being large and the face of the leonine type, the man was bound to make his mark among any people or in any State. He was born to be a society-leader and to legislate for the people, both in the temporal and spiritual callings. Such men *are* born for their work! It was formerly the fashion to say that the Lord made Brigham Young. Perfectly correct was this, but more so than the people meant. The Lord made Brigham Young in his birth, as the Lord also made Wm. B. Preston for a bishop and city founder. When the assertion has been given, belittling Brigham's native greatness, that *he was nothing* till the Lord made him, there has been either too much envy of him by his compeers, or a touch of sectarian piety in the affirmation, and

too little scientific truth. There was never a time when Brigham Young was nothing. In power of character and will, and the native capacity of a State founder, Brigham Young was *more* than any man in America; and the Lord made him *more in his organization*. Precisely the same is true in a degree of George Q. Cannon and William B. Preston, who are both of Brigham Young's class and type of men. Take the portraits of the three and notice the power of their physique, their leonine face and capacity of brain. It would be difficult to find three better specimens of the leonine type of men in any State than Brigham Young, George Q. Cannon and Wm. B. Preston, which signifies that they belong by nature to the class of historical personages who are born to lead society and found cities and States. To mark the character type and executive capacity of Wm. B. Preston with one dash of the pen, we will style him the Brigham Young of Cache Valley!

CHAPTER V.

The Military History of Cache Valley.

The following excellent article on the Indian and military history of Cache Valley, which is given in this chapter, is from the careful pen of Col. J. H. Martineau:

The first settlers of Cache Valley found that large and beautiful valley and the mountains surrounding it, swarming with Indians. They existed in different bands, but were all known by the general name of Shoshones. It was but natural these ignorant natives should look upon the settlers upon what they claimed as *their* country, *their* hunting and fishing grounds, as trespassing upon their rights; and that they should revenge themselves for the scaring away or the taking of their game, by killing the cattle and stealing the horses of the settlers, or even by murder, should occasion serve.

One of the first and most urgent necessities, therefore, was the adoption of an efficient system of self defense. With that aptitude and genius for organization so remarkably developed among the Mormon people, the settlers immediately organized as a military body, under command of Ezra T. Benson as colonel, Thomas E. Ricks as major, in command of a body of mounted men known as "minute men," so called because they were expected to be ready for service at any moment, day or night. They were organized in companies, each consisting of five "tens." Each "ten" consisted of a second lieutenant, sergeant, nine privates and a teamster, with team and wagon for hauling the baggage and provisions of the "ten." Every man provided himself with necessary arms, ammunition, blankets, provisions and

cooking utensils; and the "minute men," in addition, kept on hand horses, saddles and bridles.

The militia thus organized were frequently drilled in military exercises by Adjutant Wm. Hyde, and J. H. Martineau, captain in the corps of topographical engineers, both of whom had seen service in the United States army in the Mexican war; and frequent Indian alarms served to keep the people continually on the alert.

But while the militia were required to be always ready to defend themselves and property from the Indians, they were strictly enjoined by President Brigham Young to give the natives no cause of offense. The whites were enjoined not to kill the game nor take the fish which the Indians claimed as theirs, but to buy what they needed of them. This would give the natives means of subsistence without begging or stealing from the whites. The settlers also must always treat the natives justly, and regard their rights sacredly as their own. But while they were to treat the natives kindly, they were to be treated firmly, and kept at arm's length—not to be allowed to trample on the rights of the settlers. President Brigham Young always maintained that it was "cheaper" financially—"to feed the Indians than to fight them," and the history of Utah fully substantiates the assertion. The above summary of Brigham Young's Indian policy, is here introduced as a key to that pursued by the settlers, not only of Cache County but of all Utah; and it may be remarked, in passing, that while this policy was pursued no trouble of any moment ever arose between the settlers and natives.

By the years 1859 and 1860, strong settlements were planted at Wellsville, Mendon, Hyrum, Millville, Providence, Logan, Hyde Park, Smithfield, Richmond and Franklin. At this time and for several years after, Franklin was supposed to be in Utah, the line separating Utah and Idaho not having yet been located.

To impress upon the Indians the fact that the settlers were always ready for service, frequent musters and drills were held and parties of minute men often patrolled the country. Sometimes, indeed, it was necessary, in order to recover stolen cattle and horses, but a minute account of all the expeditions of the whites, and of Indian raids, would occupy too much space in this article. A brief notice of the most important only, will therefore be noticed in this paper.

On the 22nd of July, 1860, a fight occurred at Smithfield, in which two whites were killed and two wounded, and two Indians were killed. The Indians sought to liberate one of their number who had been captured for stealing horses, but in the *melee* the guilty Indian and another was killed. Previous to

this time, the Indians made a similar attempt at rescuing another at Logan; but the whites rallying quickly and in force, defeated the attempt.

About the middle of June, 1861, a large body of Indians from Oregon, more than one thousand in number, entered the valley and avowed their intention to clear the country of whites. They encamped on what is now known as the Brigham Young College lands, in a position well chosen to guard against surprise. The value of the military organization now became evident. The infantry of each settlement were under arms night and morning, and prepared with teams, wagons and supplies for instant service at any threatened point. Strong guards watched the herds by day and protected each settlement by night. The battalion of minute men was kept ready for service at a moment's warning; and a body of fifty picked men, commanded by Major Ricks, with G. L. Farrell as aid, and J. H. Martineau as adjutant, were posted about a mile from the Indians as a corps of observation, occupying that position about two weeks. During this time the minute men kept close watch of the movements of the invaders, often sending out scouting parties. The Indians also sent out parties, seeking a vulnerable point of attack, but finding none, and the whites everywhere ready for them, gave up the enterprise and returned to Oregon. But they did not go empty handed. In spite of the utmost vigilance they took away many horses. The substantial result, however, was a victory for the whites, whose firm attitude preserved them from a bloody and expensive warfare, in which many men, women and children must have found bloody graves. The closing scene of this drama occurred the following winter, when Peads-wick, chief of the invading Indians, together with about forty of his principal braves perished in a snow-slide in a mountain gorge in Idaho.

Nothing of moment occurred after Peads-wick's invasion, except that drills and musters were frequent, the settlers keeping in mind Cromwell's celebrated advice to his soldiers, to "trust in God and keep their powder dry."

On the 17th of July, 1861, a strong party of minute men, under Colonel Ricks, with G. L. Farrell as sergeant of the guard, J. H. Martineau, topographer, and Israel J. Clark as interpreter, started on a reconnaissance of the country lying east of Cache Valley. They crossed the main range of the Wasatch mountains, explored the Bear Lake country and mountainous region east of that valley, returning by way of Soda Springs and Marsh Valley, Idaho. The expedition was absent eight days, encountered no hostile Indians, and reported that country eligible for settlement, although lying at an altitude of about six thousand feet above the sea.

On Sunday, September 28th, 1862, while the people of Logan were at church, word came that a band of northern Indians had run off a band of horses from a point about two miles from Logan. Meeting was instantly dismissed, and volunteers called for to pursue the marauders and recover the animals, if possible, the Indians having about twelve hours the start. J. H. Martineau, T. E. Ricks, John B. and Moses Thatcher, with about twenty others, hastily took their horses and arms, and in twenty minutes were in hot pursuit of the Indians. The pursuers waited not for dinner, neither took any food or blankets with them, knowing the importance of time in all such enterprises. The party went north, being reinforced by minute men at Hyde Park and Smithfield. Bear Hunter, who was then at Hyde Park, a chief of a local band of Indians, sent runners ahead to apprise the hostiles of the force in pursuit, which ultimately enabled them to escape with eighteen horses out of thirty, with which they first started. The party pressed the hostiles vigorously, over rocks, mountains and defiles, and when in the mountains east of Franklin, detached J. E. Hyde to go to that place, get provisions for the party, and overtake them as soon as possible. The pursuers caught up to the Indians just at dark on Cub river, having ridden since noon about twenty-five miles, and having lost considerable time in hunting the trail in rocky and other unfavorable ground, the Indians trying as much as possible to conceal it. While the foremost pursuers were waiting for the rear to come up, some of their horses being much jaded, and the Indians offering battle, night suddenly threw a pall over the scene, it became so dark neither party could move, and both were compelled to camp, which they did in close proximity.

The day had been very cold, and the men were chilled through; and, to make their position worse, a cold sleety rain began to fall, accompanied by a furious wind, which continued at intervals all the long, anxious night. The men had no bedding, but lay on the cold wet ground, covered as much as possible from the driving storm by their saddles and saddle cloths— without food, or fire, not daring to make any on account of the known proximity of the hostiles. During the night one of the guard thought he heard some one passing by, but thinking it an Indian, kept still, waiting further developments. It afterward appeared that the footsteps were those of Hyde and two men from Franklin, with two horses packed with provisions, who were searching for the party, but who not only missed their friends at this time but passed through the very camp of the Indians. The latter did not molest them, fearing the main party, whose sentinels were only a few rods from their own. We may here say that these three men with the provisions did not find the main

party until the third day, wandering all that time among the mountains, but happily without falling in with any hostiles. Three others of the pursuing party, who became separated from the main body in the pitchy darkness, sat all night long holding their horses by their bridles, exposed to the pitiless rain and piercing winds, only rejoining their comrades when the morning light revealed their position.

At the earliest dawn the whites mounted in pursuit; but the Indians had also taken the trail; and not until noon did the pursuers begin to come up with them. At that time a favorite horse belonging to Moses Thatcher, which had somehow escaped the Indians, was recovered, and unmistakably manifested his joy at again meeting his master. From this time until the pursuit was finally abandoned, horses that had given out were retaken, covered with foam and trembling in every fibre. The Indians gained time by concealing their trail whenever practicable, and the time spent by the pursuers in finding it again was used to the best advantage by the marauders. The pursuers followed along rocky defiles, and up mountains so steep that each rider dismounting, and clinging to his horse's tail, with difficulty accomplished the ascent—and again descending with almost as much difficulty and greater danger, they kept their tireless way. Some of the men whose horses were exhausted, followed with such animals as were overtaken from time to time, abandoned by the raiders. Indians in such cases generally shoot the animals or prisoners they are compelled to abandon, but in this case they feared to reveal their position by discharging their guns. The pursuit, which began Sunday, was untiringly kept up until Tuesday night, when the Indians, finding themselves unable to escape in a body, separated in every direction to again meet in some distant and safe locality. They scattered in a dense pine forest, which utterly precluded pursuit. A hurried council was held, in which the men said they would willingly go another day without food—the fourth—if they might recapture all the animals stolen, but as there was no possibility of this, they reluctantly turned homewards. It was afterwards ascertained that at this time the hostiles were so near, they saw the council held, and lay in ambush, determined, if longer followed, to fight to the last.

About midnight of the 30th, the party accidentally met the provision escort. The night was intensely dark, but both parties happened to be on the same trail, and each hearing the other's tread, and supposing the others to be Indians, halted and prepared for fight. The main party hailing, a glad response proved the others friends, and—best of all—with food for the company which had now been about three days without anything

to eat, except a few handfuls of dried rose buds, plucked by the way. The party reached home without further incident, having recovered eleven out of thirty horses, one horse having been shot by them at the start.

This account is given in so much detail, to show the prompt and decisive manner in which the militia treated Indian raids. We may here remark that it also exemplifies the practical working of the military system of the whole Territory from its first settlement. As it is also a type of scores of similar expeditions, others of the same kind will not, in this article, be specially described.

Without such quick and decisive action of the settlers, they could not have maintained themselves as they did in an Indian country, for no assistance was ever rendered them by the United States troops stationed in the Territory, except that given by General Connor, which will be spoken of hereafter.

On Wednesday, October 1, 1862, word was received at Logan that the Bannock Indians were mustering at Soda Springs, Idaho, for a raid upon Cache Valley in strong force. Preparations were made for their reception, and twenty-five men were sent to Franklin to reinforce that place. But the Indians finding by their scouts that the people were ready for them, abandoned the enterprise. During the remainder of the year Indian alarms were quite frequent, and parties of twenty-five to fifty minute men were frequently sent out to patrol the country, and show the natives that the settlers were ready for them. It is well known that Indians will never, unless circumstances are greatly in their favor, attack those who are prepared for them; and thus a thorough state of preparation for an Indian war will often prevent one from occurring.

On Sunday, November, 23d, 1862, seventy U. S. cavalry from Camp Douglas had a fight with Bear Hunter's band of Indians, at the mouth of Providence Canyon, near Providence, which lasted forty-five minutes, but without loss of life on either side. The Indians were posted among rocks and cedars, and finding the troops making ready for a charge, yielded up a white child, said to have been taken in a massacre of whites in Oregon, and the rescue of which was the object of the expedition. Some of the whites in Cache Valley had seen the child with the Indians, and although the latter had painted its face to resemble themselves, its light hair and blue eyes betrayed its race. The whites tried to get the child, but the Indians refused to let it be ransomed, and finally kept it secreted. Colonel Connor, being made aware of this, sent his men, who, as before stated, accomplished by force what could not be done by peaceful means. On Monday, the 24th, the troops returned to Camp Douglas.

The following day, November 25th, the Indians mustered in strong force near Providence, and made hostile demonstrations against the inhabitants, who, being not a hundred strong, desired assistance. The hostiles charged the people with sheltering and feeding the troops, and thus showing themselves hostile to the Indians. About seventy men quickly started from Logan to assist the people of Providence, when the Indians, seeing themselves unable to cope with the militia, sent an interpreter, desiring a "talk." They demanded two beef cattle and a large quantity of flour as a peace offering; and Colonel Benson and Bishop Peter Maughan, considering it the best and cheapest policy, finally acceded to their demand. The citizens of Logan furnished the supplies required.

In January, 1863, Col. P. E. Connor, with about 400 United States troops, fought the battle of Bear River, about twelve miles north of Franklin. This action, though more properly belonging to the annals of the United States army, we think should be noticed in this connection, as it had an immense influence in settling Indian affairs in Northern Utah, and especially in Cache County. Indian outrages against settlers and travelers had grown more and more frequent and audacious, until they became unbearable, and Colonel Connor determined to put an end to them. Making forced marches from Camp Douglas to Franklin during an intensely cold winter and through deep snow, his command left Franklin some hours before daylight, and after a march of twelve miles, found the Indians, numbering about 400 warriors, very strongly posted in the deep ravine through which Battle Creek enters Bear River. To attack this natural fortress the troops had to cross an open plain about half a mile in width, in plain view of the Indians, who were hidden behind the steep banks of the stream. The troops reached Bear River early in the morning of an intensely cold day. The river was full of running ice, but was gallantly forded, many of the men getting wet, and afterwards having their feet and legs frozen.

As the troops advanced they met a deadly fire from the Indian rifles; but without wavering pressed steadily on; and, after a bloody contest of some hours, in which the Indians fought with desperation, the survivors, about one hundred in number, fled. Pocatello and Saguich, two noted chiefs, escaped, but Bear Hunter was killed while making bullets at a camp fire. When struck he fell forward into the fire and perished miserably. For years he had been as a thorn to the settlers, and his death caused regret in none. A simultaneous attack in front and on both flanks, finally routed the Indians, whose dead, as counted by an eye-witness from Franklin, amounted to three hundred and sixty-eight, besides many wounded, who afterwards died. About

ninety of the slain were women and children. The troops found their camp well supplied for the winter. They burnt the camp and captured a large number of horses. The troops suffered severely in killed and wounded, besides a great number who had their feet and legs frozen by fording Bear River. The morning after the battle, and an intensely cold night, a soldier found a dead squaw lying in the snow, with a little infant still alive, which was trying to draw nourishment from her icy breast. The soldiers, in mercy to the babe, killed it. On their return the troops remained all night in Logan, the citizens furnishing them supper and breakfast, some parties, the writer among the number, entertaining ten or fifteen each. The settlers furnished teams and sleighs to assist in carrying the dead, wounded and frozen to Camp Douglas. In crossing the mountains between Wellsville and Brigham City the troops experienced great hardships. They toiled and floundered all day through the deep snow, the keen, whirling blasts filling the trail as fast as made, until, worn out, the troops returned to Wellsville. Next day Bishop W. H. Maughan gathered all the men and teams in the place and assisted the troops through the pass to Salt Lake Valley.

This victory was of immense value to the settlers of Cache County and all the surrounding country. It broke the spirit and power of the Indians and enabled the settlers to occupy new and choice localities hitherto unsafe. Peter Maughan, the presiding bishop of the county, pronounced it an interposition of Providence in behalf of the settlers; the soldiers having done what otherwise the colonists would have had to accomplish with great pecuniary loss and sacrifice of lives, illy spared in the weak state of the settlements. This was the universal sentiment of the county. It made the flocks and herds and lives of the people comparatively safe; for though the survivors were enraged against the people of the county, whom they regarded as in a manner aiding and abetting the troops, they felt themselves too weak to forcibly seek revenge.

On September 14th, 1864, the small town of Franklin narrowly escaped destruction and massacre. A drunken Indian endeavored to ride his horse over a white woman, and to beat out her brains with a club. To save her life the woman was compelled to seek shelter under the horse's body, though encountering thus a peril almost as deadly as that threatened by the war club of the savage. A white man shot the Indian to save the woman, and at once the whole band of savages flew to arms, threatening death and destruction to all unless the offending white man was delivered to them to be killed. The Indians, 300 in number, seized a white named Mayberry, and for a long

time threatened him with death from knives held at his throat and tomahawks shaken at his head. In a short time a messenger reached Logan and gave the alarm, while others warned the people of Oxford and Stockton in Marsh Valley, some twenty or twenty-five miles north. During the night about three hundred minute men arrived from Logan and other places, under command of Major Ricks, accompanied by Bishop Peter Maughan. The Indians were greatly astonished by this unexpected arrival of militia, having endeavored to prevent the settlers from making their danger known; and seeing themselves unable to cope with so formidable a force, were willing to "talk," and released Mayberry from threatened torture and death. An agreement was finally reached, and the Indians returned to Idaho. A singular incident transpired at this time. Just as the head chief was departing, he said to Bishop Maughan—"We have acted badly, but we don't want you to talk to the Great Spirit about us. Don't tell him to do anything to us—don't tell him what we have done." The Bishop answered that he talked to the Great Spirit every day, and could not make the promise desired. The chief urged his request again and again, but being firmly denied, went his way with a downcast look. Two days afterward, the chief sent back a hundred horses they had stolen from the range, but kept about as many more stolen in the valley, saying they needed and must keep them. As by this time they were beyond pursuit, they escaped with their booty. The people were glad to get off so well and without loss of life; for had not help so quickly arrived, Franklin would have seen a desperate and bloody fight, and many must have fallen. This sudden and unexpected Indian difficulty, so quickly arising and so suddenly and effectively averted by the militia, gives a striking illustration of the necessity and wisdom of its organization, and the vast benefits resulting therefrom. And, in fact, the history of the county from its earliest settlement demonstrates the pressing need of just such an organization of the settlers. Except the assistance rendered by General Connor in the cases already noticed in this article, the settlers of Utah were never assisted by the United States troops, but were left to carry on long, expensive and bloody Indian wars as best they could. Our object in noticing this fact is not to complain, but to show that if the United States troops failed to protect the settlements and people, they must of necessity protect themselves, which they did—learning, by experience, an invaluable lesson of self-reliance.

August 5th, 1865, the militia were reorganized into a brigade, consisting of one regiment of cavalry, or, more properly, mounted infantry, and two of infantry. New settlers had been constantly arriving, until their numbers justified the step. A

general muster of the militia of the whole county was held at Logan, on what is now known as the "Temple Bench," at which President Brigham Young and several officers from Salt Lake City were present. About eight hundred cavalry and infantry were present, and unanimously elected the following brigade and regimental officers:

Ezra T. Benson, brigadier-general; William Hyde, adjutant of brigade; James H. Martineau, assistant adjutant; Peter Maughan, brigade quartermaster; William K. Robinson, brigade color-bearer.

First Regiment Cavalry.—Thomas E. Ricks, colonel; Sylvanus Collett, lieutenant-colonel; George L. Farrell, aid; George O. Pitkin, commissary; Richard Toozer, principal musician.

First Regiment Infantry.—Alvin Crockett, colonel; S. M. Molen, lieutenant-colonel; D. P. Anderson, aid; H. K. Cranney, surgeon.

Second Regiment Infantry.—William H. Maughan, colonel; Robert Latham, lieutenant-colonel; Thomas Leavitt, aid; Francis Gunnell, commissary; W. H. Anderson, surgeon; Charles Bailey, color bearer; James A. Leishman, chaplain; J. H. Haslam, principal musician.

The cavalry regiment consisted of 317 men well mounted and well armed, and was composed of men who had seen considerable Indian service. There were three battalions and six companies, each subdivided into "platoons" consisting of a second lieutenant, sergeant, teamster and ten privates, in accordance with Pace's Military Tactics. The infantry regiments had a similar organization as to company officers and platoons, the first infantry consisting of six battalions and ten companies, aggregating four hundred and nineteen men; the second infantry having three battalions and eight companies, with a total of three hundred and forty-two men. The strength of the brigade was one thousand and ninety-four men. Besides the men thus organized, there were several hundred not enrolled, being over forty-five years of age. In seasons of Indian difficulty, these men usually constituted a "home guard," for the protection of the settlements where they resided, and sometimes were known as "Silver Grays."

After the election of officers, President Young admonished the militia not to relax their vigilance, but always remember the Indians were an ignorant, unreliable and excitable people; liable at any time to become hostile through unwise or thoughtless actions of the whites; that Indians always respect a brave and well armed people; and that being always ready for war was the best way to preserve peace with them; and to be always careful not to infringe upon their rights or give them a just cause of offense.

By Order No. 1, issued August 5, 1865, David B. Lamoreaux was appointed brigade surgeon.

The first general three days' muster convened at Logan on the 9th of November, 1865, in accordance with the following:

[Order No. 2.]

HEADQUARTERS CACHE MILITARY DISTRICT,
Logan, October 15, 1865.

I. There will be a general muster of the Cache County Brigade for drill and inspection of arms at Logan, on the 9th, 10th and 11th of November, 1865; and all the members of said brigade, except those legally excused, are required to appear on parade at noon, armed and equipped as the law directs, with three days' rations and forage, for themselves and animals, and baggage wagons and tents for camping.

II. The various commanding officers will leave a sufficient guard at the different settlements to protect the women and children and property of the citizens.

III. The infantry of Clarkston, Weston and Oxford may drill upon their own parade grounds, but the cavalry of those places will rendezvous at Logan.

IV. All persons warned legally, failing to attend, will be liable to trial and fine by a court martial.

V. Commanding officers are hereby required to make proper returns to these headquarters as soon as practicable after the muster, of the strength, ammunition and arms of their respective commands.

By order of
BRIG. GEN'L E. T. BENSON,
Com'g Cache Military District.

JAMES H. MARTINEAU,
Asst. Adjt. of Brigade.

The militia assembled as directed, with two brass and several martial bands, and forming column by platoon, marched to Providence Bench, and encamped in regular order. The three days were spent in regimental and brigade drill, under the direction of Adjutants Hyde and Martineau, ably seconded by the regimental and company officers. The various maneuvers were well executed, impressing the few Indian spectators present with a salutary fear of the military power of the settlers.

This muster was the first of many similar ones held annually, and displayed proficiency in drill and general efficiency worthy of regular troops. Company and regimental drills were held June 9th and 23d, and by an order issued June 11th, 1866, captains of companies were required to drill their commands once a week, and to see carefully to the protection of the lives and herds of the settlers from the Indians.

By an order issued June 23d, 1866, Brigade Adjutant William Hyde was appointed first aide-de-camp, Assistant Adjutant J. H. Martineau was appointed adjutant of brigade, and William K. Robinson second aid-de-camp. The same order appointed a brigade muster to be held July 14, 1866.

Previous to this, May 2, 1866, a beautiful little daughter of a Mr. Thurston, who lived about three miles from Wellsville, was captured by some of Pocatello's band, and in spite of every exertion she was never recovered. She was about three years of age, idolized by her parents, and her loss was to them a dreadful blow—far worse, indeed, than her death would have been. She was never heard from with certainty again, except that she was dead. The Indians about this time openly threatened to cap-

ture other children, and upon one occasion nearly succeeded in taking away a little boy, the son of Edwin M. Curtis of Logan. They had nearly reached a large body of willows on the Logan River with the boy, when Mrs. Martineau, who had been watching them some time, gave the alarm, and the child was rescued by two men who just then came near. When asked what she would have done had not help so opportunely arrived, the lady answered that she herself would have attempted the rescue, and was ready to spring upon them from her covert, where she waited in ambush for their arrival.

At this time the Indians showed decided feelings of hostility against the settlers. They remembered with most revengeful feelings their severe chastisement at the hands of General Connor and his Californians, and, charging the Mormons with giving them aid and comfort, threatened revenge at the first favorable time and place. In consequence of this, Colonel Crockett was instructed in order No. 6, issued July 10, 1866, to proceed to Millville and take measures to secure the horse and cattle herds belonging to the southern portion of the county, and to detail men to assist in building strong enclosures or corrals in which they might be guarded.

At a brigade muster held July 14, 1866, at Logan, General Benson directed every man to keep at least 300 rounds of ammunition constantly on hand, with good arms and equipments; and that a system of flag signals be adopted to warn settlers of danger;—a white flag to be the signal of danger, and a red one to indicate actual hostilities. For this purpose the liberty pole was removed from the public square in Logan to the bench east, some ninety feet higher, now known as the Temple bench. From this point a signal flag could be seen from Providence, Millville, Hyrum, Petersburg, Wellsville, Mendon, Hyde Park, Smithfield, Clarkston and Weston. Other places were to be warned by couriers. General Benson also ordered all officers to keep a corps of mounted men continually on duty patroling the county; and also that the settlements be carefully guarded by the infantry, day and night, as an Indian outbreak might occur at any moment. At this present date the stump of the old signal pole still remains in its place at an elevation of 4,648.49 feet above sea level.

The first court martial convened in the district, met at Logan, October 20, 1866, for the trial of absentees from the general muster. No names were presented and the court dissolved the same day. It was composed of the following officers: President, Colonel William Hyde; members, Colonels Martineau, Ricks, Crocket and Maughan, with Major William Budge as judge advocate.

By order issued October 17, 1866, a brigade muster was held on the plains west of Millville, October 24th, 1866. Section 2 of that order directs that a strong guard be kept at each settlement, for the safety of the women and children and herds of horses and cattle. A court martial followed this muster, composed of the same officers as the first, and fines were assessed aggregating about $160, but it does not appear that these were ever collected.

An order issued February 8th, 1867, requires constant vigilance to guard against possible Indian raids. By this time, the relations between the Indians and settlers, long unsettled, became so critical that the inhabitants of Clarkston, Weston and Oxford abandoned those places, seeking temporary homes in Franklin, Richmond and Smithfield. The Indians still charged the Mormons with having shown friendship towards the troops who had slain so many of their kindred at the battle of Bear River, and from time to time raided the country, taking a considerable number of horses and inflicting other damage. Emboldened by success they meditated still more daring enterprises. In view of this threatening state of affairs, the following order was issued:

[Order No. 2.]

HEADQUARTERS CACHE MILITARY DISTRICT,
Logan, May 26th, 1867.

I. In view of threatened Indian hostilities, it is hereby ordered that the commanding officers in every settlement in this district immediately cause to be enrolled every man capable of bearing arms.

II. The cavalry, infantry and music of each settlement shall muster for drill and inspection upon their own parade grounds at least once a week; and are imperatively required to be in readiness for service whenever called upon, each man provided with a good gun and one hundred rounds of ammunition.

III. All officers are required to make themselves thoroughly acquainted with the condition of their commands, in regard to numbers, arms, ammunition, equipments and general efficiency.

IV. The commander of the First Regiment of cavalry is hereby directed to detail fifty efficient men for active service with ten days' rations, under the command of Lieutenant Colonel Sylvanus Collett; and to see that the remainder of the regiment is ready for service when required, with ten days' rations and not less than one hundred rounds of ammunition per man.

V. Commanding officers in settlements are directed to furnish from the infantry sufficient guards for cattle and sheep herds, and for the safety of the settlements.

VI. The cavalry and infantry of the various settlements will parade for drill and inspection on Saturday, June 1st, 1867, as follows: At Logan at four o'clock P. M.; at Smithfield at eleven A. M.; at Richmond at three P. M.; at Franklin at six P. M.; at Providence and Millville at ten o'clock A. M.; at Hyrum two P. M.; at Wellsville at five P. M.; at Clarkston, Weston, Oxford and Paradise at five P. M., and at Mendom at four P. M., on Monday, June 3d, 1867.

VII. The forces at Smithfield, Richmond and Franklin will be inspected by Brigadier-General Benson and Major Wm. Budge; at Logan by Brigade Quar. P. Maughan and Colonel Crockett; and at Providence, Hyrum and Wellsville by Colonel Hyde and Adjutant of Brigade, J. H. Martineau. In the remaining settlements the inspection will be conducted by the commanding officers of each settlement.

VIII. Commanders of regiments are directed to forward full and com-

plete returns of the muster and inspections, with the number of rounds of ammunition, and the number, kind and condition of arms, to these Headquarters within five days of said drill.

IX. Every man within this district is strictly enjoined to be careful and saving of ammunition, that it be not wasted, preserving at least one hundred rounds to each man.

By order of

BRIGADIER-GEN'L E. T. BENSON,
Commanding Cache Mil. District.

JAMES H. MARTINEAU.
Brigade Adjutant.

This order, which so well indicates the condition of affairs, was energetically executed. Lieutenant-Colonel Collett with fifty picked men patrolled the country, kept track of the movements of the Indians, and materially tended to keep them in check; as it is well known they always prefer to strike an unarmed and careless foe.

The drills and inspections were held as directed, and arms and ammunition procured as fast as possible. A good rifle, of the old muzzle-loading kind, readily commanded forty to fifty dollars. There were but few breech-loaders, and they were held at high figures.

We may here remark that the settlements abandoned this year were not again re-occupied until the following autumn, 1868.

During this summer and autumn, drills and musters were frequent, the most important of which was a three days' muster held on the plains near Millville, beginning October 21st, 1867. This was attended by General D. H. Wells, General Burton, Brigadier-General B. Young, Jr., and Colonels Winder and Joseph A. Young, from Salt Lake City. There was a good attendance, and the inspecting officers were much pleased with the efficiency displayed by all. The militia excelled in light infantry and skirmish drill, being that most practiced by them, both on parade and in actual service.

Instructions from Lieutenant-General Wells were received June 15th, 1869, requiring the adoption of Upton's Military Tactics in the district, and General Benson accordingly, by orders issued August 20th, 1869, directed their adoption. This change required a re-organization of the companies and regiments, which was effected by elections held in each regiment. The same order appointed a three-days' muster to be held September 20th, 21st and 22d, 1869, near the ford of Logan River, which convened at the appointed time and was well attended.

The following shows the re-organization of each regiment:

First Cavalry.—Colonel, Thos. E. Ricks; lieutenant-colonel, S. Collett; sen.-major, G. L. Farrell; jun.-major, B. M. Lewis; adjutant, Moses Thatcher; sergt.-major, C. O. Card.

First Infantry.—Colonel, Alvin Crockett; lieut.-colonel, S. M. Molen; sen.-major, Jos. B. Roper; jun.-major, Chas. B. Robbins; surgeon, H. K. Cranney; chaplain, Jeremiah Hatch; sergt.-major, P. Cranney.

Second Infantry.—Colonel, Wm. H. Maughan; lieut.-colonel, Robert tham; sen.-major, T. R. Leavitt; jun.-major, Wm. Budge; adjutant, J. A. ishman; surgeon, Henry Hughes; chaplain, O. N. Liljinquist; color-bearer, as. Bailey.

This was the last official act of Brigadier-General E. T. nson, who died suddenly at Ogden, September 3, 1869. His mains were brought to Logan and interred with military nors. The body was attended to the cemetery by detachments cavalry and infantry, brass and martial bands, brigade staff escort of honor, regimental officers, Apostles Richards, Smith d B. Young, jun., and by a great number of citizens. He was iversally respected and loved for his kindness of heart and any sterling qualities.

Upon information being sent him, General Wells assigned lonel Wm. Hyde to the command of the district until an elec- n could be held.

The three days' muster appointed for September, 20, 21, 22, 69, was held at the time appointed, on Logan Island.

Regimental drills were held during the summer of 1870, and the 28th, 29th and 30th of September, 1870, the annual bri- de muster was held on Logan Island, at the close of which illiam Hyde was elected brigadier-general; with J. H. Mar- ieau as brigadier-adjutant; S. Collett, first aid; W. B. Preston, cond aid-de-camp; Peter Maughan, quartermaster; D. B. Lam- eaux, surgeon; S. Roskelly, chaplain, and Geo. T. Benson, lor-bearer; the choice being unanimous.

Quartermaster Peter Maughan having died during the fol- ring year, an order issued December 4, 1871, appointed Wm. Preston to that position; with M. D. Hammond as second aid.

An order having been issued by Governor Shaffer forbidding military assemblages or drills, the people, after due consider- on, determined to claim and exercise their right to keep and ir arms, as guaranteed by the Constitution of the United ites. Besides this, their undoubted right, it was considered cessary to still keep up a military front with regard to the In- ns—that they might not take advantage of the situation, and iew their raids. The regular annual muster was therefore d as usual, on the 16th, 17th and 18th of October, 1872, fol- red by another in 1873. This was the last at which General de presided, he dying March 2d, 1874, after a short illness. was buried on the 4th.

On the death of General Hyde, Brigadier-General B. Young, ir., was assigned to the charge of the district until further or- rs, and he immediately assumed command.

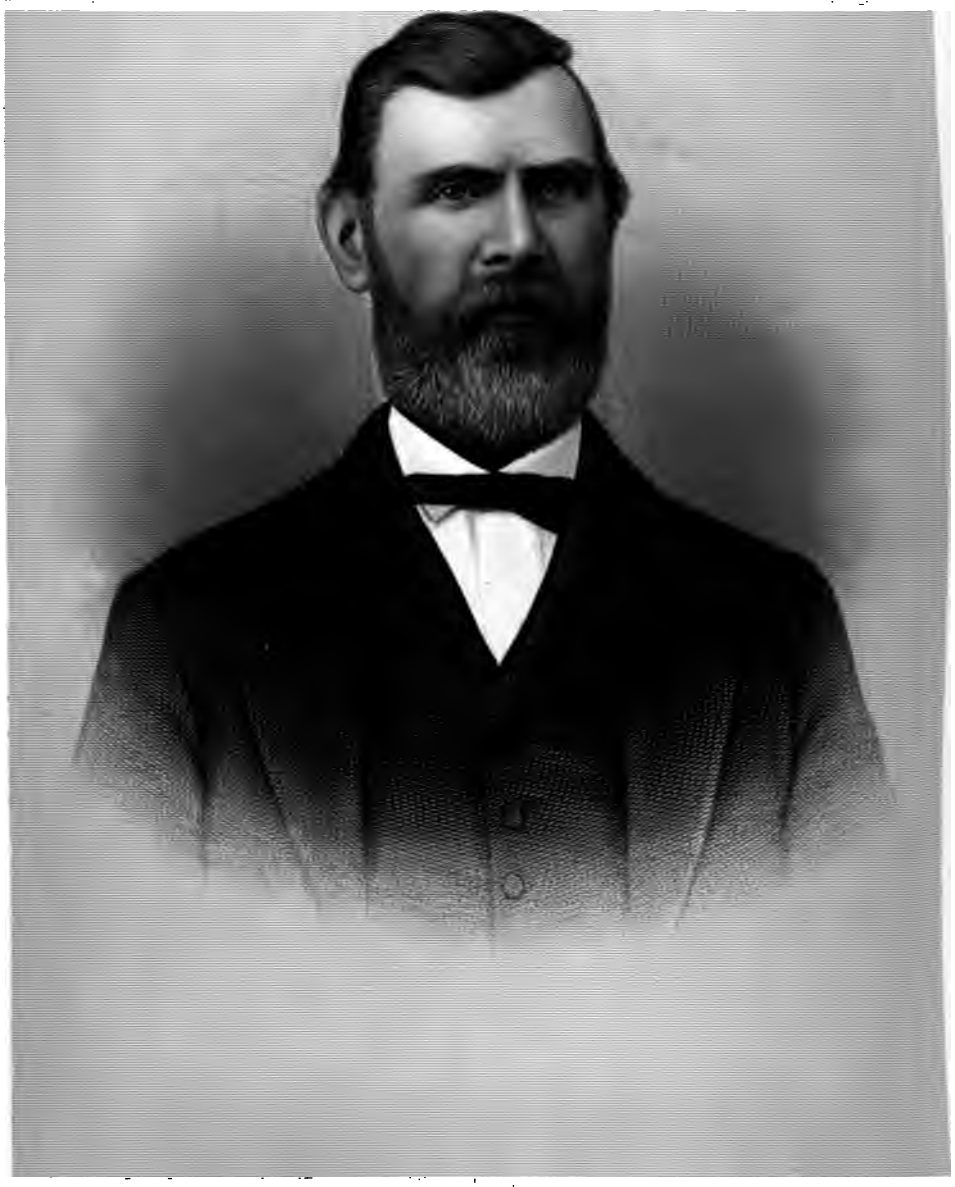
September 24th, 1874, the usual three days' muster was held Logan Island, followed by another near new Logan bridge,

September, 16th, 1875, and by one held the next year at the same place, beginning September 27th, 1876. These were all well attended, and a marked improvement manifested in drill and camp equipments. This was the last general muster held in the district. A great portion of the militia were absent, working on railroads. Added to this, there was a strong, though unfounded, prejudice against military musters or drills being held in the Territory, among United States officials in Salt Lake City. Although conscious of their constitutional right to bear arms as a militia, in common with citizens of other States and Territories, the people of the district thought it better to waive for the present those rights rather than contend for them, trusting that a more patriotic and republican spirit might hereafter prevail. Here, for the present, may be said to end the military history of the County. The company, regimental, and brigade organizations still remain intact; but as danger from Indians has lessened, so, apparently, has the military spirit of the people. Whether any circumstances will ever arise with sufficient influence to again inspire the people with a military spirit, time alone can show.

From a perusal of this brief military sketch, for the correctness of which the writer can vouch, it will be apparent that, under Providence, it was mainly owing to the admirable state of organization and efficiency of the militia, their readiness for instant service year after year, and to their frequent displays of military power, that the settlers of Cache County escaped those bloody and costly Indian wars that so disfigure the history of other Territories and States.

An important factor in the preservation of peace between the settlers and natives was the scrupulous adherence of the former to the principles of right and justice enunciated by President Brigham Young, in neither infringing upon the rights of the natives, nor suffering them to disregard those of the whites with impunity.

May no occasion ever again arise in Utah that shall render necessary the employment of military power, but may peace henceforth prevail, and Utah assume that high rank to which her position and resources entitle her.



Hezekiah Thatcher

CHAPTER VI.

Commercial History of Cache County.

Father Thatcher was the pioneer of commerce in Cache Valley as well as the founder of her manufacturing interests. He it was who brought the first assortment of general merchandise into the Valley as early as the spring of 1860.

The wages of the brethren employed by him on the Union saw and grist mills, constructing the race, building houses, barns and sheds were paid in cash and merchandise. The latter, being very scarce, was in greater demand than ready money.

As population increased and the fruits of industry began to abound, William Jennings and William S. Godbe each opened a small store in Logan, drawing their supplies from their larger stocks at Salt Lake City.

All classes of imported goods were sold at fabulous prices. Nails 60 cents per pound, sugar the same, 8x10 window glass 60 cents per light, and all kinds of groceries and hardware correspondingly high. Indian head sheeting sold for $1, while common prints brought from 50 to 60 cents per yard and blue deming from $1 to $1.25.

Those prices prevailed for a number of years. The shingles were fastened on the present Franklin meeting house with nails forged on the anvil from cast off tire-iron.

Contrasting the prices and conditions of the present with those of the past, it is difficult to realize how it was possible for the early inhabitants of Cache Valley to make ends meet, especially when remembering that there was for years practically no market for the products of the county—wheat and other grain being a drug.

During those early days it was no uncommon thing for the straitened farmer to haul a load of grain ninety miles to Salt Lake City, and receive in exchange a limited assortment of the most unsaleable goods making a bundle neither too heavy nor too large to carry conveniently under one arm.

One may easily imagine that stylish dresses were less in vogue then than now. Those regarded as being wealthy went clad more plainly then than does the aristocratic alms-seeker of to-day, who enjoys, through the simple effort of asking, luxuries unthought of in those days when courage and poverty stood side by side, and nobly wrought for future success. Patched pants and shirts—coats

were unfashionable, and the wearer of a vest was regarded as being dudish—were the rule, while men working in the hay-field barefooted, was by no means uncommon.

The experience of a young man, since prosperous and prominent, in his efforts to secure a pair of shoes may not be uninteresting as showing past conditions. Having failed to find, at any price, a pair of shoes in the growing and then considerable town of Logan, our young friend, after much effort, finally made a trade for a dog-skin freshly taken from the body of a large Newfoundland. That valuable article was consigned to the care of the tanner—Father Wier, with an urgent request for a speedy tan. At the end of three months the skin was ready for the knife of the shoemaker—Father Davidson; who was unable to make the shoes because he had neither sole leather, pegs nor thread. These difficulties being finally overcome by our determined and persistent friend who, finding in the possession of one a piece of old California saddle machiers, in that of another an ox-bow, and in that of a third a ball of shoe-thread, secured them and, after a delay of nearly four months, encased his cracked and sunburnt feet in shoes as soft as silk, elastic as rubber and, when wet, as expansive as buckskin. No Cache Valley youth has since felt prouder in the possession of an article of apparel than did he in the possession of that first pair of home-made shoes. In the midst of the struggles and hardships of those primitive times wherein fashion played second fiddle to social good will, hearty, unrestrained enjoyment reached the summit of ambition when riding from settlement to settlement in a Chicago wagon, the musical chucking of which could be heard, on moonlit evenings, for miles.

The commercial prosperity of Cache Valley had its commencement immediately subsequent to the development of the wonderfully rich placer mines of Montana, whence came annually, for a number of years, a constant stream of shining dust in exchange for the accumulated products of the valley. For several years abundant harvests had rewarded the labor of the farmer, resulting in overflowing granaries, there being no outlet until the yield of the gold fields of the north changed things as by magic, and made a ready cash market at home, for the agricultural product of northern Utah. Thus was given to commerce in Cache Valley an impetus previously unknown, and under the influence of which, her business men wisely and promptly laid the foundations of permanent prosperity.

The opening of the mines in Montana and the rich store of supplies with which to meet consequent demands on the enterprising and industrious inhabitants of Utah, not only resulted in a stream of gold flowing into the laps of the latter, but what was of equal consequence, valuable teams and wagons came in exchange for flour, grain, garden and dairy products. Thus commerce by a single bound sprang from infancy to manhood almost without an effort.

Money becoming abundant, Jennings and Godbe found their

country stores, as avenues through which to dispose of a class of goods mainly regarded as "hard stock" in the more exacting metropolis, not only convenient, but profitable.

During the winter of 1865-6 Father Thatcher and William H. Shearman formed a co-partnership under the firm name of Shearman & Thatcher. Purchasing the store and stock of Godbe they joined with it the commercial business of Father Thatcher which had been managed for a short time by his youngest son, who had secured a somewhat extended business training with N. S. Ransohoff & Co. of Salt Lake City. A mission to Europe on the part of Moses Thatcher led to the formation of the firm of Shearman & Thatcher, which became the leading commercial house of Logan and, therefore, of Cache Valley.

Jennings continued their competitor and subsequently Robbins and Goodwin entered the field, doing a good business. In the meantime Goldberg, an enterprising Jew, opened a house and continued in Logan several years.

Moses Thatcher having filled his European mission, and reaching New York, on his return, July, 1868, received from his father a remittance of several thousand dollars, with instructions to invest in such merchandise as in his judgment would find most ready sale in Utah.

Two and a half years wholly devoted to missionary work, could hardly be deemed a suitable school in which to continue familiar with the numerous demands of an intricate commercial business, that had doubtless undergone many changes since he had left Utah. But while comprehending the disadvantages under which he was placed, with the dash, promptitude and courage characteristic of youth he went to work, seeking information from leading New York merchants as to the special lines most in demand in the Utah market. With their aid and valuable assistance rendered by H. B. Clawson who was there buying for Eldredge and Clawson, he carefully selected and purchased a fine stock of general merchandise; buying dry goods and notions from H. B. Claflin & Co.—and boots and shoes from Benedict, Hall & Co. The genial and accommodating John N. Neels, Esq., of the latter house rendering valuable help in the selection of stock, which was promptly shipped care McGrath & Co., commission and forwarding merchants, U. P. terminus at Laramie.

The firm of Shearman & Thatcher having been dissolved by mutual consent, on reaching home Moses Thatcher joined with his father and the firm of Thatcher and Son was formed, and opened business in the adobe store with an entirely new stock of general merchandise. The construction of the Union and Pacific Railroads being at that time pushed forward with great energy, money circulated freely, a ready and profitable market for produce was found at home, and all classes of imported merchandise were in demand.

Under those conditions the new firm opened with a general cut on prices, and at the same time advancing the price on produce,

took the lead in trade, and, storing large quantities of grain, held for higher rates, and finally sold on handsome margins to railroad contractors. From early to late their store was crowded with customers from all parts of the valley, giving their business a "boom" which, for the amount of capital employed, has since had no equal in Northern Utah. At the end of a run of a little less than six months their books, on closing up business, showed a net gain of nearly two thousand five hundred dollars per month. Then came co-operation with its demand of prosperity for the many, in lieu of riches for the few; and the firm of Thatcher & Son was the first to respond to the call made by Apostle Ezra T. Benson and Bishop Peter Maughan. With the former as President, the latter as Vice-President, the Logan Co-operative Mercantile and Manufacturing Institution was organized with William H. Shearman, Secretary, Moses Thatcher, Superintendent. The stock of Thatcher & Son being united with that of William H. Shearman formed the basis of the new institution, which subsequently bought out Jennings, absorbed the business of Robbins & Goodwin and controlled the commercial affairs of the city. Besides wholesaling and retailing general merchandise it manufactured leather, harness, boots and shoes quite extensively.

Instead of twelve hundred dollars per month produced by his interest in the business of Thatcher & Son, Moses Thatcher in obedience to the counsel of Apostle Ezra T. Benson accepted the management of the "Logan Co-op" on a salary of nine hundred dollars per annum.

By virtue of his Apostleship and calling Ezra T. Benson stood ecclesiastically at the head of affairs in Cache Valley. His election to the presidency of the Logan Mercantile and Manufacturing Institution virtually placed him at the head of commercial matters. The business affairs of the Institution were successfully conducted, dividends regularly paid until, under the advice and expressed wish of President Brigham Young, the Logan Co-op became, through consolidation, a part of Zion's Co-operative Mercantile Institution; and, as "Logan Branch," was managed from 1872 to 1879 by Moses Thatcher, who extended its trade to proportions scarcely enjoyed to-day by any house in Northern Utah. Under the fostering influence of his management prosperous co-operative stores sprang into existence in various settlements in the valley, or, if previously established, grew strong under encouragement. Protection to buyers, uniform prices, small profits and quick sales were rules, while the credit system was discouraged. In the effort to carry all classes of goods Logan Branch at first kept a stock of wines and liquors, and by force of example, almost every store in the valley did likewise.

The manager having seriously and frequently thought upon the subject, one day when the president of the Institution was in the office of the Logan Branch, said, "President Young, how can we reconcile the inconsistency of 'Holiness to the Lord' on the outside

while selling whisky to the brethren inside the doors?" Dropping his head between his hands and reflecting a short time, he straightened up and said, "Brother Moses Thatcher, the man who holds to his brothers' lips the tempting cup, repents not, but continues, will be damned and go to hell!"

"Thank you, President Young," said the manager, reverently. "No more liquor will be sold by Logan Branch while I manage it." Ceasing to deal in liquid poison, the stores throughout the valley followed the good, as they had the bad, example of the Logan Branch. Despising duplicity the manager sought earnestly to extend and preserve the equities of trade. While urging the customers to avoid, as far as possible, the bondage of debt, he held the exaction of profit on produce exchanged for merchandise to be a wrong, on the ground that no class of the community are so poorly paid for their labor as are farmers—and one profit on goods and another on produce received for the goods, he contended was worse than compound interest and an advantage taken of the helpless.

In order to carry into effect his ideas he organized the Cache Valley Board of Trade, whose members were representative business men from the various settlements and the Bishops of the wards, whose duty it is to look after the temporal welfare of their people. Under the equitable provisions and judicious rules of that organization, hurtful competition, the unwise cutting of prices on farm products, was largely avoided, while the best markets were sought by placing "producers and consumers in close relations" that sellers might realize the highest price for their products.

In order to inspire and maintain confidence, every contract, letter, telegram, shipping bill, invoice, rebate and voucher pertaining to the transactions of the Board was held subject to the examination of interested parties, while the members were authorized to appoint a disinterested auditing committee empowered to investigate and report upon the transactions of all agents doing business for it, and who were thus held answerable, through the Board, to those furnishing products to be sold. Under this system suspicion was disarmed or found an opportunity for verification. Under these provisions the trade in butter and eggs, alone, reached the sum of nearly a hundred thousand dollars per annum, being shipped in car lots direct, mainly to San Francisco.

Following the plan resulting in such enormous sales in the two articles named, and which had kept the price of each at Logan from ten to twenty per cent. higher than could be obtained at any other business center of the territory, not even excepting Salt Lake City and Ogden with their better facilities for reaching the markets on lower freight rates, the manager of Logan Branch, in company with C. W. Nibley, Freight and Ticket Agent of the Utah Northern Railroad, went to San Francisco in May, 1874; and having secured satisfactory transportation rates over the C. P. R. R. sold and shipped to the California market the first lot

of Utah wheat, consisting of twenty-four car loads of ten tons each.

Jews have the unenviable reputation of being more slippery in trade than the average Christian, but in new ventures they also manifest greater nerve and better foresight. So it proved in this instance, for the Jewish wheat king, Friedlander, was the only grain dealer in San Francisco who could be induced to make the venture of the first purchase of Utah wheat. And he, true to his race reputation, went back on his contract, causing the seller a loss of eight hundred dollars.

Between the time of sale and that stipulated for delivery wheat had declined several points, so Mr. Friedlander declined to receive on the ground that the lot fell below the sample. Another buyer however being found, the excellent quality of the wheat was ascertained and the experimental shipment opened the way for Utah wheat to reach the San Francisco market, thence those of Europe. California dealers and millers following up the venture sent agents and communications to the manager that resulted in the shipment of 500 cars of Cache Valley wheat that year, through the Logan Branch acting as agent for the Cache Valley Board of Trade. The first shipment went out at 60 cts. per bushel. The last, of 50 cars, at 1.07½ per bushel.

When Mr. Thatcher first proposed to Mr. Stubbs, C. P. Freight Agent, to ship Utah wheat to California, the latter laughingly replied that the attempt was worse than "shipping coals to Newcastle." But it succeeded all the same, and hundreds of thousands of dollars have since found their way into the pockets of Utah farmers as a result. Under the impetus produced by the grain shipment of 1874 the aggregate sales of Logan Branch greatly increased, reaching as high as seventy thousand dollars a month. Up to that date some of the financiers of Salt Lake City connected with Z. C. M. I. as officials and principal shareholders regarded the building of the fine rock store 80x81 feet, four stories, with cut-stone and iron front, a mistake. Being, as they held, out of proportion to the demands of trade, and many years ahead of the times. Of course discontent and fault-finding were naturally manifested on convenient occasions. With a view of meeting the trouble Cache Valley was canvassed and a final proposition to purchase Logan Branch was made. A customer being found the would-be seller concluded not to sell.

Subsequently, with similar results, President Young tried to buy it for the B. Y. College. Strange as it may seem, those who were able most clearly to see the mistake made at Logan and who had talked most fluently about it, urged the erection of a larger building at Provo.

Singular coincident. While the Logan store could not be had for the use of the B. Y. College, the Provo building has for some years been occupied by the Brigham Young Academy, and not profitably for the uses for which it was intended.

The Logan building was completed and occupied just previous to the great financial panic of 1873, and during the four years following in which Zion's Co-operative Mercantile Institution paid no dividends, the net gains by the Logan Branch more than equaled the cost of all its buildings and the extensive real property upon which they stood.

The produce trade of Cache Valley being established other sources of wealth remained to be developed resulting in extensive railway and timber contracts being made with the Union Pacific, Central Pacific and Utah Northern railroads, affording profitable employment for hundreds of men and causing the free circulation of money. In that industry and enterprise the manager of Logan Branch, after having closed the first contract with the C. P. Company for a hundred thousand ties, had associated with him his brother, George W. Thatcher, and later Judge Smith of Brigham City. They demonstrated that water floating was cheaper than wagon hauling.

Logan Branch Z. C. M. I. is evidently here to stay, for it is one of the established institutions of Northern Utah. From the beginning its business has been conducted conservatively, prudently and successfully. And while the profits have not been excessive they have been regular and sure, yielding dividends for more than fifteen years. Few worthy enterprises have been started in Cache Valley during that period which have not been encouraged and fostered by Logan Branch. It has been and is still a friend to the people and a tower of financial strength.

If faults have characterized its management they have been mainly on the side of too great leniency to its customers, whom it carries in amounts varying from $125,000.00 to $150,000.00. The extension of so vast a credit is evidently wholly out of proportion to the amount of business being done, and is at the same time of doubtful benefit to those availing themselves of it.

At the close of 1879, after a run of over seven years, the amounts outstanding and due Logan Branch on notes and accounts did not exceed $35,000.00.

Competition yearly becomes sharper, but the natural growth of trade will enable Logan Branch to more than hold its own by gradually, as heretofore, gaining strength and influence. Under the able management of R. S. Watson, Esq., now eastern resident buyer for the whole institution, and Aaron F. Farr, Jr., present mayor of Logan City, and a successful cattle man, it maintained its previously established reputation.

Mr. Sanders, the present manager, while less experienced than his predecessors in conducting the details of an extensive business, like that of Logan Branch, and especially in the fluctuating produce lines; but in the special departments in which he has been educated, he is undoubtedly their equal, if not superior. The unsurpassed condition of his carefully selected stock, particularly in dry goods and notions, demonstrates that he has a master hand, and a little

more experience and extended opportunities of becoming better acquainted with the peculiarities of his customers, will doubtless make him fully competent in every department of the leading mercantile house of Northern Utah.

Going back to earlier commercial times we find Dr. O. C. Ormsby, a young physician just graduated from the Rush Medical College, struggling in the confined limits of Brigham City. On invitation he came to Cache Valley, locating at Logan with a small stock of drugs. Bishop Peter Maughan, who had often stopped with his wife's father—Judge Samuel Smith—in going to and from Salt Lake City, was the only prominent man from whom he could, by reason of even a brief acquaintance, expect encouragement to cast his destiny in the north. But the merest accident threw him in contact, in the very onset, with a young man of about his own age, who, like himself, being progressive and hopeful, persuaded him to come to Logan and grow up with the country.

The Doctor came, and soon gaining a good practice, built up a nice trade and founded the "Pioneer Drug Store," which continued his own until about 1878, when the firm became Ormsby and Riter, Ben Riter, William Riter's brother, of Salt Lake City, removing to Logan, became the Doctor's working companion. Of late years the business has been owned by Riter Brothers—William and Ben—the latter being the efficient and accommodating manager. The firm has now the leading drug business of Cache Valley. They wholesale as well as retail, and are located in a fine fireproof building on the main street of Logan City.

William Driver of Ogden, who deals in wines and liquors as well as drugs, is their only competitor. The firm is known as Driver & Son. Goodwin Brothers is the oldest house outside of co-operative stores in Logan doing a general mercantile business. They carry a good stock and do a quiet, successful business, holding as customers their friends of years' standing. William Goodwin, the head of the firm, had charge of a department of Logan Branch under its first management. Being affable, obliging and considerate, he made many friends and was well liked by the customers of the house.

Sometime during the year 1880–1 Cardon and Thatcher formed a co-partnership and opened business, in their fine fireproof, four-story building, in jewelry and furniture. Dissolving some two or three years later, A. D. and M. Thatcher, holding the stand, conducted the furniture business combined with that of general merchandise. They do a good careful business mostly on the "prompt pay basis." Being backed with a capital and unlimited credit the firm is capable of rapid and extensive expansion should favorable conditions be presented.

Campbell and Morrell—a firm composed of young men having more ability than capital started a few years ago, and by attention to business and the kind treatment of customers have built up

quite a trade which bids fair to grow. R. S. Campbell was formerly book-keeper and Joseph Morrell salesman in Logan Branch.

Caine and Ballif is another enterprising firm composed of young men formerly employed by Logan Branch. Their business increases annually, and is likely to reach considerable magnitude at no distant time, for "John T" and "Serge" each possess excellent business qualifications. Being attentive, obliging and wide awake they know how to please their patrons. M. H. Farnes and E. M. Curtis have for some years conducted a store and tin ware trade. Each have succeeded, being accommodating and prompt. Barber and Thomas, successors to Barber and Sons, conduct perhaps the leading wagon and machine business of Cache Valley, and the name of A. G. Barber is regarded as a guarantee of fair dealing, honest goods and truthful representations. No young man of the north has made a better business record than he. Under his management the business of Barber and Thomas cannot fail to succeed.

W. L. Webster of Franklin, may properly be classed with Cache Valley merchants. He "camped" many years ago with his Franklin friends and has stood the test of severe competition, for Franklin Co-op, as managed by "Samie Parkinson" has been no mean competitor. But both stores have steadily grown and are likely to remain as fixtures.

Zion's Board of Trade. No co-operative institution has been organized under more favorable conditions or with such an array of strong men as officers and stockholders to encourage and back it, as this. It commenced business in 1880. All its buildings and considerable stock were destroyed by fire nine months since. They were insured. The vice-president and manager each bought stock at fifty cents on the dollar previous to the fire.

The mercantile department of the U. O. and B. Co. of Logan still survives and is doing an excellent business. Mayor Eccles of Ogden owns considerable of its stock. The company did an extensive business and in enterprise and employment of men did a work unequaled by any institution organized in Cache Valley. In the suspension of its departments except that of the store, the public as well as its promoters sustained loss. Too great expansion of insufficient capital, under ambitious management, and the disregard of the wishes of creditors, were doubtless the main causes leading to suspension.

To Richmond and Smithfield is due the credit of having started the first co-operative stores in the valley. The former is regarded as being in better financial condition than the latter, though both are doing a good business.

The Hyrum U. O. for many years was a powerful agent, but her affairs could be treated more properly under manufactures. The store department, however, continues to do an excellent business, under the management of the social, generous, big-hearted Bishop Simpson Molen.

The Fourth Ward Co-op with "Charley Robbins," the oblig-

ing, whole-souled manager, is an institution of some note and has been regarded as one of the established mercantile houses of the city.

Like the gentle dews that moisten and gladden the earth, the cheerful spirit of Apostle Benson always ready to pour in the oil and the wine, fostered and encouraged the early commerce of Cache Valley, while the more rugged and exacting nature of Bishop Peter Maughan, whose word was as good as any man's bond, gave it solidity. With strangely unharmonious natures each have left their impress for good on the past and future of Cache Valley. The kind, persuasive, gentle nature of the one, and sturdy integrity and exacting nature of the other, have each borne good fruit.

Thomas B. Cardon established many years since and still continues in the only jewelry business of the county. He carries a fine stock of goods in that line, also clocks and watches, and has built up a good trade and bears an excellent reputation.

The Mendon Co-op, while not doing a very extensive business because located in the center of a limited population, has been generally well conducted, paying considerable dividends. Bishop Henry Hughes, when at home, has given direction to its management, and being of a business turn of mind has neglected no opportunity to financially benefit his people. The Bishop knows the worth of a bushel of grain and has done as much if not more than any farmer in the valley to improve the farm products; and producers generally might profit by consulting his judgment matured by years of experience, as to the probable rise or fall in the market price of grain and other agricultural and dairy products.

The Paradise, Providence and Hyde Park Co-ops have each maintained the traffic of their respective towns and have been managed in a general way successfully and satisfactorily. The same may be said of that of Lewiston, Clarkston and Newton. Each may be said to be a typical "Co-op store." From the smallest to Logan Branch, none can be said to have filled their destiny. From their inception one of the principal things to be accomplished—the branching out into manufacturing—has almost wholly failed. In this respect, movement has been retrograde, for stores that at first did something in that line discontinued their efforts on the ground that "it would not pay." A pertinent question may here properly be asked: How many stores cutting off their branches of home industry, have prospered more since than before they did so? Careful investigation would undoubtedly show that not one of them has done so, while it would no doubt demonstrate that most if not all have lost by the change. The reasons are obvious. Means paid for labor producing home products continue in circulation instead of flowing to distant manufacturers. And while based upon a narrow and critical test, home productions might be said "not to pay," yet when viewed from a broader commercial policy and a more extended understanding of economic principles, nothing has or can pay better. No clearer proposition can be presented than the one

now forcing itself to the attention of Utah business men. A change, a radical change, must be made, and that promptly, or financial disaster must inevitably follow, for no people importing everything consumed, and exporting nothing—sending its labor abroad and manufacturing comparatively little—can continue long to survive. Under these conditions yearly growing worse, those having the authority would win the gratitude of a great people, if they would divert into manufacturing channels a considerable portion of the annual income of the Church. With the love and confidence of the Saints they could combine therewith the surplus means of the people now inactive and unproductive; and, by securing the services of men of integrity, ability and honesty—fearing God more than mammon,—establish home industries that would afford employment for those seeking work elsewhere or spending their time in idleness. Manufacturing and co-operative farming and stock-raising can be carried on in a manner to produce prosperity and contentment greater than heretofore known in the Territory, and which would, moreover, turn many at present hot-beds of iniquity into fruitful fields, by furnishing employment for thousands of Utah boys now learning mischief and wickedness; not because they are vicious naturally, but because they have nothing to do.

Apostles, Seventies, High Priests, High Counselors, Elders and Bishops, think of these things, and call upon your financiers, having hearts and souls to develop with the means with which the Almighty has abundantly blest them, resources and employment that will give to the masses, health, contentment, happiness and plenty.

CHAPTER VII.

The County Chronicles. Digest of the County administration from its organization.

The following epitome, which is culled from the county records, will preserve in a brief form much of the general history of Cache County, and exhibit a table of the elections of county officers and representatives.

The Utah Legislature, which held its sessions at Fillmore in the winter of 1856-7, having created Cache County and elected Peter Maughan Probate Judge. The veteran pioneer of Cache, at the close of the Legislative sessions at Fillmore, where he had sat as the member from Tooele County, filed his bonds on the 17th of January, 1857, and hastened his return home to Wellsville to

organize the court of Cache County which he was sent out to found. Thus we come to the opening of the Chronicles which say:

"At a special term of the County Court of Cache County held at Wellsville, this 4th day of April, 1857, Honorable Peter Maughan, Judge of Probate, presiding, the following persons were appointed to fill the respective offices until the next general election:

"Selectmen: William Gardner, Orange D. Thompson, John T. Garr; Sheriff, William Garr; Recorder, Francis Gunnell; Treasurer, John Maughan."

Each of these officers having filed his bonds and taken the oath of office, at once entered upon his duties. The first business transacted by the court was to pass the following enactment in relation to precincts:

"SECTION 1. Be it enacted by the County Court of Cache County, that all that portion of the Territory bounded as follows: Commencing at the intersection of the line on Bear River, between Box Elder and Cache counties, running thence in a south-easterly direction along the dividing ridge of the east and line between said counties; thence east on said line to Oregon; thence north to a parallel line to the place of beginning, shall be designated and known as the Wellsville precinct."

The first precinct officers appointed were:

William Hamblin, Justice of the Peace; Thomas Leavitt, Constable; William Maughan, Zial Riggs, Joseph Woodward, Fence-viewers. George W. Bryan was appointed Assessor and Collector.

"At a regular term of the court held at Wellsville, on September 7th, 1857, Hon. Peter Maughan presiding, the clerk presented the report of the general election, which was held in the month of August previous and which gave the following results:

"Member of Congress, John M. Bernhisel; For the Legislative Assembly: For the Council, Lorenzo Snow, Lorin Farr; Representative, Jonathan Wright; County Officers: Probate Judge, Peter Maughan; Selectmen, Wm. Gardner, O. D. Thompson, John Garr; Sheriff, William Garr; Recorder, Francis Gunnell; Constable, Thomas Leavitt; Fence-viewers, Wm. Maughan, Zial Riggs; Pound keeper, Joseph Woodward."

One other session of the court only, was held during this year. That was on December 7th; and all the business that was transacted at that meeting was the hearing and approving the report of the assessor and collector, and allowing sundry bills for services rendered to the county.

In consequence of the "Utah War," and the "move south," in which the people of Cache County participated, in the spring of 1858, the county court was disorganized. Hence no official business was transacted for some considerable time that year. But at the close of hostilities, the citizens again returned to their homes in this beautiful valley, and as soon thereafter as was practicable,

the county Court was reconstructed as will be seen from the following excerpt from the county records.

At a special term held at Wellsville, May 23rd, 1859, the court appointed the following gentlemen to fill the respective offices named below until the next general election:

William Gardner, Charles W. Shumway, George W. Pitken, Selectmen; Samuel Park, Sheriff; Francis Gunnell, Recorder; William Maughan, Treasurer. John Owens, County Assessor and Collector.

At this session the court passed the following ordinance:

"Be it ordained by said court that Cache County shall be divided, bounded as follows, to wit:

"Commencing at a point five miles north of the public square, running thence west to Logan River, thence in a south-easterly direction up the channel of the said river to the mouth of Logan River, thence east to the division line of Cache and Green River Counties, thence north along said line to the place of beginning; shall be designated and known as the 'Logan Precinct.'

"SECTION II. All that portion of territory south of Logan Precinct, bounded on the west by Blacksmith's Fork, on the east by Green River County, shall be designated and known as Providence Precinct.

"SECTION III. All that portion of territory commencing at a point one mile west of Hyrum Fort, running thence north to Logan Precinct, thence in a south-easterly direction up Logan and Blacksmith's Fork, to the division line between Box Elder and Cache Counties, thence west along said line to a parallel line of the place of beginning, shall be designated and known as Hyrum Precinct.

"SECTION IV. All that portion of territory bounded on the east by Hyrum Precinct, south and west by Box Elder County, thence on the north by an east and west line running through a certain spring, known by the name of 'Gardner's Spring,' shall be designated and known as Wellsville precinct.

"SECTION V. All that portion of territory bounded on the south by Wellsville Precinct, west by Box Elder County, north by Bear River, shall be designated and known as Mendon Precinct.

"SECTION VI. All that territory bounded on the south by Logan Precinct, west by Bear River, on the north by an east and west line to the north of Smithfield Fort, thence east to Green River County, shall be designated and known as Smithfield Precinct.

"SECTION VII. All that portion of territory bounded on the south by Smithfield Precinct, west by Bear River, north by an east and west line running through the mouth of High Creek, on the east by Green River County, shall be designated and known as Richmond Precinct.

"SECTION VIII. All that portion of territory bounded on the south by Richmond Precinct, on the west by Malad County, on the north by Oregon, on the east by Green River County, shall be designated and known as Franklin Precinct."

At this sitting the court made an order "that each precinct in this county shall comprise a school district, and that each district shall be designated and known by the respective district in which it is located."

At the general election held in August, 1859, the following were the successful candidates:

Honorable William H. Hooper, Delegate to Congress; Peter Maughan, Probate Judge; Francis Gunnell, Recorder; John Maughan, Treasurer.

During this year the county authorities made substantial and much needed improvements for the convenience of the traveling public, in laying out and building new roads, thereby shortening the distances between the settlements in the county, and which actions in those early times of peopling this valley were highly appreciated by the citizens.

At a regular session of the court, held at Wellsville in the following March, the ensuing order was promulgated: "Be it ordered by the court that the next regular term of the said court to be held in June, shall be held at Logan, and that Logan is hereby designated to be the county seat of Cache County." But the first meeting of the court at the new county seat was a special term on August 15, 1860, at which the recorder announced the results of an election recently held for the election of territorial and county officers:

Ezra T. Benson, Representative to the Legislature; Thomas Whittle, Selectman; Thomas E. Ricks, Sheriff; George L. Farrell, Recorder; James H. Martineau, Surveyor; C. M. Card, Magistrate; James Hanson, Constable.

On September 3rd, 1860, the county court authorized and instructed William B. Preston to build a bridge across the north branch of the Logan River, eighteen feet long by twenty-five feet wide, and to be so constructed as "to make a regular incline plane from the south side of the stream to the top of the hill on the north side." At a meeting of the court on the 4th of December following, Mr. Preston reported that the bridge was built, and that the total cost of construction was $400.75. At that time cash was a scarce article in Utah. At this meeting it was reported that there was not sufficient funds in the treasury to pay the above amount; the court, therefore, borrowed of Mr. Joseph Young 150 bushels of wheat to supply the deficiency. Several other sessions were held during the month of December, at which the county officials found ample exercise for the development of their executive and administrative abilities, and which were employed to promote the material welfare of their constituents. Many petitions were presented praying privileges and improvements; all of which were duly considered and most of them granted.

Seth M. Blair was granted the use and control of the waters of Spring Creek Canyon, near Providence, subject to the control of the court. Preston Thomas and associates were given the control

of the timber, wood, stone, mineral, waters "and everything else" pertaining to Maple Creek Canyon.

Ezra T. Benson and Peter Maughan were granted the control of all the waters, timber, wood, poles, minerals and grass in Logan Canyon, subject to the control of the court. Richard J. Livingston presented a petition asking for a water privilege in Logan for motive power to run a carding machine, turning lathe and other machinery. The court granted him "one square foot of water," on the conditions that he pay one hundred dollars in labor on the public water ditch the first year; and one hundred and fifty dollars on the same water course the second year. Robert H. Williams and others were granted the control of the timber, fire wood and fencing poles in Dry Canyon. On the 4th of December of this year William B. Preston, Seth M. Blair and James H. Martineau were constituted a Board of Examination of school teachers for Cache County. The total amount of county taxes assessed for the year 1860 was $647.38. The taxes of several poor persons were remitted.

On June 4th, 1861, the court granted authority to John Garr and Franklin Weaver to collect 25 cents toll for every load of fire wood and poles, and 50 cents for every load of house or saw logs that were hauled out of Grass Canyon, at Millville, to compensate them for their outlay in building the road in the canyon. One hundred dollars county revenue due at Franklin was ordered to be expended on the Cub River bridge; and that the poll tax due at Logan, Hyde Park and Smithfield be expended to build a road in the Logan bottoms.

On August 5th, 1861, Hons. Lorenzo Snow, E. T. Benson and Peter Maughan were returned to the Territorial Legislature. Joel Ricks was elected County Treasurer, and William Hyde County School Commissioner.

On March 3rd, 1862, suitable herd grounds were designated and granted by the court to Logan, Wellsville and Richmond, which were placed under the supervision of W. B. Preston, T. E. Ricks, Thomas Tarbot, M. W. Merrill, T. L. Whittle, William D. Hendricks.

The people in all the settlements at this period were becoming numerous, their offspring were great, and extended facilities for the education of the rising generation were needed. Richmond was divided into three school districts and competent teachers were engaged to instruct the students in the several schools.

Bridges across the rivers had not yet become very numerous, and in many places the streams were both difficult and dangerous to ford, and at some seasons of the year fording was impossible. Ferry boats were built at various points of the river of which the traveling public were anxious to avail themselves. On June 2nd, 1862, Mr. Joel Ricks was granted the right to establish a ferry across Little Bear below the junction of Logan, and to collect toll thereon—the rates of which were regulated by the county court.

A special term of court was held, Febuary 9th, 1863, at which Wellsville precinct was reconstructed and its boundary lines completely altered; and on the 8th of June of the same year, the population of Logan had become greatly increased and more educational facilities in that city were much needed. The court by decree divided the precinct into five school districts, and as speedily thereafter as practicable houses were procured for educational purposes. At this same session the road supervisor was instructed to locate a new county road leading from Hyrum to Wellsville.

During the year 1864, lumber and other industries were started by enterprising citizens in various parts of the county. Building materials were in demand for the erection of dwelling houses and other purposes. A better style of architecture was introduced and the settlers began to emerge from their rude structures to enjoy the blessings and conveniences of commodious and more comfortable homes. Mr Joseph Baker, erected a mill between Wellsville and Mendon; Mr. John Nelson built a saw mill on Logan River; Messrs. Thomas Hilliard, Thomas Tarbot, and A. P. Raymond built a grist mill and shingle machine at Smithfield; Mr. E. Edwards, obtained the grant of a site and water power to erect a saw mill and machine shops at Millville. Mr. E. T. Benson was granted the use of a branch of Green Canyon to build a slide for timber, building and fencing materials.

A period of new activities had now set in, the people by developing the natural resources of the country had made this valley, once so sterile and forbidding not only inhabitable but also desirable; and where thousands of people from far off nations could, and have since come and have secured for themselves and their posterity, homesteads on which they dwell in peace and prosperity. Their harvest fields teem with abundance of grain, hay and other produce, and their gardens and orchards yield them fruits in profusion. In their material prosperity the people did not neglect the mental culture of their numerous progeny, for on December 5th of this year the county court organized 23 new school districts, and appointed George L. Farrell, Charles O. Card, and John B. Thatcher a board of examination of school teachers for the county.

These laudable acts constituted a fitting termination to the labors of the county court for the year 1864.

The names and the localities of the above school districts are omitted here, as frequent changes in the boundaries and names of precincts and districts, have been made, and we prefer to give in the appropriate place the last official districting of the whole county. An election table will also be found in its proper place in this chapter.

On Feb. 5th, 1866, Wm. Hyde took the oath and entered on his duties as Probate Judge of Cache County, he having been previously elected by the Territorial Legislature.

On March 5th, 1866, the citizens of Hyrum were granted the exclusive right to control Blacksmith's Fork Canyon, with all the

wood, timber, poles, rock and other valuable material, for the use and benefits of the inhabitants of that town. At this period the snows in the mountains fell very deep, which rendered it dangerous for the citizens who traveled on the heights between Wellsville and Brigham City in the winter. They traveled on snow shoes, but the progress was so slow that they were frequently in imminent peril of their lives, and, indeed one or more fatal occurrences did happen to persons while crossing the mountains on the snow. To prevent the loss of life by such catastrophies the county court ordered two log houses with the necessary outbuildings to be erected in the mountains between Wellsville in Cache County and Copenhagen, in Box Elder County, and suitable persons were appointed to take charge of the stations and provide shelter, protection and refreshments, and keep the roads open as far as practicable for the benefit of travelers on that route. Lehi Curtis was appointed to take charge of "Dry Lake Station." These arrangements were of incalculable benefit to the dwellers on both sides of the mountain and undoubtedly prevented much suffering and preserved the lives of many persons.

At a session held November 13th, 1866, the county court ordered the reconstruction of all the precincts, road districts and school districts in the county, and instructed the county clerk to have the reconstructed matter printed in pamphlet form and distributed among the people. Following are the districts as they exist at this present writing:

December 6th, 1869, a special election was held at which Moses Thatcher was elected to the Legislative Council of the Territory, by a vote of 1790, being the whole of the ballot cast.

During the two following years many improvements were effected in the county in laying out new roads, building bridges etc., for which the necessary funds were appropriated by the county officials.

In 1872, Utah again petitioned Congress for admission into the Union as an independent state. A Territorial convention was held at Salt Lake City to which delegates were sent from all parts of the territory, to frame a state constitution to be forwarded, together with the petition to the seat of the national government. February 5th: the following are the names of the delegates to the convention, from Cache County: Wm. B. Preston, Moses Thatcher, Wm. Hyde, M. W. Merrill, L. H. Hatch, Wm. H. Maughan, M. D. Hammond, O. N. Lliljenquist.

On the 19th, the convention met and framed the constitution, and on March 18th of the same year, in Cache County, 2598 citizens voted for the adoption of the constitution, and *one* person voted against it. On the same day Frank Fuller secured 2,598 votes for Representative to Congress from Utah.

Charles C. Rich was elected senator to the State Legislature, and Wm. B. Preston and Moses Thatcher were elected representatives to the same body.

On the 23rd of March, 1872 the census of the county was taken, which gave:

Males over 21 years of age,.....1,940,
Females over 21 years of age,.....2,155,
Males under 21 years of age,.....2,930,
Females under 21 years of age, ...2,773,

Total.....9,798.

The excess of females over males, over 21 years old, was 215; the excess of males over females under 21 years old, was 157; still leaving the females numerically the stronger by 58.

The above facts were certified to officially by Mr. John F. Reed, clerk of the county at the time.

In June of this year the court appropriated various sums of money for school, and other purposes, among which was $4,000 to assist to build the Utah and Northern railroad; $500 to help to build a wagon road from Richmond to Weston, and other places.

The death of Hon. William Hyde, Probate Judge, which occurred March 2nd, 1874, cast a gloom of sorrow over the whole county. On the 9th of the month the selectmen held a session, at which Wm. H. Maughan presided. On motion of M. W. Merrill, a resolution was spread on the minutes of the court, expressive of the deep regret and profound sorrow they experienced at the demise of so efficient and faithful a presiding officer of the court, and tendering their heartfelt sympathy to the bereaved family, in the loss they had sustained in the death of a husband, father and wise counselor.

Mr. Maughan was appointed to preside over the future deliberations of the court until another judge should be elected.

At the election held August 3rd, 1874, there were a number of opposition candidates in the field. The abstract of the election exhibits the following:

Hon. George Q. Cannon, Delegate to Congress received 2,503 votes;and 5 votes were cast for R. N. Baskin.

John Van Cott, Lewis S. Hills and John Rowberry, for commissioners to locate university land, received 2,488 votes; for the same positions Messrs. E. S. Foote, H. W. Lawrence and O. D. Cass, received 2 votes. Brigham Young Jr. and W. B. Preston were elected representatives to the Territorial Legislature. There has been little opposition since that time. The People's party have always elected their full ticket.

In January, 1883, the city and county united to build a quarantine hospital, each bearing one half of the expenses in the erection and establishing of the institution. Dr. O. C. Ormsby was appointed quarantine physician.

TABLE OF ELECTIONS.

The following exhibits the table of elections and appointments of territorial and county officers, as far as we have been able to

obtain them, though they may be incomplete. Some elections have been recorded as they appeared in their chronological order in the body of the article on the history of the county.

1862.

August 11th. E. T. Benson and Peter Maughan, to the Legislative Council.
" " W. B. Preston, House of Representatives.
" " W. B. Preston, Selectman.
" " George L. Farrell, County Recorder.
" " Jas. H. Martineau, County Surveyor.
" " Wm. Budge, Supt. District Schools.

1864.

August 5th. H. K. Cranny, appointed Prosecuting Attorney for the County.

1865.

August 7th. E. T. Benson, elected to the Legislative Council.
" " C. C. Rich, Peter Maughan, elected to the House of Representatives.
" " Lorenzo H. Hatch, Wm. Hyde, elected Selectmen.
" " John G. Chambers, elected County Clerk.
" " Joel Ricks, elected Treasurer.
" " Alvin Crockett, elected Sheriff.
" " Wm. Budge, elected Supt. District Schools.

1867.

August 5th. E. T. Benson, elected to the Legislative Council.
" " Charles C. Rich, Peter Maughan, elected to the House of Representatives.
" " C. O. Card, elected Selectman.
June 3rd. John F. Reed, appointed County Clerk.

1869.

August 2nd. W. H. Maughan, C. W. Card, J. H. Martineau, elected Selectmen.
" " John F. Reed, elected County Clerk.
" " Alvin Crockett, elected Sheriff.

1871.

August 7th. W. B. Preston, elected to the House of Representatives.

1872.

August 5th. George Q. Cannon received 1,991 votes for delegate to Congress, R. N. Baskin, received 11 votes.
" " C. W. Card, M. W. Merrill, W. H. Maughan, elected Selectmen.
" " George L. Farrell, elected County Recorder.
March 18th. B. F. Cummings, Jun., appointed Prosecuting Attorney.

1873.

August 4th.	Moses Thatcher elected to the Legislative Council.
" "	C. C. Rich, M. W. Merrill, elected to the House of Representatives.
" "	James A. Leishman, elected County Clerk.
August 3rd.	M. D. Hammond, elected Probate Judge.
Dec. 17th.	Brigham Young, Jun., appointed County Clerk.
August 3rd.	Samuel Roskelley, elected Supt. District Schools.

1875.

Sept. 6th.	Francis Gunnell, appointed County Clerk.

1878.

August 3rd.	Wm. B. Preston, Archibald McKinnon, Representatives to Legislature.
" "	M. D. Hammond, Probate Judge.
" "	Charles O. Card, Selectman.
" "	Joseph Goddard, Assessor and Collector.
" "	James T. Hammond, County Recorder.
" "	H. K. Cranny and J. A. Leishman, Prosecuting Attorneys.
" "	J. H. Martineau, County Surveyor.
" "	Ezra D. Carpenter, County Coroner.

1879.

August 4th.	M. W. Merrill, elected Representative to Legislature.
" "	Wm. H. Maughan, elected Selectman.
" "	W. H. Apperley, " Supt. District Schools.
" "	Alvin Crockett, " Sheriff.
" "	C. W. Nibly, " Assessor and Collector.

1880.

August 2nd.	M. D. Hammond, Probate Judge.
" "	E. R. Ricks, M. W. Merrill, Selectmen.
" "	J. T. Hammond, County Clerk.

1884.

August 4th.	James Z. Stewart, Probate Judge.
" "	Preston T. Morehead, Selectman.
" "	W. W. Maughan, County Clerk.
" "	James T. Hammond, County Attorney.
" "	Lyman R. Martineau, Assessor and Collector.
" "	Thomas Irvine, Coroner.

1885.

August 3rd.	James T. Hammond, Legislative Council.
" "	Joseph Howell, Joseph Kimball, House of Representatives.
" "	H. E. Hatch, Selectman.
" "	N. W. Crookston, Sheriff.

"	"	Peter W. Maughan, County Surveyor.
"	"	W. H. Apperley, Supt. District Schools.

1886.

August	2nd.	James Z. Stewart, Probate Judge.
"	"	George O. Pitkin, Kimball, Selectmen.
"	"	M. W. Maughan, County Clerk.
"	"	John A. McAllister, County Recorder.
"	"	James T. Hammond, County Attorney.
"	"	Charles C. Shaw, Coroner.

CHAPTER VIII.

Municipal history of the temple city of the north. Its charter. Examples of its civil government. Notes from the city records. Table of officers.

In their expositions of Utah and the Mormons, journalists and publishers of books on the subject have made popular, both in America and Europe, the false view that all the cities of Utah grew up under a strict ecclesiastical rule—that the Mormon Church, as an organization, dominated all civil affairs of the good people of this Territory through priestly methods and dictation of a Church. Scarcely a book has issued from the press upon the subject of Utah that has not contained and sought to perpetuate this view, while the compilers of the great popular encyclopædias have embodied it, with amplification and distortion, as the veritable history of this peculiar territory and commonwealth. It is this very view in fact that has enabled the anti-Mormon press of the country to instigate and promote the periodical crusade against Mormon Utah.

It has occurred to the writer that Logan—the Temple City of the North—will afford an excellent example, embodied and perpetuated in authentic histories of Utah, of how her cities did really grow up and show the types of their constitution and methods of their government.

On the 17th day of January, 1866, the Utah Legislature passed an act to Incorporate the City of Logan. Here follows:

LOGAN CITY CHARTER.

"SEC. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That all that district of country embraced in the following boundaries in Cache County; to wit:

Commencing at the south bank of Logan River, at the mouth of Logan canyon, thence in a northerly direction along the base of the mountains three miles; thence west to the Logan and Hyde Park canal, thence southerly along said canal to a point where the Hyde Park ditch is taken out of said canal; thence west on the line of said ditch to the southeast corner of the north half of the southwest quarter of section fourteen, township twelve north, range one west; thence west one-half mile; thence north one-fourth mile; thence west to the west bank of Little Bear River; thence south along said bank to the mouth of Logan River; thence in an easterly direction along the bank of said river to the place of beginning,* shall be known and designated under the name and style of Logan City; and the inhabitants thereof are hereby constituted a body corporate and politic, by the name aforesaid, and shall have perpetual succession, and may have and use a common seal, which they may change and alter at pleasure.

"SEC. 2. The inhabitants of said city, by the name and style aforesaid, shall have power to sue and be sued; to plead and to be impleaded, defend and be defended in all courts of law and equity, and in all actions whatsoever; to purchase, receive, hold, sell, lease, convey and dispose of property, real and personal, for the benefit of said city, both within and without its corporate boundaries; to improve and protect such property, and to do all other things in relation thereto as natural persons.

"SEC. 3. The Municipal Government of said city is hereby vested in a City Council, to be composed of a Mayor, three Aldermen, one from each ward, and five Councilors, who shall have the qualifications of electors in said city, and shall be chosen by the qualified voters thereof, and shall hold their office for two years, and until their successors are elected and qualified.†

"SEC. 4. An election shall be held on the first Monday in March next, and every two years thereafter on said day, at which there shall be elected one Mayor, three Aldermen and five Councilors, and two Justices of the Peace, and the persons respectively receiving the highest number of votes cast in the city for said officers, shall be declared elected. When two or more candidates shall have an equal number of votes for the same office, the election shall be determined by the City Council.

"SEC. 5. The first election under this act shall be conducted in the following manner, to wit: The County Clerk of Cache County shall cause notice of the time and place, and the number and kind of officers to be chosen, to be posted up in four public places in said city, at least ten days previous to said election. Two Judges shall be selected by the Probate Court of Cache County at least one week previous to the day of election. Said Judges shall choose two clerks, and the Judges and Clerks, before entering upon

* As amended February 18th, 1878.

† See amendment of February 22nd, 1878.

their duties, shall take and subscribe an oath or affirmation before the County Court for the faithful performance of said duties. The poll shall be opened at 8 o'clock a. m., and shall close at 6 o'clock p.m. At the close of the election the Judges shall seal up the ballot box and the list of names of the electors, and transmit the same, within two days from the time of holding such election, to the County Clerk of Cache County. As soon as the returns are received, the County Clerk, in the presence of the Probate Judge, shall unseal and examine them, and furnish, within five days, to each person having the highest number of votes, a certificate of his election. In case of a tie, it shall be decided by lot, drawn by the County Clerk, in presence of the Probate Judge.

"SEC. 6. All subsequent elections held under this act shall be held, conducted and returns thereof made as may be provided by ordinance of the City Council.

"SEC. 7. The City Council shall be judge of the qualifications, elections and returns of their own members, and a majority of them shall form a quorum to do business, shall determine the rules of their own proceedings, and shall meet at such time and place as they may direct. The Mayor shall preside when present, and have a casting vote, and in the absence of the Mayor, any Alderman present may be appointed to preside over said meeting.

"SEC. 8. The City Council may hold stated meetings, and special meetings may be called by the Mayor, or any two Aldermen, by notice to each of the members of said Council, served personally, or left at their usual place of abode.

"SEC. 9. The City Council shall have power to appoint a Marshal, Recorder (who shall be the Auditor of Public Accounts), Treasurer, Assessor and Collector, Supervisor of Streets, Surveyor, an Attorney, a Sexton, a Sealer of Weights and Measures and all such other officers as may be necessary; define their duties, remove them from office at pleasure, and fix and establish the fees of all city officers.*

"SEC. 10. All officers elected in accordance with the fourth section of this act may be removed for cause from such office by a vote of two-thirds of the City Council, and shall be furnished with the charges, and have an opportunity to be heard in their defense, and the Council shall have power to compel the attendance of witnesses, and the production of papers when necessary.

"SEC. 11. When any vacancy shall happen by the death, resignation or removal of any officer, such vacancy may be filled by the City Council, and every person elected or appointed to any office under this act shall, before he enters upon the duties thereof, take and subscribe an oath or affirmation that he will support the Constitution of the United States, the laws of this Territory, and the ordinances of the city, and that he will well and truly perform all the duties of his office to the best of his knowledge and ability,

* See amendment of February 22nd, 1878.

and he shall be required to give bonds as shall be prescribed by the City Ordinances, which oath and bond shall be filed with the City Recorder.

"SEC. 12. The City Council shall have power to divide the city into wards and specify the boundaries thereof, and when necessary, create additional wards, and add to the number of Aldermen and Councilors, and proportion them among the several wards as may be just and most conducive to the welfare of said city.

"SEC. 13. The Justices of the Peace shall be conservators of the peace within the limits of the city, and shall give bonds and qualify as other Justices of the Peace, and when so qualified, shall possess the same powers and jurisdiction, both in civil and criminal cases arising under the laws of the Territory, and may be commissioned as Justices of the Peace in and for said city, by the Governor. They shall account for and pay over all fines and forfeitures arising under the ordinances of the city, into the treasury, and all fines and forfeitures arising under the laws of the Territory, into the county treasury, and shall issue such process as may be necessary to carry into effect all ordinances of said city. Appeals may be had from any decision or judgment of a Justice's court in the same manner as are or may be provided by statute for appeals from Justices' courts, and they shall account for and pay over to the city treasury, within three months, all fines and forfeitures received by them, by virtue of their office; and they shall keep a docket, subject at all times to the inspection of the City Council and all other persons interested.

"SEC. 14. All process issued by the Justices of the Peace, shall be directed to the Marshal or other legal officer, and in execution thereof, he shall be governed by such rules and regulations as may be provided by city ordinance.

"SEC. 15. It shall be the duty of the Recorder to make and keep accurate records of all ordinances made by the City Council, and all their proceedings in a corporate capacity, which record shall at all times be open to the inspection of the electors of the city, and all other parties interested, and audit all accounts of said incorporation. He shall have and keep a plat of all surveys within the city, and he is hereby authorized to take the acknowledgments of deeds, transfers and other instruments of writing, and shall perform such other duties as may be required of him by city ordinance.

"SEC. 16. The Treasurer shall receive all money or funds belonging to the city, and shall keep an accurate account of all receipts and expenditures in such manner as the City Council shall direct. He shall pay all funds that may come to his hand, by virtue of his office, upon orders signed by the auditor of public accounts, and shall report to the City Council a true account of his receipts and disbursements as they may require.

"SEC. 17. The City Council shall have power, within the city, by ordinance, to annually levy and collect taxes on the assessed

value of all property in the city, made taxable by the laws of the Territory, for the following named purposes, to wit: not to exceed five mills on the dollar for contingent expenses, nor to exceed five mills on the dollar to open, improve and keep in repair, the streets of the city. The City Council is further empowered to divide the city into school districts, provide for the election of Trustees, appoint a Board of School Inspectors, annually assess and collect and expend the necessary tax for school purposes, and for furnishing the city with water for irrigating and other purposes, and regulate and control the same, and furthermore, so far as may be necessary, control the water courses leading thereto.*

"SEC. 18. The City Council shall have the management and control of the finances and property of said city.

"SEC. 19. To require, and it is hereby made the duty of every able-bodied male resident of the city, over the age of eighteen and under the age of fifty years, to labor not to exceed two days in each year upon the streets, but every person may, at his own option, pay two dollars for the day he shall be so bound to labor: *Provided:* it be paid within five days from the time he shall be notified by the Street Supervisor. In default of payment, as aforesaid, the same may be collected as other taxes.

"SEC. 20. The Council shall have power to borrow money for city purposes, the interest of which shall not exceed one-fourth of the city revenue arising from taxes of the previous year.

"SEC. 21. The City Council shall have power, by ordinance, to regulate the form of the assessment rolls. The annual assessment roll shall be returned by the Assessor on or before the first Monday of June in each year, but the time may be extended, or additions made thereto by order of the City Council. On the return thereof, the City Council shall fix a day for hearing objections thereto, and any person feeling aggrieved by the assessment of his property, may appear at the time specified and make his objections, which shall be heard and determined upon by the City Council, and they shall have power to alter, add to, take from and otherwise correct and revise said assessment roll.

"SEC. 22. The Collector shall be furnished, within thirty days after the assessment rolls are corrected, with a list of taxes to be collected, and if not paid when demanded, the Collector shall have power to collect said taxes with interest and cost by suit in the corporate name, as may be provided by ordinance. The assessment roll shall in all cases be evidence on the part of the corporation.

"SEC. 23. To appropriate and provide for the payment of the expenses and debts of the city.

"SEC. 24. To make regulations to prevent the introduction of contagious diseases into the city, to make quarantine laws, and enforce the same within the city and around it, not exceeding ten miles next beyond the boundaries thereof.

* See amendment of March 1st, 1884.

"SEC. 25. To examine, license and regulate the practice of surgeons and physicians; to prohibit, prevent and punish, by fine and imprisonment, the imposition of quacks and other medical pretenders; to establish hospitals and infirmaries, and make regulations for the government of the same; to make regulations to secure the general health of the inhabitants; to declare what shall be nuisances and prevent and remove the same.

"SEC. 26. To provide the city with water: to dig wells, lay pump logs and pipes, and erect pumps in the streets for the extinguishment of fires, and the convenience of the inhabitants.

"SEC. 27. To direct or prohibit the location and management of houses for the storing of gunpowder, tar, pitch, resin, or other combustible and dangerous materials within the city, and to regulate the conveying of gunpowder.

"SEC. 28. To exclusively control, regulate, repair, amend and clear the streets, alleys, bridges, sidewalks or crosswalks, and open. widen, straighten or vacate streets and alleys, and put drains or ditches and sewers therein, and prevent the incumbering of the streets in any manner, and protect the same from any encroachment and injury.

"SEC. 29. To provide for the lighting of the streets, and erecting lamp posts; to erect market houses and establish markets and market places, and provide for the government and regulation thereof.

"SEC. 30. To provide for the erection of all needful buildings for the use of the city, and for enclosing, improving and regulating all public grounds belonging to the city.

"SEC. 31. The City Council of said city shall have power by ordinance and enforcement thereof, to license, tax and regulate, or to absolutely prohibit, the manufacture, sale, or giving away, in any quantity, of spirituous, vinous, fermented, or other intoxicating liquors; *Provided*, that if any person, corporation or association of persons is licensed or permitted, within said city, to carry on the business in whole or in part, mentioned in this section, then any other person, corporation or association of persons not prohibited by the laws of this Territory, may carry on said business in like manner and under like restrictions and regulations.*

"SEC. 32. To license, tax and regulate auctioneers, merchants, retailers, groceries, ordinaries, hawkers, peddlers, brokers, pawnbrokers, and money changers.

"SEC. 33. The City Council of said city shall have power to license, tax and regulate, tavern and hotel keepers, boarding and victualing or coffee houses and restaurants, or the keepers thereof.†

"SEC. 34. To regulate and license, or prohibit butchers, and to revoke their licenses, for malconduct in the course of trade; and

* As amended March 13th, 1884.

† As amended March 13th, 1884.

to regulate, license and restrain the sale of fresh meat and vegetables in the city.

"SEC. 35. The City Council of said city shall have power by ordinance and enforcement thereof, to license, tax and regulate the business of keeping or furnishing for use, billiard or pool tables; pin alleys, nine or ten pin alleys, table or ball alleys, or shooting galleries; to suppress or restrain all disorderly houses; to authorize the destruction and demolition of all instruments and devices used for the purpose of gaming, or any kind of gambling; to prevent any riot, noise, disturbance, or disorderly assemblages, and to restrain and punish for vagrancy, mendicancy, begging and prostitution.*

"SEC. 36. To regulate, license, suppress or prohibit all exhibitions of common showmen, shows of every kind, concerts, or other musical entertainments, exhibitions of natural or artificial curiosities; caravans, circuses, theatrical performances, ball rooms, and all other exhibitions and amusements.

"SEC. 37. To license, tax and regulate hacking, carriages, wagons, carts and drays, and fix the rates to be charged for the carriage of persons, and for wagonage, cartage and drayage of property; as also to license and regulate porters, and fix the rates of porterage.

"SEC. 38. To provide for the prevention and extinguishment of fires, to regulate the fixing of chimneys and flues thereof and stove pipes, and to organize and establish fire companies.

"SEC. 39. To regulate and order parapet walls and other partition fences.

"SEC. 40. To establish standard weights and measures, and regulate the weights and measures to be used in the city, in all cases not provided for by law.

"SEC. 41. To provide for the inspecting and measuring of lumber and other building materials, and for the measurement of all kinds of mechanical work.

"SEC. 42. To provide for the inspection and weighing of hay, lime and stone coal, and measuring of charcoal, firewood and other fuel to be sold or used within the city.

"SEC. 43. To provide for and regulate the inspection of tobacco, beef, pork, flour and meal, also beer, whisky and brandy, and all other spirituous or fermented liquors.

"SEC. 44. To regulate the weight and quality of bread sold and used in the city.

"SEC. 45. The City Council shall have exclusive power within the city, by ordinance, to license, regulate or restrain the keeping of ferries and toll bridges.

"SEC. 46. To provide for taking the enumeration of the inhabitants of the city; to regulate the burial of the dead, and registration of births and deaths; to direct the returning and keep-

* As amended March 13th, 1884.

ing of bills of mortality, and to impose penalties on physicians, sextons and others for any default in the premises.

"SEC. 47. To prevent horse racing, immoderate riding or driving in the streets, and to authorize their being stopped by any person; to punish or prohibit the abuse of animals; to provide for the putting up of posts in front of city lots, to fasten horses, and other animals; to compel the fastening of horses, mules, oxen or other animals attached to vehicles, whilst standing or remaining in the streets.

"SEC. 48. To prevent the encumbering of the streets or sidewalks, lanes, alleys and public grounds, with carriages, tents, wagons, carts, sleighs, horses or other animals, sleds, wheelbarrows, boxes, lumber, timber, firewood, posts, awnings, signs, adobies or any material or substance whatever.

"SEC 49. To restrain, regulate or prohibit the running at large of cattle, horses, mules, sheep, swine, goats and all kinds of poultry, and to tax, prevent or regulate the keeping of dogs, and to authorize the destruction of the same, when at large contrary to city ordinance.

"SEC. 50. To compel the owner or occupant of any grocery, cellar, tallow chandler shop, soap factory, tannery, stable, barn, privy, sewer, or any unwholesome place, to cleanse, remove or abate the same from time to time, as oft as may be necessary for the health, comfort and convenience of the inhabitants of said city.

"SEC. 51. To direct the location and management of and regulate breweries and tanneries, and to direct the location, management and construction of, and restrain or prohibit within the city, distilleries, slaughtering establishments, and all establishments or places where nauseous, offensive or unwholesome business may be carried on.

"SEC. 52. To prevent any person from bringing, depositing or having within the limits of the city, any dead carcass or any unwholesome substance, and to require the removal or destruction of the same by any person who shall have placed or caused to be placed, upon or near his premises or near any of the streams of this city, any such substance or any putrid or unsound beef, pork or fish, hides or skins of any kind; and, on his default, to authorize the removal or destruction of the same by any officer of said city.

"SEC. 53. To direct and regulate the planting and preserving of trees in the streets and public grounds, and regulate the fencing of lots within the boundaries of the city.

"SEC. 54. To prevent the ringing of bells, the blowing of horns and bugles, the crying of goods and all other noises, performances and devices tending to disturb the peace and quiet of the city.

"SEC. 55. To grant and issue licenses, and direct the manner of issuing and registering thereof. Bonds may be taken on the granting of licenses, for the due observance of the ordinances of the City Council.

"SEC. 56. To require every merchant, retailer, trader and ıler in merchandise or property of every description, which is d by measure or weight, to cause their weights and measures to sealed by the City Sealer and to be subject to his inspection, the ndard of which weights and measures shall be conformable to se established by law.

"SEC. 57. The City Council shall have power to make such linances and resolutions, not contrary to the Constitution and 's of the United States and the laws of the Territory, as may necessary and expedient to carry into effect the powers vested the City Council or any officer of said city by this act, and 'orce observance of all ordinances and resolutions made in pur- ınce of this act by penalties not exceeding one hundred dollars, imprisonment not to exceed six months, or both.

"SEC. 58. The City Council shall have exclusive authority and wer to establish and regulate the police of the city; to impose es, forfeitures and penalties for the breach of any ordinances; provide for the recovery of such fines and forfeitures and the forcement of such penalties, and to pass, make, ordain, establish ıd execute, all such ordinances, not repugnant to the Constitution ıd laws of the United States or the laws of this Territory, as they ay deem necessary for carrying into effect and execution, the wers specified in this act, and for the peace, good order, regula- n, convenience and cleanliness of the city; for the protection of perty therein from destruction by fire or otherwise, and for the lth, safety and happiness of the inhabitants thereof.

"SEC. 59. To provide for the punishment of offenders, and grants by imprisonment in the county or city jail, or by compel- g them to labor on the streets or other public works until the ne shall be fully paid, in all cases where such offenders or grants shall fail or refuse to pay the fines and forfeitures which y be awarded against them.

"SEC. 60. All ordinances passed by the City Council shall, hin one month after they shall have been passed, be published in ne newspaper printed in said city, or certified copies thereof be sted up in three of the most public places in the city.

"SEC. 61. All ordinances of the City may be proven by the al of the Corporation, and, when printed or published in book rm, purporting to be printed or published by authority of the ty Council, the same to be received in evidence in all Courts or aces without further proof.

"SEC. 62. When it shall be necessary to take private property r opening, widening or altering any public street, lane, avenue or ey, the Corporation shall make a just compensation therefor to e person whose property is so taken; and if the amount of such mpensation cannot be agreed upon, a Justice of the Peace shall use the same to be ascertained by a jury of six disinterested men, ho shall be inhabitants of the city.

"SEC. 63. All jurors empanneled to enquire into the amount of

benefit or damage that shall happen to the owners of property so proposed to be taken, shall first be sworn to that effect; and shall return to the Mayor or presiding officer of the City Council, their inquest in writing, signed by each juror.

"SEC. 64. All officers of the city, created conservators of the peace by this act, shall have power to arrest or cause to be arrested, with or without process, all persons who shall break the peace; commit for examination, and, if necessary, detain such persons in custody forty-eight hours in the city prison, or other safe place; and shall have and exercise such other powers, as conservators of the peace, as the City Council may prescribe.

"SEC. 65. The City Council shall cause to be published in some newspaper published in Logan City, or posted up in three public places, on or before the first day of December in each year, a statement of the amount of the city revenue, specifying in said statement whence derived and for what disbursed.

"Approved January 17, 1866."

In the foregoing charter there is nothing seen of an ecclesiastical type and character, nor of a priestly despotism contemplated in the administration and municipal methods. It is worthy of note, too, that this charter was devised and passed by a "Mormon Legislature," in its sessions of 1865-6, years before the Gentiles had become a power in Utah; so that, in the example given in the charter, we simply see Mormon legislators aiming most scrupulously to enact for their cities and counties proper constitutions upon which the people might build regular secular governments in keeping with modern forms and the American genius.

The charter having been enacted, an election was held in Logan on the 5th day of March, 1866, pursuant to the provisions, when the following persons were elected: Alvin Crockett, Mayor; John B. Thatcher, C. B. Robbins and T. X. Smith, Aldermen; James H. Martineau, T. C. Ricks, W. K. Robinson, P. Cranny and C. O. Card, Councilors.

To show the character and business of the municipal government, we cull the following notes from the city records, observing that in the early periods when Logan was scarcely more than a village the municipal business was very limited and simple in its character:

The first session of the City Council was held at the house of Ezra T. Benson, when the organization was duly effected, and H. W. Isaacson was appointed City Recorder.

Councilor P. Cranny tendered his resignation as Councilor, which was accepted; he was then appointed by the Council, City Marshal, and Benjamin Woolfenstein was appointed to fill the vacancy in the Council. H. K. Cranny was appointed City Attorney; P. Cardon, City Treasurer; H. Sadler, Assessor and Collector; B. M. Lewis, City Supervisor; John Jacobs, City Sexton; James

H. Martineau, City Surveyor; George Hymens, Sealer of Weights and Measures; Wm. H. Shearman, Inspector of Liquors.

At this session the police force was also organized as follows: Policemen of the First Ward: Jonathan Ricks, Aaron Thatcher, Elijah Steens and Charles Maughan. Second Ward, John Paul, Thomas Irvin and Joseph Thatcher. Third Ward, William Partington and Robert Davidson. Fourth Ward, John Smith, Mark Fletcher, Hans Monk and Frederick Hurst. Fifth Ward, Alexander McNeal, James Beverland and Charles Franks. John Paul was appointed Captain of Police.

At the second session of the City Council H. W. Isaacson (City Recorder) was appointed agent of the city for the sale of liquors; and John B. Thatcher was appointed as agent until Mr. Isaacson was prepared to start in the business.

It being thus deemed necessary by the council to regulate the manufacture and sale of intoxicating liquors, a special committee was appointed to draft a liquor bill, and authorized to receive proposals for the erection of a city distillery, and the Mayor was authorized, with the assistance of the City Recorder, "to settle the terms of the liquor business." Dr. Cranny was appointed to succeed Wm. H. Shearman as Inspector of liquors. March 23rd, 1866, H. Sadler resigned as Assessor and Collector and on March 27th Wm. Goodwin was appointed Assessor and Collector. August 14, 1866, Mark Fletcher was appointed Captain of the Police, John Paul having tendered his resignation. October 17, H. W. Isaacson was released from the office of City Recorder and J. H. Martineau was appointed to succeed him.

A report of the census of Logan City, taken January, 1868, showed the population to be 2,217 souls.

At a council meeting January 13th, 1868, Surveyor J. H. Martineau reported "that he had conferred with the County Court in relation to obtaining a title for the city of the vacant lands pertaining thereto (said title being now vested in the county) and that the county authorities were willing to transfer their title to said lands to Logan City, on condition that the city reimburse the expense of surveying said lands which had been paid by the county, amounting to $33.00." The title of said lands were accordingly transferred to the city.

In March 1868 the second municipal election was held, when David Crockett was again elected mayor.

During this second term of the city administration, nothing of consequence was done, the council meeting only four times during the two years.

The ticket at the third election, March 7, 1870, was composed of first-class men, Wm. B. Preston being elected Mayor and Moses Thatcher one of the Aldermen. Each of the candidates received 265 votes, there being no other candidates. About fifty votes were cast by ladies, the election having occurred just after the passage of the Female Suffrage Bill by the Utah Legislature.

Immediately after this election a vigorous and able administration commenced, which forms really the first capital mark in the progress of this municipality, as the following minutes of the opening sessions of the new council will show:

"First Session, Monday, July 18th, 1870. Council met at the Tithing Office, at 2 o'clock p.m. Present: Mayor Preston; Aldermen Smith, Tarbet, Card and Thatcher; Councilors Martineau, Picks, Lewis and Cranny.

"The subject of purchasing the Logan Town Site was considered, and it was moved and carried that J. H. Martineau, Moses Thatcher and C. O. Card be appointed a committee to examine the subject to ascertain what shall be the cost of city lots and land within said site; when to be paid for, and what legislation may be necessary in the case; to report to the council at its next session, on Saturday July 23rd, 1870.

"It having been proposed to enclose the city pleasure grounds on the bench, with a good fence, Councilors Ricks, Lewis and Cranny were unanimously appointed a committee to ascertain the quantity of land lying between the Hyde Park Canal and the Logan and Richmond Canal, belonging to the City, and the amount kind and cost of fence required to enclose the same."

At the second session of the new council, July 23rd, Councilor Ricks reported on the pleasure ground; and after, due discussion it was moved and carried that the said pleasure ground should be enclosed with a picket fence, and Moses Thatcher was appointed a commissioner to build the fence immediately, and authorized to use any city funds for that purpose, or to borrow funds on the city credit if necessary.

Councilor Martineau, of the Logan Town Site Committee, reported number of city lots surveyed 595 at $3.50 per lot; 1,300 acres of land outside city proper at $1.50 per acre. He was instructed, as city serveyor, to run the corporation lines on the east and north sides, and so run them according to the variations of the needle as used in the United States land survey (1704 east).

At the 3rd session, Alderman Moses Thatcher was appointed receiver to receive the money paid in for city lots and farm land in Logan Town Site.

And at subsequent sessions, which were from this time forward held at regular intervals, many necessary regulations and improvements in public affairs were quickly made, and the municipal administration showed vigor and efficiency in all its departments.

The fourth municipal election occurred March 8th, 1872, when Wm. B. Preston was again elected mayor.

In August of this year a tax of one per cent. for general school purposes, and one fourth of one per cent. for incidental expenses of school, was assessed on all taxable property within Logan school district; and in the same month at an election held for the purpose of electing school trustees.

At a session of the Council, November 1st, Thomas B. Cardon

as appointed City Recorder for the ensuing year, vice James H. artineau.

BUILDING THE TABERNACLE.

At a council meeting held October 19th, 1874, Moses Thatcher, O. Card and Robert Davidson presented the following petition the City Council:

the Mayor and City Council of Logan City,

GENTLEMEN:—We the undersigned respectfully represent that, having been y elected Trustees of the Logan Branch of the Church of Jesus Christ of ter-day Saints, at a meeting held in the Logan Hall on the second day of tober. A. D., 1874, petition your honorable body to sell to said Branch of the urch of Jesus Christ of Latter-day Saints, Blocks Fifteen and Fifty-One, containing ht acres and sixteen rods each, more or less, and the south half of Lot One, Block neteen, containing eighty-one rods, more or less, all in Plat A, Logan City survey, the purpose of erecting thereon churches or other buildings for the use and nefit of said Church, and, as in duty bound will ever pray.

(Signed,) MOSES THATCHER,
C. O. CARD,
ROBERT DAVIDSON,

GAN CITY, October 9th, 1874.

On motion of Councilor J. H. Martineau, the petition was anted and ordered spread on the minutes.

On motion of H. R. Cranny, it was resolved by the Mayor and ity Council that inasmuch as the members of the Logan Branch the Church of Jesus Christ of Latter-day Saints, in the first ttlement of the city took up and occupied and have improved on the lots of land asked for by Moses Thatcher, C. O. Card and bert Davidson, Trustees-in-Trust of the Logan Branch of the urch of Jesus Christ of Latter-day Saints, that said tracts or cels of land be sold to said branch of the Church of Jesus Christ Latter-day Saints, at the rate of five dollars per acre, and that mayor be and is hereby authorized and empowered to sell and vey and deed to said trustees and their successors in office, for use and benefit of said Branch of the Church of Jesus Christ Latter-day Saints, all of Block Fifteen and Fifty-One, containing ht acres and sixteen rods each, more or less; also the south f of Lot One, Block Nineteen, containing eighty-one rods, re or less, all of said plats of land being situated in Plat A, gan City survey."

Also in December, 1874, portions of land in plat C., were sold the city for school purposes to Trustees C. O. Card, Alvin ckett and Robert Davidson.

And so after this manner the government of Logan City conued from year to year.

The mayors of Logan have been Alvin Crockett, who was sucded by Wm. B. Preston; he was succeeded by Robert L. Campl in 1882, who was succeeded by James T. Hammond in 1885; 1886 Aaron Farr, Jun. was elected mayor and again in 1888, but rr has since resigned and James Quayle is now the acting mayor Logan City.

CACHE VALLEY STAKE.

CHAPTER I.

Original Organization of the Stake. Reorganization. High Council. Bishops of Wards. Notes of Changes.

To comprehend the organic form and methods of the colonies which grew up throughout the Territory north and south we must consider them as Stakes of Zion as well as review them in their county organizations. In the agricultural counties there are reasonably but few incorporated cities while there are many settlements, and they are under as complete an organization as though each settlement was a city with a mayor and city council. This organization is the fundamental organization of the Mormon community, and it is of an ecclesiastical character. Counties grew up as Stakes of Zion or grand bishoprics; and over every settlement a bishop was appointed with his counselors, and over the whole a president of the Stake. This Stake organization also included the ecclesiastical councils of the various wards, high priests' quorums, seventies' quorums, elders, teachers, etc., and the high council of the Stake.

On the 14th day of November, 1859, when Logan ward was organized by Apostles Orson Hyde, Ezra T. Benson and Peter Maughan, Wm. B. Preston was appointed bishop of Logan, and Peter Maughan presiding Bishop of Cache valley, George L. Farrell, Secretary. In March, 1860, Apostle Ezra T. Benson moved to Logan, he having been called to preside over the Cache Valley Stake of Zion. April 14th, 1861, Logan city was divided into four wards, with Benjamin M. Lewis, President of the First ward; Henry Ballard, President of the Second ward; John B. Thatcher, President of the Third ward; Thomas X. Smith, President of the Fourth ward. After the death of President Ezra T. Benson, which occurred September 3rd, 1869, Bishop Peter Maughan was appointed acting presiding bishop of that Stake of Zion; and on the death of Peter Maughan, April 24th, 1871, Bishop Wm. B. Preston was appointed to succeed him.

Just previous to the death of President Brigham Young, he was moved upon to reorganize the whole of the Stakes of Zion. This was done by himself and council, with the assistance of the Twelve Apostles. It was the last work of his life.

The Cache Valley Stake was thus reorganized under the personal supervision of President Brigham Young, with Moses

Thatcher, President; Wm. B. Preston, First Counselor; Milton D. Hammond, Second Counselor.

HIGH COUNCIL OF THE STAKE.

The High Council of the Stake, which was then organized as the names appear in the Stake record, are as follows:

Cyrus W. Card, Hans Anderson, Alvin Crockett, James A. Leishman, George T. Benson, Ezra D. Carpenter, Charles B. Robbins, George W. Thatcher, H. K. Cranny, Charles C. Hurst, Neils Hanson, Anthon L. Skanchy. George W. Thatcher was, however, the first nominated, and by President Young himself, but the above was the order of the ordinations, and thus the names were recorded by the Stake clerk.

High Priests' quorum: George L. Farrell, president; C. O. Card, first counselor; Thomas E. Ricks, second counselor.

Bishops of Logan: Benjamin M. Lewis, First Ward; Henry Ballard, Second Ward; Robert Davidson, Third Ward; Thomas X. Smith, Fourth Ward; Wm. Hyde, Fifth Ward. Hyde Park, Robert Daynes; Smithfield, Samuel Roskelley; Richmond, M. W. Merrill; Lewiston, Wm. H. Lewis; Franklin, Lorenzo Lafayette Hatch; Mink Creek, Rasmus Rasmusen; Mound Valley, Robert H. Williams; Oxford, Wm. F. Fisher; Clifton, Harvey Dixon; Weston Ward, Alex. A. Allen; Clarkston, John Jardine; Newton, Wm. F. Rigby; Benson, Alma Harris; Mendon, Henry Hughes; Wellsville, Wm. H. Maughan; Paradise, Orson Smith; Hyrum, Ole N. Liljenquist; Providence, M. M. Hammond.

Since this reorganization of the Stake of Cache County, a readjustment of the territorial lines has given to Idaho a portion of our northern Territory once included in the boundaries of Utah. Thus the settlements of Franklin, Mink Creek, Mound Valley, Oxford, Clifton and Weston were taken from the Cache Valley Stake and organized into the Oneida Stake, Idaho.

Since the reorganization of the Cache Valley Stake in 1877, there has occurred other changes in the Stake proper. In 1884, the Sixth and Seventh wards of Logan were added, and Anthon L. Skanchy made bishop of the Sixth ward and Isaac Smith bishop of the Seventh ward.

Trenton Ward has been added since then, with J. B. Jardine, bishop; he has recently resigned, and as yet no other has been appointed in his place. Also Peterboro ward has been added, with Willard D. Cranny bishop; and Coalville ward, with J. C. Larsen bishop.

Changes have also occurred in the bishoprics. In Smithfield, 1881, George L. Farrell succeeded Bishop Roskelley. In Richmond, in 1884, Wm. L. Skidmore succeeded M. W. Merrill. In Newton, in 1886, Hans Funk succeeded Wm. F. Rigby. In Paradise, in 1884, Samuel Oldham succeeded Orson Smith. In Hyrum, in 1886, Simpson M. Molen succeeded O. N. Liljenquist. In Prov-

idence there has been several changes. After M. M. Hammond came Robert Leatham, since dead; he was succeeded by Niels Hansen, who has recently been succeeded by Frederick Theurer.

In the presidency of the Stake, Moses Thatcher (on his being ordained into the quorum of the apostles) was succeeded by Wm. B. Preston. On the death of Edward Hunter (the venerable presiding bishop of the Mormon Church throughout the world), Wm. B. Preston was chosen in his stead, and Charles O. Card was appointed to succeed Wm. B. Preston as president of the Cache Valley stake. Charles O. Card (a very capable man) is the present incumbent, but he being on a mission to Canada, George O. Pitkin is the acting president of the Stake.

In the High Council of the Stake various changes have also occurred. The present high council stands as follows:

George W. Thatcher, James Z. Stewart, Aaron Farr, Jun., M. W. Merrill, Jun., James A. Leishman, Lyman R. Martineau, Joseph Goddard, Alvin Crockett, Seth A. Langton, N. C. Edlefsen, A. G. Barber, Edward Hansen. The alternate high councilors are John E. Carlisle, Frank Merrill, C. R. Robbins, John Jacobs, Wm. B. Parkinson, Willard W. Maughan, Wm. Sanders, Andreas Petersen and Christian Larsen.

CHAPTER II.—WELLSVILLE.

Founding of Wellsville. The Pioneer, Peter Maughan. Notes from his Diary—

The City of Wellsville is the parent of the cities of Cache County. It first bore the name of Maughan's Fort, it being so named for its founder and pioneer of Cache Valley, Peter Maughan. The settlement was afterwards renamed Wellsville, in honor of Lieut.-General Daniel H. Wells. The change of the name is suggestive of the early condition of Cache County, in its relations with the Indians of the north, and the semi-military regime under which the settlements of that county first grew up.

In consequence of the formidable bands of Indians which then infested northern Utah, their arrogance towards the early settlers and often repeated depredations, whenever their capricious demands from the settlers were not fully satisfied, made it necessary for the young colonists of the north to organize and maintain, in almost constant action, a strong and vigilant militia. Daniel H. Wells was the commander-in-chief of the militia of the Territory; and, in the early days of the colonists, both of northern and southern Utah, his active administration in the semi-military govern-

ment of the Territory was scarcely less potent and general over those colonies than the civil administration of Governor Brigham Young. Whether to that fact or not Wellsville owes its name to the Lieut.-General of the Utah militia, certain it is that, in the popular mind Wellsville, is in some way associated with the name of Daniel H. Wells. General Wells, however, had, in a special sense, nothing to do with the founding of the cities of Cache County and Peter Maughan, its pioneer, everything to do with them in their original formation and government.

Maughan's Fort was but a temporary name, given from its simple aptness to tell the primitive story that the colonists, whom Peter Maughan led into Cache Valley, built a fort where the city of Wellsville now stands and called it by the name of their pioneer captain. It is therefore necessary, in the history of the cities of Cache County, to commence with the place under its original name of Maughan's Fort; similar as, in the case of the history of Ogden, we have to open the history of the settlements of Weber County with Brown's Fort (Goodyier Fort) or Brownsville, which several years afterwards was reorganized as the Ogden Branch of the Mormon Church, and still later as Ogden City.

The cities of Cache Valley, then, commenced with the formation of Maughan's Fort; and here it would seem necessary (for the understanding of the next generation of the inhabitants of Cache Valley) to explain the methods by which the settlements of this county were projected, and the origin and cause which gave to the county its early population.

Like the early States of New England, but unlike the growth of the States and Territories of the America of our times, Utah grew up from a number of colonies sent out, from time to time, both north and south, by Brigham Young and his council—the First Presidency and the "Twelve"—to form settlements and people this inter-mountain country. Those bands of colonists were either called personally and directly to go on these missions of colonization, or the settlement projected, and some called and others invited, by the leaders of the community, to take part in the important society work of peopling these valleys; in the glowing language of those times, "converting the desert into a fruitful field," making "the wilderness blossom as the rose."

These bands of colonists were placed under able and experienced captains, whom that great typical colonizer of modern times —Brigham Young—deemed the most fitting men of all the community to be the founders of cities and the formulators of our local social government in the first stages of settling. Hence the settlements and counties of the territory, at the outset, grew up rather in the organic form of colonies and family groups of settlements than as cities or towns or villages in the ordinary sense, and the government was semi-patriarchal and communistic, the settlements being many social branches of one general church community.

These captains of the colonists became bishops and presidents of Stakes; and in that character they founded the cities and counties of Utah, both north and south. In their administrative character and type they were nothing like lawyers or able politicians, who usually formulate social governments, but rather as practical primitive colonists, presiding and directing the companies which they had led, and with whom they were laying the basis of social organization and government, upon the simplest and most applicable laws originated by themselves and their people.

In the north Captain James Brown and Lorin Farr were selected to found Weber County; Peregrine Sessions, Davis County; John S. and Isaac Higbee, Utah County; John Rowberry, Tooele County; George A. Smith, Wm. H. Dame and Henry Lunt, Iron County; Isaac Morley, Seth Taft and Charles Shumway, Sanpete County; Simeon A. Carter and others, Box Elder County; and in 1856, Peter Maughan was chosen by President Brigham Young to take a small colony into Cache Valley and commence the settlement of that now most important and flourishing part of our territory. In a former chapter of the early history of Cache Valley, the general notes and history of this settling have been given; but we may properly here, under the head of Wellsville, give a more circumstantial detail from the following notes of Peter Maughan. Our pioneer says in his diary:

On the 21st of July, 1856, I was sent by President Brigham Young to pick out a location in Cache Valley for a settlement. Brothers Z. Riggs, G. W. Bryan, Wm. Maughan, J. Tate, M. Morgan and myself started and made choice of the south end of the valley for our location.

At the August election I was elected representative for Tooele County.

In September I left Tooele County with my family, in company with G. W. Bryan, Z. Riggs, John Maughan, Wm. Maughan, F. Gunnell, D. Thompson and their families and landed safe in Cache Valley the 15th day of September, 1856. We spent two days in looking round about the valley, then went to work cutting hay, building houses, yards, etc. On the 27th my wife was delivered of a girl which we called Elizabeth. She was our first daughter and the first child born in Cache Valley.

I started for Fillmore on the 25th of November to attend the Legislature, and arrived in Salt Lake City on the 29th. On Sunday, the 30th, I attended meeting in the tabernacle and heard President Brigham Young preach. On Monday evening J. M. Grant died; he was much lamented by the Saints.

On Tuesday, the 2nd of December, I left Salt Lake City for Fillmore, in company with W. W. Phelps, A. P. Rockwood and T. Grover, members of the Legislature, Leo Hopkins of the council and two printers. I staid all night at Brother Filche's at American Fork; Wednesday night with Lyman, at Provo; Thursday night with Bridges, at Payson; Friday night with Father Calkins at Salt Creek. Saturday we had a tedious day, through the snow being very deep. We camped at night about two miles south of the Sevier River, in company with many of the brethren and sisters. It was a severe cold night. We could not stay in the wagons, but had to keep by the fire all night. On Sunday the snow fell two feet deep; camped that night at Johnson's Fort. Next morning drove ten miles to the state house at Fillmore where the Legislature assembled and opened, the Hon. Stoal elected Speaker of the House; then adjourned for dinner; met at two o'clock in joint session and in consequence of the absence and supposed death of A. W. Babbitt,

no preparation having been made, or stationery, etc., provided, the Legislature adjourned to meet on the 10th at the Social Hall, Salt Lake City.

On Tuesday morning we left Fillmore City on our return. When we had traveled about nine miles, the lead span of horses took fright, and wheeled about so quick that the other horses and wagon were turned as by magic; the driver, holding on to the lines was dragged out of the wagon; at this instant all the lines broke off; the lead span broke loose and galloped about a mile among snow and sage brush, then came to a large ditch; one of them fell on his back, the other one right across it, and lay in this position until the driver got them out. To our great astonishment nothing was injured, only some straps broken. We were soon on our way again, and after a very tedious and cold journey we arrived in Salt Lake City, Sunday evening, December 14th.

On the 18th, the Legislature assembled and went into joint session, when we received the governor's message, which was followed by the greatest discourses from Brothers Brigham Young and Heber C. Kimball that I ever heard. We were instructed day by day till the 30th of December, when we adjourned for the members to be rebaptized in the baptismal font. I was baptized by F. D. Richards and confirmed by L. Snow and O. Hyde. There were between fifty and sixty baptized that evening. We had a good time. The spirit of God was with us, and our hearts were made glad. We assembled next day in the Legislature and being of one heart and mind we did a great deal of business pertaining to the Territory. I never saw such a change in a body of men in so short a time. We continued our business day after day till the 16th day of January, 1857, when we adjourned *sine die*. Next day I filed my bonds for Probate Judge, having been elected by the Legislature for Cache County.

From further notes of Mrs. Mary Ann Maughan we supplement those of her husband. She says:

We left Tooele County the first part of September, 1856. Brother Brigham said all the brethren that wanted to go with Brother Peter could do so. Some were glad of the chance. Six of the brethren with their families started with us. Brother Bryan hired a man to work for him, making eight men. Our son Charles rode our pony and helped to drive our stock; so the lot of driving the team in which myself and little children rode fell on me; it was the same I crossed the plains in. Mr. Maughan followed close behind with our other wagon, weather pleasant and all in good spirits.

We found Wellsville Canyon rough and very narrow in some places, and a very steep hill to go down. We got through all right and stopped to gaze at the beautiful valley before us. We then drove on to the bank of a creek (where Brother Bankhead's house now stands) and camped, mine being the first team driven into this valley for a settlement. This was on the 15th of September, 1856. We made our canvas homes as comfortable as we could, but it soon got too cold and windy for camping out.

On the night of the 26th we had our first snow, it was very deep. In the midst of it, on the morning of the 27th, our first daughter was born: she was the first child born in Cache Valley. Having moved into our log cabins, Mr. Maughan started for Fillmore on the 25th of November. The storm he speaks of must have reached Cache, for our fences, woodpile, wagon, etc., were soon covered up by drifting snow; we did not see them again until spring. We dug down to the end of a log of wood, drew it out and cut it; when that was burned we got another the same way. We dug ditches in the snow to keep the cattle off the tops of our hay stacks. It was a very cold winter. The next spring and summer, we raised some crops, and then came the year of the "move." In the spring of 1858, about the last of March, we loaded our wagons to leave Cache Valley. The weather being so bad we did not start for ten or twelve days. Then word came for us to go to Brigham City and stop there for the present. We went as soon as possible, as we were in danger by the Indians in this valley. We camped at Brigham some time; then went to Salt Lake City and staid there one or two weeks; then went to Pond Town (now Salem) and camped on the bank of the pond. There were many other

families camped around the pond. About the 5th of July we again took our march for some place in the north. We did not expect to go into Cache Valley that winter, as the brethren were counseled not to take their families there, on account of the Indians, to go and harvest their volunteer grain, but not to stay the winter. We went to a place called Roger's Pond, one mile north-west of Willard City. We staid there and put up hay for our stock. During the winter the Indians were very bad, passing the house every day; sometimes they were friendly sometimes not. In the spring Mr. Maughan went to conference. After his return we left there for our home in Cache Valley, in April, 1859. Arriving at our home which is now Wellsville, we found our house all right, but our chairs, etc., were visiting all over the fort and Indian camps.

From this time people came every day to look at the country. Mr. Maughan said to them: "Tell all who want to come to Cache Valley to bring their families and come on. Do not spend your time in coming to see the place. We want men with their families." Logan and Providence were started.

There were many letters brought and left with me for people that had come to Cache. I remember one addressed to Mr.——— somewhere in Cache Valley, *Go find him.* I sent it up north; as it did not come back, I supposed it found him. From this time the settlements were laid out by Mr. Maughan as fast as he could do so. He was at home but very little. In the fall of '59, Brother Benson came with others of the Twelve to help organize the Cache Valley Stake of Zion and name the settlements then made. Mr. Maughan was appointed Presiding Bishop and President, and counseled to move to Logan as the most central place. In May, 1861, we moved to Logan. The Indians were very troublesome in 1860 and 1861.

The organic history of Wellsville commenced in the county capacity, as will be seen in the foregoing general sketch of the early history of Cache Valley, and considerable of the detail, both of the local administration and the administrators, who were the veritable founders of Wellsville, has also been given in the chapter on Cache County.

At the onset of the colonization of Cache Valley, Wellsville was substantially the county. It was not until after the "Utah War," of 1857-58, when population began to immigrate into Cache Valley from the southern settlements, which had been partly broken up by that "war," and after the re-opening of emigration from Europe, that the other cities of Cache County were founded.

In the beginning of the year 1866, Wellsville was incorporated as a city. The organic act bears the date, approved January 19th, 1866. William H. Maughan was elected the first Mayor of the city.

The population of Wellsville is 1,500; under eight years of age, 500. There are two churches, one Latter-day Saints, one Presbyterian; four district schools and one Presbyterian school. William H. Maughan, one of the pioneers of Cache County, is Bishop of Wellsville, the parent city which his father founded. William H. Maughan for his sterling character is respected by the entire Mormon community. At the present time he is "in bonds and prison for the gospel sake."

In the commercial history Wellsville Co-op for its enterprise and efficient management has carried away the plumb of the county. Its sales for 1887 amounted to $60,000. The only packing house in the county is at Wellsville, and is run in connection with the

Co-op. of which institution Levi Garrett is its able business manager. There are also one saw and one carding mill, both located in the town.

The first Mayor of Wellsville was William H. Maughan, who served in that office by repeated elections, from 1866 to 1882, when he was succeeded by Joseph Howell, the present Mayor. Mr. Howell has also represented Cache County in the Legislature, where he has attracted attention as being one of the most prominent members in the House—a rising young local statesman.

CHAPTER III.—HYRUM CITY.

Hyrum is situated in the south of Cache Valley, on a series of rolling hills. It is beautiful for situation, having a full view of the surrounding country. The climate is healthy, and here can be raised everything that can be produced in Salt Lake valley—the tender vine, the peach, sorghum and sugar beet can be successfully grown here, the canyon winds keeping the frosts from this section fully one month later than any other part of the valley.

Hyrum was first settled in the month of April, 1860. The first location was made at a point about one mile north of the present townsite. The first persons who settled this place were Alva Benson, Ira Allen, David Osborn, Andrew A. Allen, Moroni Benson, Hans E. Nielsen, Niels B. Nielsen, Andrew B. Nielsen, Hans Monsen, Jens Monsen, Noah Brimhall, Adam Smith, James Benson, Hugh Parkes, David Parkes, Calvin Bingham, Alonzo Bingham, David Osborn, Jun., William Williams, Thomas Williams, John M. Hanson, Christopher Olsen, Andrew Anderson, Jonas Halvorsen, and Soren Nielsen; in all about twenty families. The first organization was in May of the same year, by Apostle E. T. Benson and Bishop Peter Maughan. Calvin Bingham was appointed bishop, and Ira Allen, Ward Clerk. The name of the town was suggested by David Osborn, from the following circumstance: In those early days it was intended to build the City of Joseph on what is now known as the College Farm, on a line due north of Hyrum, and Mr. Osborn thought that the name of Hyrum would be very appropriate for the adjoining city. In the spring of that year, ground was plowed and crops put in. Then came the grave question of water. Ira Allen had previously looked out a route for a canal, and by the aid of a spirit level had made a rough survey for a canal. Jesse W. Fox was afterwards engaged to survey the canal, but his stakes were so far apart that they could not bring

the water any distance. In Mr. Allen's words, "they were the sickest men you ever saw." Their crops were in and growing finely, and now the water was a failure. Mr. Allen told his dispirited companions that he had leveled the country and felt satisfied they would succeed. They then went to work in earnest, and with the aid of the spirit level, brought the waters of Little Bear River from Old Paradise, a distance of nine miles, in twenty-one working days. The canal was five feet wide at the bottom and eight feet at the top. While these hardy men were doing this work, many of them lived only upon bread and water. The only tools in their possession were eight shovels, and a few old spades, half worn, and a few home made plows. Under these trying circumstances they succeeded in bringing the water to their camp and fields, and now, after twenty-one years this same canal furnishes water to the city and farms of Hyrum, and saw-mills and other machinery are now propelled by its waters.

The first log cabin was built by Alva Benson. Many dug holes or cellars in the ground and lived in them for the first few years. Phenette, the wife of Albert J. Allen and daughter of William and Margaret Williams, was the first child born in Hyrum. The first marriage was between Moroni Benson and Martha Phillips. The first death was the wife of Jens P. Jenson.

The town was built in a fort for protection against the Indians, until the present city was laid out.

In the year 1863 Bishop Calvin Bingham was called to Bear Lake, and O. N. Liljenquist was appointed Bishop. The first public structure was the meeting house, a substantial rock building, 60x30. It was finished in the year 1869, at a cost of about $6000.

Hyrum was incorporated February 10th, 1870. O. N. Liljenquist was elected Mayor.

The present population of Hyrum is 1,400, a large porportion being Scandinavians. At no distant day, Hyrum will be an important and wealthy city of Cache County.

The government of the city consisted of O. N. Liljenquist, Mayor; Charles C. Shaw, Recorder; Harold Liljenquist, Treasurer; Justices of the Peace, Charles C. Shaw and James Unsworth; City Councilors, James McBride, O. H. Rose, William Williams, Peter Christiansen, Arvis C. Dille, Andrew B. Nielsen; Marshal, Henry H. Petersen; Assessor and Collector, I. C. Thoresen.

The following miscellaneous history of Hyrum, embodying many interesting and personal points, is furnished us by Bishop Liljenquist himself. In the spring of 1860, about twenty families settled Hyrum. Each head of a family got twenty acres of land for farming and a lot to build upon. They constructed the settlement at first into a fort, for protection against the Indians. Previous to this, two or three persons had settled on what is known as the Paradise Hollow, on the River Muddy, more properly called Little Bear River, which flows through the city of Hyrum on the south

ide. The families moved into the fort. Calvin Bingham was ppointed Bishop. The first canal was built the same year, and he water carried nine miles. There were but twenty-five men ngaged in this work. In the spring of 1861, Hyrum sent its quota f ox teams in the Cache Valley company going to Florence to ather the poor, as it did also in 1862. In the fall of 1863, Calvin Bingham was called on a mission to Bear Lake, and O. N. Liljenuist was appointed Bishop in his stead.

In September of the same year, the city plat was surveyed and he city laid out by J. H. Martineau, County surveyor. Eight lots f one acre and a quarter constituted a block. The streets were aid off six rods wide, running north and south, east and west, the enter block being reserved for public buildings.

The settlement now numbered fifty-eight families. The heads f families, and the sons nearly grown, received a city lot each, at the cost of one dollar to pay for the survey thereof. In the spring of 1864, there was a general moving out on the city lots. Early that spring, we commenced work on a large canal to carry he waters from Blacksmith's Fork River, as the canal from Paraise was insufficient to supply the rapidly growing wants of the ace. The ditch cost $7,000.00; but after a couple of years experienting with it, we abandoned it and built another, in connection th the people of Wellsville, on lower ground than the other, hich had been cut in the gravelly soil around the sides of the nch. This proved practically successful for the needs of the ttlement.

Hyrum for many years, under the rule of Bishop Liljenquist, as strictly a co-operative city, similar to that of Brigham City. he association was incorporated as "The United Order of Hyrum ty." The people of Hyrum made the road through Blacksmith's rk Canyon, opening the short cut to Bear Lake. The entire ttlement turned out to finish the road to allow President Young d party to pass over it on their way to Bear Lake, August 25th, 73. Thus did the people of Hyrum good service to the entire rthern country.

The present bishop of Hyrum is Simpson M. Molen, whose ography with a steel plate portrait is given in another part of this lume.

CHAPTER IV.

Three of the Eight Original Settlements of Cache County, and Minor Settlements.

PROVIDENCE.

Previous to the "Utah War" of 1857-58, there was but one settlement in Cache County, namely that of Wellsville. The pioneer Peter Maughan, who had been appointed Judge of the county by the Utah Legislature had merely organized his court and held one regular term when the settlers of Wellsville moved south in common with all the people of the northern settlements including those of Weber, Davis and Salt Lake Counties. But immediately after their return north a cluster of settlements rapidly sprang up in Cache Valley, the original being eight in number—namely, Logan, Providence, Hyrum, Wellsville, Mendon, Smithfield, Richmond and Franklin. At a special term of Judge Peter Maughan's court, at its re-organization, an order was made by the court that Cache County shall be bounded as follows, to wit:

"SEC. I. Commencing at a point five miles north of the public square, running thence west to Logan River, thence in a south-easterly direction up the channel of the said river to the mouth of Logan River, thence east to the division line of Cache and Green River Counties, thence north along said line to the place of beginning, shall be designated and known as the Logan Precinct.

"SEC. II. All that portion of territory south of Logan Precinct, bounded on the west by Blacksmith's Fork, on the east by Green River County, shall be designated and known as Providence Precinct," etc.

Providence is situated two miles south of Logan. It was first settled, April 20th, 1859, by Ira Rich, John F. Maddison, Hopkin Matthews, Sen., William Fife, John Lane, Henry Gates and Joseph H. Campbell. One month and three days afterwards—namely, on the 23rd of May, 1859—the settlement which they had founded was organized into the county under the name of Providence.

As noted in the Stake organization, M. D. Hammond was appointed Bishop of Providence at the time of its re-organization of the Cache Valley Stake on the 21st of May, 1877. On the retirement of Bishop Hammond, Robert Leatham succeeded him, who dying was succeeded by Niels Hansen, who also has been recently succeeded by Frederick Theurer. In the *Utah Directory*, published by Graham & Culmer in 1879-80, we read this description:

"Providence is suburban to Logan on the south. It has a good school, a large meeting-house, and a theater which is by far the

finest house of amusement in the county. The settlement has a population of 800 and is rapidly growing. It has a remarkably fine location and soil that is unsurpassed; also a co-operative store, with M. D. Hammond, superintendent."

At a later date—1884—Robert W. Sloan, in his *Utah Gazetteer*, says: "There is one church, Latter-day Saints, M. D. Hammond, Bishop; one school and one school-house, district, with an average attendance of one hundred; there is also a Sunday School and Young Men's Mutual Improvement Library, a Relief Society and a Young Men's and Young Ladies' Mutual Improvement Association. The citizens are generally engaged in farming. They receive mail three times a week."

These two descriptions substantially embrace the whole of Providence as it is to-day, excepting the change of bishops as already noted.

Milton D. Hammond, whose name is most identified with this settlement, ecclesiastically and commercially, has also been Probate Judge of the county, succeeding the lamented Judge Hyde. He was elected Probate Judge August 3rd, 1873, and occupied that position till 1884, when he was succeeded by James Z. Stewart. He was also associated with Moses Thatcher and Wm. B. Preston in the Presidency of the Stake.

MENDON

Is the first city or settlement reached in entering Cache Valley from the west. It is nicely situated at the base of lofty mountains eight miles west of Logan. It is directly on the line of the Utah & Northern, and from this point the visitor to the temple city, or the traveler *en route* to Idaho, Montana or elsewhere by the Utah & Northern, has a fine view of the Logan temple, a beautiful steel engraving of which is seen in this history of Northern Utah. Mendon was first settled May 2nd, 1859, by Robert Hill, Roger Luckham, Robert Sweeten, James H. Hill, Peter Larsen, Isaac and Peter Sorenson, Alexander Hill and Alexander H. Hill. Twenty-one days afterwards their settlement was organized under the name of Mendon.

Section V. of the organic order says: "All that portion of territory bounded on the south by Wellsville Precinct, west by Box Elder County, north by Bear River, shall be designated and known as Mendon Precinct.

Mendon is an incorporated city, but it is not large, having only a population of about 700. The occupation of the people is principally farming, but owing to the unfavorable condition in regard to water for irrigation, compared with some of the other settlements of that well-watered, fertile valley, the population has not grown as rapidly as it would have done otherwise. There is one church in

Mendon, Latter-day Saints. Henry Hughes is the Bishop. There is also one school—district. There are Young Men's, Young Ladies' and Primary Associations and a Relief Society in the city. Mendon has sustained the reputation of being quite a successful co-operative town, the co-operative institution having been under the efficient management and presidency of Bishop Hughes and James G. Willie.

BISHOP HENRY HUGHES

Is of Welsh origin. He joined the Mormons in the old country. Immigrating to America he settled in Cache County and became one of its principal men. He is a man of considerable capacity and character, with uncommon energy, both mental and physical. He has an extraordinary phrenological development—a twenty-four inch head, as sound as a rock, with a chest and general physique to correspond. It is a Daniel Webster head and structure. With a good education and opportunity Henry Hughes might have become a representative statesman of a nation as he has become a representative bishop of Utah.

JAMES G. WILLIE

Is also a man of marked character and capacity of intellect. Indeed he is one of the historical men of the Church. He is an Englishman by birth, and his ancestors belong to the yeoman gentry, who for ages have been the stamina of the English nation. Elder Willie emigrated to America in his young manhood and joined the Church in America during the lifetime of the Prophet Joseph, for whose memory he has a profound veneration. Willie himself is very much of the prophet type. He was sent on a mission from Utah to England and was Pastor of the Southampton pastorate during the presidency of F. D. Richards. It was James G. Willie who recommended Edw. W. Tullidge to the Liverpool office as the assistant editor of the *Millennial Star*. This was in 1855. In the emigration of 1856, Elder Willie was one of the captains of the hand-cart companies. John Chislett, in his graphic sketch of the terrible journey and sufferings of the hand-cart companies, everywhere pays a grateful tribute to Father Willie, whom he names as our "faithful captain." When his company was about to perish from starvation, with but a single companion Captain Willie went in search of the supply trains from the valley, which he found; and, after an absence of three days, returned with the supply train of George D. Grant and Wm. H. Kimball. It is evident from the narrative of Mr. Chislett, who was one of his sub-captains, that Captain Willie saved his company from perishing. James G. Willie was once a Bishop in the Salt Lake Stake of Zion. He afterwards moved into Cache Valley and became one of the representative men of the county. He has been familiarly known in the

commerce of that valley as superintendent of the Mendon Co-op store.

RICHMOND.

Of this settlement Section VII. of the organic order of the county says: "All that portion of territory bounded on the south by Smithfield Precinct, west by Bear River, north by an east and west line running through the mouth of High Creek, on the east by Green River County, shall be designated and known as Richmond Precinct."

The *Utah Gazetteer* thus sketches this settlement to-day:

"Richmond, also situated on the line of the Utah & Northern Railway, four miles north of Smithfield, was incorporated February 6th, 1868; elections are held biennially. In it are located two lumber and two grist-mills. There are two churches, Latter-day Saints, W. L. Skidmore, Bishop, and one Presbyterian, Rev. Mr. Parks, pastor; four schools—three district and one Presbyterian—with an average attendance of one hundred and fifty-five. There is a theater, a Sabbath School library and the following societies: Relief Society and Young Men and Young Ladies' Mutual Improvement Associations. The principal industry of the citizens is farming. It is admitted that some of the finest farming land in Cache Valley is located about this prosperous settlement. In population it ranks with Smithfield. Its inhabitants are accounted among the wealthiest in the county. It also has a daily mail."

Of the commerce of Richmond it has been already noted in the commercial history of the county that to Richmond and Smithfield the credit is due of having started the first co-operative stores in the valley, and that the Richmond Co-op had a flourishing financial experience, being very efficiently managed. There are other merchant stores in the place. One of the principal merchants of Cache Valley for many years has been C. Traveller of Richmond, and in the flour, saw and planing mill business there has been W. D. Hendricks, Hendricks & Co., M. W. Merrill and C. H. Monson, and Richardson & Stewart, shingle-mill. H. Standage is well known in his county as superintendent of Richmond Co-op stores. Richmond is an incorporated city. M. W. Merrill was the bishop at the organization of the Stake; he was succeeded by W. L. Skidmore, the present bishop. A sketch of Bishop Merrill is given in another page of the history of the Stake.

MILLVILLE

Is located four miles south of Logan. It was first settled June 27, 1860, by Ezra T. Benson, Peter Maughan, Joseph G. Hovey, Geo. W. Pitkin, E. Edwards, F. Weaver, Martin Wood and Garr brothers. J. G. Hovey was appointed Bishop. The present Bishop,

Geo. O. Pitkin, was appointed March 12th, 1862. Mail is delivered at Millville three times a week—Tuesday, Thursday and Saturday.

LEWISTON

Is situated on the west bank of Bear River, opposite and west of Richmond. It was first settled in 1871 by Peter E. Van Orden, Robert Wall, P. Griffith, John Buxton and T. Huff. It was organized as a ward of the Stake October 20th, 1872, with Wm. H. Lewis, Bishop. The settlement receives mail three times a week.

BENSON

Is about eight miles north-west from Logan. It was settled May 3rd, 1871, by I. J. Clark and sons, Alma Harris, Charles Rees, Geo. Thomas and William Ricks. Alma Harris, Bishop. Mail twice a week.

CLARKSTON

Is located in the north-west part of the county. It was settled in 1864 with Israel J. Clark, Bishop. The present bishop is John Jardine.

NEWTON

Is a growing town situated north-west of Logan, with Hans Funk as Bishop.

Other minor settlements have already been named and their changes noted in the Stake organization.

Before closing the history of the cities of Cache Valley we will here introduce the chapter on the Logan temple with its beautiful steel plate picture, as the temple is the center subject not only to the whole of the Mormon people of northern Utah but also of southern Idaho.

CHAPTER V.

The Logan Temple. Historical Review of Mormon Temples. Example of the Kirtland Temple. Endowments. Expositions of the Divine Mysteries. No Oaths Taken by the Initiates Against the United States. Review of the Books of ex-Elder John Hyde and Sister Fanny Stenhouse on the Endowments. History and Dedication of the Logan Temple. The Temple period near. The Temple in its Glory.

The Logan Temple is a very interesting and important subject, to the Gentiles and Mormons alike; and as the Logan Temple is the House of the Lord (or in Gentile parlance the Endowment House), to which not only all the counties of northern and eastern Utah and southern Idaho send their multitudes of Mormon people for temple endowments and service, but also Salt Lake City itself, it is a highly proper subject to be fully treated in this volume. To the Mormons the Logan Temple is a grand Masonic fabric reared unto the name of the God of Israel, where endowments are given, ordinances administered and services performed which concern the salvation and exaltation both of the living and the dead, as connected with the Mormon church, or related to the families of its people. On the other hand, the Logan Temple, to the Gentile and anti-Mormon, is the chief endowment house of Mormon Utah, where the polygamic institution is nursed and sought to be perpetuated in secret places. It is also looked upon, even by Congress and the Uuited States government, as the chief house at present where disloyal councils of elders and assemblies of Mormon disciples meet in their stronghold of the north, into which U. S. deputy marshals cannot easily penetrate to execute the law effectually, not being able to surprise the Mormon high priests and their votaries in the performance of "their treasonable service and unholy rites." There in the Logan temple, situated on the hill a convenient distance from the center of the temple city itself, with its excellent lookout to guard against surprise, far removed from the capital of the territory and Ogden with their U. S. courts, it is thought "Polygamic Theocracy" reigns supreme, in rebellion to the United States, defiant of the nation's power and the majesty of her laws, enacted specially against this said Mormon theocracy. In fact, it is believed by nearly everybody, excepting the Mormons themselves, that there is to-day, 1889, existing the veritable "Polygamic Theocracy" as seen by the anti-Mormon eyes of Chief Justice James B. McKean, and which he arraigned in his court in the person of Brigham Young as the embodiment of a system.

Such are anti-Mormon views, which are from time to time presented to Congress and before committees on territories, nor have the delegates from Utah been able to disabuse the mind of Con-

gress and the American people, so deeply imbued with these distorted anti-Mormon notions. And what makes this matter of so much consequence and interest in this book of the north is, that the Logan temple to-day is looked upon as the *Masonic* embodiment of that "Polygamic Theocracy," as Brigham Young, the founder of Utah, was looked upon by Chief Justice McKean as the *personal* embodiment of the institution, as he stood arraigned before him at the bar in the year 1870.

There have been numerous books published with anti-Mormon and apostate exposes of Mormon temples and Mormon endowments, but none from any legitimate and responsible historian relative to the temple, its endowments, its service and its genius. The principal of these books of exposes is that of the late Rev. John Hyde (an apostate Mormon elder), and next that of Mrs. Fanny Stenhouse, in her *Tell it all*; and these books have been frequently cited before committees on territories as true and faithful exposures of Mormon temples, endowments and oaths.

Meantime the Mormon apostles and elders, with a becoming repugnance and Masonic reticence quite understandable to members of every Masonic order, have shrank from a public exhibition of the sacred things of their temple, or to give on the platform in controversy, or in their church books, the genuine expositions, to lay side by side with these perverted exposes of anti-Mormon and apostate writers.

But with this writer (though he has been a Mormon and an initiate) the case is different. As the historian of Utah, it is his bounden duty, which he owes both to the Mormon church and the nation, to give the true expositions and history of the Mormon temple and its endowments, and this he will aim to do, not as an apostate exposing the sacred things of an earnest, religious people, but with the strict conscientiousness of a true historian, or as a minister expounding to his congregation the sacred things of the Holy Book. Thus his duty performed, the American Congress itself, as well as the general public abroad, will have a true and faithful record to consult in their legislation upon the Mormons, or investigation of their religion and the mysteries of their temples.

It scarcely need be told the reader that the Mormon prophet opened a new dispensation of the Hebraic type, designed to bring in the fullness of the Gentiles and the glory of the House of Israel, restoring the Abrahamic covenant. And here, to expound his theme and relate the narrative, the author cannot do better than to embody the chapter upon the first temple of the dispensation, taken from his "Life of Joseph the Prophet."

By the time Kirtland was built up, the saints thoroughly understood their type and mission as the Latter-day Israel; and with an exultation that had been worthy ancient Israel, they dwelt upon the promises renewed unto them by the oath of the mighty God of Jacob.

Their destiny was clearly defined by the prophetic genius of

their great founder, the divine text of which, applied to them as a people, was—

"The Lord shall establish thee a holy people unto himself; and make thee the head and not the tail, and thou shalt be above only; and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them."

Therefore the saints in their Zion had reared a temple to the august name of the God of Israel—the author of their covenant.

And this temple-building in America was inspired by the same genius as that which gave the covenant a renewal.

The spirit of Jehovah o'ershadowed the temple. An ancient, not a modern, meaning was in it. It was Hebraic in its prophecy and symbol, Hebraic in its priesthood and order of worship.

Rome, the mother of Christendom, had built her gorgeous cathedral to the name of St. Peter; her daughter, the English Church, had built a monument of worship scarcely less imposing, dedicated to the name of St. Paul; Europe had, in fact, been crowded with cathedrals, churches and chapels, bearing the names of a legion of Romish Saints and Protestant Reformers.

But no monument had been reared to the name of Israel's God!

A majesty, borrowed from Heathendom, Rome sanctified with the name of Jesus the son of David, to the very rivalry of that God who gave the sceptre unto Judah's hand.

Rome had done all for herself, nothing for Jerusalem!

It had been a most pertinent question: "Which of all the gods do Gentile Christians worship?"

But Jehovah had again raised up a prophet. Again had he an Israel in the earth, with a living covenant in force and a present oath to fulfill.

Joseph was literally restoring the almost forgotten glory of Israel! The angels of dispensations gave him the keys of Israel's restoration. So did Joseph, now first of all, restore the God of Israel, that the nations might worship Him, and symbolized His majesty and dominion in the future by a temple dedicated to His name.

'Tis a wondrous example! Who can mistake its meaning?

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts."

The restoration of the supreme name of Jehovah; the ministration of his will to the nations, and the speedy coming of Messiah as King of Zion, were the very symbolism of that temple which arose in Kirtland, proclaiming a new dispensation.

"It (the temple) was commenced," says Eliza R. Snow, "in June, 1833, under the immediate direction of the Almighty, through his servant, Joseph Smith, whom he had called in his boy-

hood, like Samuel of old, to introduce the fullness of the everlasting gospel.

"At that time the saints were few in number, and most of them very poor; and had it not been for the assurance that God had spoken, and had commanded that a house should be built to His name, of which He not only revealed the form, but also designated the dimensions, an attempt towards building that temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous.

"Although many sections of the world abounded with mosques, churches, synagogues and cathedrals, built professedly for worship, this was the first instance, for the lapse of many centuries, of God having given a pattern, from the heavens, and manifested by direct revelation how the edifice should be constructed, in order that He might accept and acknowledge it as His own. This knowledge inspired the saints to almost superhuman efforts, while through faith and union they acquired strength. In comparison with eastern churches and cathedrals, this temple is not large, but in view of the amount of available means possessed, a calculation of the cost, at lowest possible figures would have staggered the faith of any but Latter-day Saints; and it now stands as a monumental pillar.

"Its dimensions are eighty by fifty-nine feet; the walls fifty feet high, and the tower one hundred and ten feet. The two main halls are fifty-five by sixty-five feet, in the inner court. The building has four vestries in front, and five rooms in the attic, which were devoted to literature and for meetings of the various quorums of the priesthood.

"There was a peculiarity in the arrangement of the inner court which made it more than ordinarily impressive—so much so that a sense of sacred awe seemed to rest upon all who entered. Not only the saints, but strangers also, manifested a high degree of reverential feeling. Four pulpits stood, one above another, in the center of the building, from north to south, both on the east and west ends; those on the west for the presiding officers of the Melchisedec priesthood, and those on the east for the Aaronic; and each of these pulpits was separated by curtains of white painted canvas, which were let down and drawn up at pleasure. In front of each of these two rows of pulpits was a sacrament table, for the administration of that sacred ordinance. In each corner of the court was an elevated pew for the singers—the choir being distributed into four compartments. In addition to the pulpit curtains were others, intersecting at right angles, which divided the main ground-floor hall into four equal sections, giving to each one-half of one set of pulpits.

"From the day the ground was broken for laying the foundation of the temple, until its dedication on the 27th of March, 1836, the work was vigorously prosecuted.

"With very little capital except brain, bone and sinew, com-

bined with unwavering trust in God, men, women, and even children, worked with their might. While the brethren labored in their departments, the sisters were actively engaged in boarding and clothing workmen not otherwise provided for—all living as abstemiously as possible, so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High, and accepted by Him.

"The dedication was looked forward to with intense interest, and when the day arrived (Sunday, March 27th, 1836) a dense multitude assembled. The temple was filled to its utmost, and when the ushers were compelled to close the doors, the outside congregation was nearly, if not quite, as large as that within. * * *

"At the hour appointed the assembly was seated, and at nine o'clock President Sidney Rigdon commenced the services of the day by reading the ninety-sixth and twenty-fourth Psalms."

After the preliminary exercises, President Rigdon delivered a discourse from the 18th, 19th, and 20th verses of the nineteenth chapter of Matthew, which was spoken of by Joseph as being "very forcible and sublime."

The morning and afternoon services were divided by an intermission of twenty minutes, during which the congregation remained seated. The afternoon service began by the singing of "Adam-ondi-ahman," which may be interpreted as the Song of Adam. And to those present who understood something of the grand patriarchal order of the heavens, to be restored under the ministry of Adam,—"the Ancient of Days"—this patriarchal song must have possessed a very peculiar significance.

Concerning the services which followed, Joseph says:

"I then made a short address, and called upon the several quorums, and all the congregation of saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising."

He then called upon the quorums and the congregation to acknowledge and uphold the Twelve Apostles, the Presidents of the Seventies, the High Council of Kirtland, the Bishops of Kirtland and Zion and their councilors, the High Council of Zion, the President of the Elders and his councilors, and the President of the Priests, Teachers, and Deacons, and their councilors.

"The vote was unanimous in every instance," says Joseph, "and I prophesied to all that inasmuch as they would uphold these men in their several stations, the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until that city or that house which rejects them shall be left desolate."

After singing by the congregation, Joseph offered the following dedicatory prayer:

"Thanks be to thy name, O Lord God of Israel, who keepest covenant, and showest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to build a house to thy name in this place. And now thou beholdest, O Lord, that thy servants have done according to thy commandment. And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of Man might have a place to manifest himself to his people. And as thou hast said in a revelation, given to us, calling us thy friends, saying, 'call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.'

"And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance. And in a manner that we may be found worthy in thy sight to secure a fulfillment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness. And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a fullness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all the outgoings from this house may be in the name of the

Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it; and when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy house. And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of the prophets, concerning the last days. We ask thee, Holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thy anger be kindled against them, and if they shall smite this people thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

"We ask thee, Holy Father, to confound, and astonish, and to bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou will send upon them in thy anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

"O Jehovah, have mercy on this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them as upon those on the day of pentecost; let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof, and let thy house be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word,

they may seal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions; that thy people may not faint in the day of trouble. And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion or to her stakes, the places of thy appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon this city. And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thy appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon this city. And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow-men! Their souls are precious before thee, but thy word must be fulfilled. Help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours. We know that thou hast spoken by the mouth of thy prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning. We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson County, Mo.) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and not make a display of thy testimony in their behalf? Have mercy, O Lord, upon that wicked mob who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people.

"And if it cannot be otherwise that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away both root and branch, from under heaven; but inasmuch as they will repent, thou

art gracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine anointed. Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, namely, the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us; that from all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them. We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness. Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles; but thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day: we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten because of their transgressions, be converted from their wild and savage condition, to the fullness of the everlasting gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

"O Lord, remember thy servant, Joseph Smith, Jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence and preserved by thy fostering hand; have mercy upon all their immediate connections, that their prejudices may be broken up and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God. Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated and had in ever-

lasting remembrance, from generation to generation. Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands may become a great mountain, and fill the whole earth; that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

"O Lord God Almighty, hear us in these petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting. O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name! And also this church, to put upon it thy name; and help us by the power of thy spirit, that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb, and let these thine anointed ones be clothed with salvation, and thy saints shout aloud for joy. Amen and Amen."

The sublimity of this prayer is striking. Its opening: "Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants," has an antique grandeur in its tone, while the exalted outburst, "O Jehovah, have mercy upon this people!" and "Have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, that the children of Judah may begin to return unto the lands which thou didst give to Abraham, their father," has an Hebraic swell worthy one of the old Jewish prophets.

There could be no mistaking the God whom Joseph was revealing to his disciples, nor the one with whom they were making their covenant. Indeed, how wonderfully personal is this language: "O Lord, remember thy servant, Joseph Smith, Jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will."

Joseph, in fact, had actually made a covenant with Jehovah, administered to him by angels, which he in turn was administering

to the saints in that temple, now dedicated to the name of the God of Jacob.

The divine events of that occasion would be very incompletely told without a view of the angelic administration which there took place:

After the close of the above prayer and singing by the choir, the Lord's Supper was administered. "After which," says Joseph, "I bore record of my mission, and of the ministration of angels. * * * President F. G. Williams arose, and testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat between Father Smith and himself, and remained there during his prayer. President David Whitmer also saw angels in the house."

At the evening meeting of the same day, says Joseph, "Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the temple,) and were astonished at what was transpiring."

From that day onward these pentecostal scenes were frequent. On Sunday, April 3d, on the occasion of a meeting in the temple, after assisting in the ordinance of the Lord's Supper, says Joseph: "I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"'I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, and let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with my own voice, if my people will keep my commandments, and do not pollute this holy house, yea the hearts

of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.'

"After this vision closed the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

"After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

"'Behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'"

Next came the Nauvoo Temple, of the same order in its endowments, covenants and service, into which, however, was further brought the patriarchal order, with its plural marriage, its sealings of the House of Israel and baptism for the dead.

It is the endowments, as given in the Endowment House of Salt Lake, that are described by the apostate John Hyde and Mrs. Stenhouse, in the narratives of their passage through that house which will apply to the Logan Temple though the temple advanced farther into the celestial order than the Endowment House, as the ministry of the angel Elijah, who holds the keys of the sealing of the whole House of Israel, embraces the dead as well as the living.

In my "Life of Joseph the Prophet," I have treated Mormonism as "*Jehovah's epic*," and thus I must here expound it. (It seems necessary that the author in this chapter should speak in the first person, he being a witness and an expounder.)

To the Mormon—the high priest and neophyte alike—man is an eternal being; his courses and his cycles everlasting rounds of that being; his mortality the other half of his immortality; the temporal the counterpart of the spiritual; probation the state into which his spirit has come for trial and experience; the estate of heaven his return to his immortality with the claims of a faithful, well-spent life in the day of his probationary work on earth, which celestial heaven he perchance may reach through a purgatorial paradise, where "the foul deeds done in his days of nature are burnt

and purged away," mortal life being at the best but a state of imperfection.

The Mormon has had a pre-existence; he (or she) lived in a pre-existing world before this earth began; he has come down to earth in this latter-day dispensation, the sixth day of earth's probation—the fullness of times. The earth herself may mystically be considered as an eternal being—man's mother, who once like man was spiritual, but who has clothed herself in mortal tabernacle for her children's sake, to bring forth man, male and female, in the likeness of their Father, God.

Now the Prophet Joseph has asked the heavens all about this subject and theme. He has inquired concerning the origin of man. Whence came he? Whither going? For what purpose his life? What business, ministry or service properly appertain to him in this mortal life as an eternal being, come only to sojourn here for awhile? What influences control him? What laws is he under? Who of the characters of mortals or the immortals are taking part with him in this solemn drama of human existence and probation? Who have taken part from the beginning of that drama reaching into the pre-existing state? and why good and evil are here contending, the evil interrupting the good and checkering the life of man on earth? Joseph has asked these solemn questions of eternity and been answered; and he has put the lessons, the mysteries and the types of earth and man's creation and probation into the Endowment House or temple, there to be taught to the Lord's disciples by the masters of the order.

This, in brief, is the Mormon endowments revealed or exposed. There is nothing further to be told, only detail and sacred dramatic narrative. This is the genius and subject of the temple.

Of the initial movement of the celestial drama in the house—or the overture of the divine harmonies of man's existence—for, as Haydn has shown, the glorious theme of creation is susceptible of musical interpretation—the ex-Mormon elder, the reverend Swedenborgian minister, John Hyde, says, "The first chapter of Genesis is then performed, Eloheim taking the 'and God said' part." Why, then, did this man, himself continuing as a Christian minister of Genesis and the gospel, deform this Genesis interpreted in the Mormon endowment house? The book of Genesis is in every church, expounded from every pulpit. Is it less sacred in solemn performance, before an earnest, spiritual minded people, who, taking part in it, become its veritable actors, impersonations of that Genesis of man, male and female, created in the likeness of their Father, that they through their probation may become as gods, knowing good and evil? If seeing, as he did, that it *was* Genesis in solemn performance, with every soul perchance except his own overshadowed with the solemnities of eternity, why did the apostate in book burlesque it? The burlesque is his own; certainly not of the Mormon temple and the august revelation of creation.

The divine John Haydn has set the subject and theme of crea-

tion to music and called it an oratorio. It has often been performed in public before a Christian audience, and millions of souls have heard that grand oratorio. It is performed by the archangels Michael, Gabriel, Uriel and Raphael in the declamatory recitations and arias, and the swelling choruses by a chorus of angels. It is the subject and theme of the Mormon endowment house. Why does the apostate blaspheme and burlesque that divine subject and theme performed and expounded in the Mormon temple, which the best society of cultured England has often heard in musical performance in Exeter Hall, London? Handel's Messiah is another sacred oratorio, of the same order, with a similar subject. Jehovah has his part—"Comfort ye, comfort ye my people!" Elias his part; Paul his part—"Behold I will show you a mystery!" And one of the seven archangels of the earth his part in the divine *finale*—"And the trumpet shall sound, and the dead shall be raised." And millions of mortals enwrapt have listened to this glorious musical epic of the Messiah. It is the subject and theme of the Mormon temple. How dare the apostate deform and burlesque the subject in performance by the apostles and saints of the latter days?

It is true the apostate, John Hyde, never heard the Mormon endowments preformed in musical service, as it doubtless will (portions of it) when the glory of the temple period comes; but he well knew its divine meanings as proved by his identifying the opening of the sacred performance with the first chapter of Genesis, and from the example of the musical services of the temple of Solomon, the apostate elder might easily have imagined the oratorio service as a part of the endowments. Continuing the fancy to the millennial service, he could also have imagined these ordained Mormon kings and priests and priestesses, (of whom he burlesquingly speaks) singing the triumphal song of the universe—"Hallelujah! for the Lord God Omnipotent reigneth (Jehovah of the temple) King of kings and Lord of lords."

But there is, perhaps, even a better book than Genesis to illustrate the Mormon endowments. It is the Book of Job.

The Book of Job has long been considered, by learned critics of eastern literature, to be a Gentile composition, very ancient and of the dramatic cast and genius, which, though compiled into the Hebrew Bible properly, forms no part thereof. And it may in this connection be observed, that learned Theosophists and teachers of *Esoteric Buddhism*, like Madam Blavatsky, Col. H. S. Olcott and A. P. Sinnett, further affirm now the opinion that the Book of Job belonged to the Temple, and suppose that it was taken from some temple of Egypt. Similar is also affirmed of the first part (thirty-four verses) of Genesis. It is taught that there are two distinct books blended into one under the name of Genesis. The first part of Genesis, treating of creation in general, is considered of Egyptian origin, a most exact book, surpassing the account even of the modern scientist, out of which the priests of Egypt taught the divine story of the creation of this earth, in which also the Eloheim

proposed the creation of "Man in our own image, male and female." The other part of Genesis—the story of Adam and Eve actually upon earth, in the garden of Eden, and their fall and expulsion from Paradise, is a second edition of the creation, seemingly a supplementary one by Moses, or some other of the ancient masters of the divine mysteries. Now, strange to say, there are precisely these two phases or movements in the divine epic or sacred drama of creation and man's first period on earth, as performed in the Mormon Endowment House. Moreover, in such performance there is revealed, in the Mormon Temple, more knowledge of the creation, *of man's origin and descent to earth*, and of the divine mysteries in general, than is known to modern Christian masters of theology, and only known to the masters among the ancients.

Next, take the Book of Job, with it continue the subject and theme of the sublime temple epic, from Adam to Job, illustrating in the latter the experience of the race. The sacred drama moves along in human performance, and true theology is taught to the race in the example of Job and his friends, with the Lord and Satan both inspiring and taking part in the action. The epic or sacred drama so continued, you have the third phase and revelation of Mormon endowments.

The apostate John Hyde, in his blaspheming spirit, relates the opening of the endowment sacred drama thus:

"While thus dressing ourselves, a farce was being performed in the next compartment. The creation of the world was being enacted. Eloheim (J. M. Grant), was counseling with Jehovah (Jesus) and Michael (Adam), W. C. Staines, about making and peopling the earth. He sends these three down to take a look and bring back word as to what are the prospects. They pretend to go, examine, and return to report. The first chapter of Genesis is then performed, Eloheim taking the 'and God said' part. The mind was struck with the wild blasphemy of the whole affair. When they came down to the creation of man, the three, Jehovah, Jesus and Michael, came into our compartment, and by stroking each of us separately pretended to form; and by blowing into our faces pretended to vivify us. We were then supposed to be as Adam, newly made and perfectly ductile in the hands of our makers (an allegory to be terribly carried out). But we were alone; a little more farce, and our wives were introduced, who were similarly arrayed, and had been similarly conducted toward as ourselves, their officiaries of course being women, Miss E. R. Snow, and some others. We were made to shut our eyes as if asleep, commanded to arise and see, and our wives were severally given to us. Joy of course filled our hearts, and we were filed off by twos to the compartment where we had heard the voice of Eloheim."

Divested of its spirit of blasphemy, which sufficiently shows the apostate malice in the telling, and divested of the form of the farce (ex-Elder Hyde's own clothing) here is the exposition:

"Those who went through the endowment house that day

represent first, man and woman as spirits in a pre-existing state. They were there as eternal beings in their primeval spirit home, or pre-existing world, with their Father God, or their fathers, Eloheim." There they had been nursed and educated, through long æons of eternity, previous to entering the estate of mortal probation on the designed new world, the earth.

It is the subject of Eliza R. Snow's sublime hymn of the divine parentage of man and woman, of their pre-existence and of the "wise and glorious purpose" which their Father and Mother, God, had in sending them to earth for probation. "*O, My Father, Thou That Dwellest,*" is a temple hymn; and as it is at once the sweetest and sublimest exposition of this theme like an angel's song, belonging to this passage in the service of the Endowment House, it shall be here given; thus coupled, this divine hymn may illuminate the Saints themselves, for Eliza R. Snow was a High Priestess indeed.

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near thy side?

For a wise and glorious purpose
Thou has placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet oft-times a secret something
Whispered, You're a stranger here;
And I felt that I had wandered
From a more exalted sphere.

I had learned to call thee Father,
Through thy Spirit from on high;
But, until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me, I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

Sister Stenhouse has developed an expose from this very subject. See in contrast what divine and swelling themes the High Priestess of the Temple brought out in her inspired temple song. It is an epic hymn. There is but one in the English language to match it—namely, Wesley's,

Lo He comes in clouds descending,
Once for favored sinners slain;
Thousand thousand Saints attending,
Swell the triumph of His train:
Jah Jehovah!
God appears on earth to reign.

Would any Wesleyan burlesque this grand temple theme? for it is a temple theme, the very counterpart of that of the Mormon High Priestess.

Had these neophites of the Endowment House who passed through with Sister Stenhouse, been intellectually and spiritually attuned to the mysteries, they would have been able to answer the *temple questions* put to Job:

"Then the Lord answered Job out of the whirlwind and said,

"Who is this that darkeneth counsel by words without knowledge?

"Gird up now thy loins like a man; for I will demand of thee,

"*Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.*

"Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"*When the morning stars sang together and all the sons of God shouted for joy.*"

They could have answered and said, "We were with Thee, O, Everlasting Father, in our pre-existing world, through whose cycles of evolutions we had in spirit passed under Thy guidance and teaching. We heard Eloheim, Jehovah (who on earth was to be incarnated as Jesus), and Michael (who on earth was to become Adam) planning this new creation. We, ourselves, Thy children, went down with them in the work of creation during the six days or six thousand years of formation. This was the period of the evolution of the spiritual earth into the physical earth; when at last, in the sixth day, Michael himself was prepared to go down and take from the earth the elements of her physical tabernacle, that he might become the mortal father of our race, and when Zion was also ready to come down with him as Eve our earthly mother, then we the Morning Stars, sang together, and all the sons (and daughters) of God (we among them) shouted for joy."

Joseph the Prophet in the Book of Abraham, as given by him to his disciples, reveals the same sublime mysteries and knowledge.

In this book Abraham, speaking, says: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And

there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

"And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first."

Thus, according to Joseph's finding, the genesis of the gods was before the genesis of man, and the hosts of heaven were numbered before the Lord—the great Father of all—ere the children of earth had a mortal record.

And thus, in the exalted vision of Mormon theology, have we a pre-existing domain, with God as the Father of all spirit; and Jesus, or the Christ, is with the Father in his works of creation and redemption.

And Abraham is also with the Father, from before the foundation of the world. He is of the same order of spirits as Jesus. Christ is chief in the works of their Father, but there are many noble ones with him in the great brotherhood which bears his name. They are the church of the First Born.

To affirm that Christ is Savior for the whole race of Adam,—the "Great High Priest of our profession,"—the Word by which all things were created, and yet say that his ministry and brotherhood commenced only eighteen hundred years ago, is sheerly playing with divine conceptions. True, that is the view of modern theologians, but it is cramped and narrow nevertheless. The heathen religions, and Grecian mythology, were far richer in this regard than is Christian theology as expounded by the average divine.

But the revelations of Joseph discover to us the economy of the heavens in an everlasting sweep, and make consistent the idea of an everlasting gospel.

From the Book of Abraham may be seen that the gods—not one, but many—created the heavens and the earth, and that their works are endless.

"Behold I lay in Zion a chief corner-stone," has thus given to it a far more exalted Masonic meaning than that given it by Christian theologians, or even by that worthy Masonic order, which, down through the ages, has, better than churches, preserved among men the divine mysteries.

On earth the chief corner-stone was rejected, but not so in heaven: "And the Lord said, I will send the first."

And this grand celestial view is also brought home to the interest of the race in the person of Abraham, the father of the faithful: "And he said, these will I make my rulers; * * and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

Here, then, have we not only the idea of pre-existence, but the very spirit and philosophy of the true doctrine of election.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

He chose Adam to be the Patriarch of the whole human family. He chose Seth, Enoch, Noah, and Melchisedek. He chose Abraham to be the Father of the Faithful, Isaac to be the elect son, Jacob to be the Patriarch of the Twelve Tribes of Israel, Moses to be the Leader of Israel, David to be a king, from whom Messiah was to come. He chose Jesus to come in the "meridian of time," and be the sacrifice, but in the last days to come again as the King of Glory; with him his apostle, and, in the consummation, *all* his holy angels. And finally he has chosen Joseph Smith to prepare the way for that consummation.

The scientist will see as much truth in the declaration of the pre-existence of universal man as in the pre-existence of Christ. Indeed, the universal declaration gives force and consistency to the special assertion. Philosophic exactness requires us to say, at least, that if Jesus had a pre-existence with the Father, then has all mankind a pre-existing record.

What a lifting up of the race is this! And yet it doth not detract one jot or tittle from the glory and dignity of Christ. By this revealing of the Mormon Prophet the view of God and his children has been truly exalted, and the infinite sweep of existence has been laid bare beyond the reach of the most poetic conception.

Standing on Mars Hill, declaring unto the Athenians the Unknown God, Paul thus reasons: "As certain also of your poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device."

But Jesus most affirmed the Fatherhood of God; and the relationship which existed between himself and his Father he affirmed of his disciples also:

"And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. * * *

"I pray for them: I pray not for the world; but for them which thou hast given me; for they are thine. * * *

"They are not of the world, even as I am not of the world."

In plain Mormon wording, Jesus had come down from His

exalted estate, sent by the Father and His disciples also came down to work out, with him, the redemption of the world. He the master, they the apostles of his ministry to all nations.

And that ministry is not only of the days of his flesh, but from before the foundation of the world to the end of time. It is the ministry of ages in His spirit estate, the ministry of His days in the flesh, the ministry of His resurrection. And the brotherhood of which he is chief has been with him, is with him, and will be with him from the beginning to the end of his divine work.

Such is one of the subjects and themes of the Mormon Endowment House and Temple.

The next scene in the Endowment House, after the foregoing one described by Hyde, is that of the Garden of Eden, of which he narrates in the same impious spirit. He says:

"W. C. Staines, as Adam, and Miss Snow as Eve, were our 'buglemen;' we did what they did. Some raisin's were hanging on one shrub, and W. W. Phelps, in the character of the devil, which he plays admirably (?) endeavored to entice us to eat of them. Of course, 'the woman tempted me and I did eat.' We were then cursed by Eloheim, who came to see us: the devil was driven out, and his erudite astronomer and apostle (?) wriggled, squealed, and crept away on his hands and knees."

It need scarcely be said, I think, that John Hyde has fully illustrated, in his own example, the fitness of the presence of that character in the masonic sacred drama of the fall of Man.

Good and evil are now in the world. Adam and Eve fall. They become as Gods having eaten of the tree, knowing now in their mortal experience what good and evil mean. Every male and female passing through the house sees in each self the original likeness of their first parents and the experience of their probation.

This lesson of the endowments, or of the temple epic, may also be seen in the book of Job, where every righteous man and woman is a Job and his consort.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

"Then Satan answered the Lord, and said, Doth Job fear God for nought? * * *

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

The Book of Job is a rare temple lesson fraught with the subject of Mormon theology and revelation, as every Mormon adept will at once perceive.

So "there was a day when the Sons [and daughters] of God me to present themselves before the Lord [in the Endowment ouse of Salt Lake City] and Satan came also among them."

John Hyde, who was there in the character of a Mormon der and faithful servant of God, met Satan in the Garden of len, and he seems to have admired the performance of Satan's rt hugely: "W. W. Phelps in the character of the devil, *which he ys admirably* (?) endeavored to entice us to eat" [of the tree of e knowledge of good and evil]. Probably Satan equally admired der Hyde, for the young man was brilliant, eloquent, his mouth ll of words, luminous like Lucifer, with his own light, like him oud of his intellect and ambitions, self-conscious that he could ach the pinnacle, if the chance were given him, and the nnacle by right of his native excellence belonged to him. Such person was John Hyde. I met him once, when we were boy lers together, and fraternizing with him several days thus read m then; and, divining his spirit and character, could have etold his subsequent life.

But Elder Hyde should have been more sensibly impressed th the fact that, while Satan in the Endowment House is but an personation, that while he was there to teach the neophyte the blime drama, in the action of which mortals take part with mortals, Satan himself is a real character in his interference in man affairs and embodiment in human lives. The thought rongly impressed upon his mind, at that moment and thereafter, ould have warned him of the danger of too much consciousness f his great intellect, too much spiritual pride and arrogance by hich the angels fell, and for which Lucifer, Star of the Morning, as cast down out of heaven. He should also have remembered, the presence of Jesus in the Endowment House (in the person of s minister), that unless he became as a little child in the sight of od, and in the performance of the human-life-divine, he could in wise enter into the kingdom of heaven. Glorious John Milton ld no need to have been awed in the intellectual majesty of John yde's presence; yet was he just such a child, and Paradise Lost as his bewitching theme. John Milton would be quite "at home" the Mormon Endowment House of Salt Lake City, or in the ogan Temple.

I will let John Hyde continue the Endowment narrative after e driving of our first parents from their Eden—to be told by him distorted form, and with a certain brilliancy of diction, such as e reader might anticipate from the ablest intellectual apostate of e Mormon church. I do this that the charge may not be made at the true narrative is garbled—things hid in darkness which ght to be published on the house top, and which indeed have been blished in books of seceders, and placed in "Gentile" and asonic libraries to inform and shock the public mind. The apos-te elder says:

"We were then supposed to be in a cursed condition [after

being driven from Eden] and here commences the terrible intention of this otherwise ridiculous buffoonery. We were now helpless without the intervention of *a higher power*, and the establishment of *a higher law*. Any law that could apply to *the body* was of small consequence; any power that could control *the body* was of no moment. Thus and fallen, God establishes the *priesthood*, and endues him with the necessary jurisdiction; their power unlimited, their commands indisputable, their decisions final, and their authority transcending every other. They were to act as God, with God's authority, in God's place. Oaths of inviolate secrecy, of obedience to and dependence on the priesthood, especially not to 'touch any woman unless given by this priesthood, through the President' were then administered to the intimidated and awed neophytes. A sign, a grip, and a key word were communicated and impressed by practice upon us, and the third degree of Mormon endowment, or *first degree of the Aaronic priesthood* was conferred. Man, continues the allegory, goes out into life, having one key of truth and one power of priesthood. With these he goes forth into the world, where light is made darkness and darkness light. He is lost in doubt as to where the truth is. He is, in the next room, supposed to be in the midst of the sects of the present day. Several imitations of the common styles of Quakers, Methodists and others are performed. The devil, W. W. Phelps, meets and accosts each of them with 'Good-morning, brother Methodist,' etc; 'I love you all,' 'You are my friends,' etc., etc. Three apostles, Peter (Parley P. Pratt), James (John Taylor), John (E. Snow), entered, and after a little badinage between the devil and them, Peter commands him to depart in the name of the Lord Jesus Christ, and by the authority of the holy priesthood, and that makes him foam, hiss and rush out. These apostles begin to examine us as to our position; and new instructions are given to us, not only as to priesthood in general, as an *abstract idea*, but to Mormon dignitaries as the only representatives of this idea of priesthood. The intention of this step is, that Peter, James and John came down to Joseph Smith, and conferred on him this priesthood, which has descended to Brigham Young; that all the reverence that Christ in them could induce; was now to be paid to *this Mormon* priesthood; immediate, implicit and unquestioning obedience: to be, as Kimball said, '*like a tallowed rag in the hands of Brigham Young.*' Now presumed this allegory, we were advancing toward the kingdom of God. The man Adam, lost by reason of his fall, the great original sin, doubly lost by the addition of his personal sin, has received powers and blessings, and wandered away from the truth. As it was the priesthood who took him up in his fall, gave him the promise of a Redeemer, so it must be this priesthood that must be the instrument of accomplishing his redemption, God has now taken pity on the world, wandering in darkness, and revealed his gospel to Smith, bestowed upon him this priesthood, and is now demanding entire obedience to him and his successors."

A little more amplification by Elder Hyde in the same strain about "blind obedience" to the Church authorities, the administration of oaths of secrecy, announcement of penalties upon the traitor and covenant breaker, the giving of grips and signs, and the initiate has conferred upon him the second degree of the Aaronic priesthood and the first degree of the Melchisedec.

Despite the malice in the telling, pointed with poisoned tip against Brigham, Heber, and the Mormon Priesthood, I see nothing hideous, even in Hyde's expose, nor anything very different from the orthodox theology of the Catholic and Protestant churches.

"We were now helpless without the intervention of *a higher power*, and the establishment of *a higher law*," after being driven out of Paradise. Mankind in this fallen state need the Savior, Jesus, the Christ, his gospel and his ministry. Is this then unorthodox and blasphemous? Jehovah sends his prophets and seers; Christ his apostles; the priesthood of heaven is established on the earth. Is this new or repugnant to Catholic and Protestant Churches? But it is the Mormon priesthood that is made to offend the orthodox Christian, in these anti-Mormon exposes of the temple; and Heber C. Kimball's quaint saying, that the saints of Utah must become "*like a tallowed rag in the hands of Brigham Young.*" Well, continuing the analogy, Brigham Young must become like a "tallowed rag" *in the hands of the Lord God Almighty.* Why did not the apostate elder give the resolution of the subject of priesthood? The Pope of Rome is Christ's vicegerent; the Archbishop of the Church of England of the type and order, and Brigham Young was the same to the Mormon Church, when John Hyde passed through "the house." But Brigham Young had himself stood in the neophyte's shoes, was there in the House, in fact, the same every day—always Adam in his human character. It might be asked, how many "tallowed rags" would it take to make the character of one Brigham Young? or how many Brigham Youngs in the "Church of the First Born" to make "a tallowed rag" priesthood? All the absurdity, the burlesque and the fun reside in the insinuation that Brigham Young and the Mormon people do not believe in Mormonism and its mission—a monstrous presumption surely. Even the apostate Elder Hyde did not intend to say so much, as it would have impugned the integrity and sincerity of his own life as a Mormon disciple and minister. Moreover, Brigham, Heber, Jedediah and Parley and Orson Pratt and John Taylor have already passed away; all their compeers of this generation will soon follow them, but the Mormon Endowments and the Mormon Temple will endure forever.

I come now, in this review of the exposes, to the part where the apostate elder affirms that an oath is taken against the United States and its Government; and to this I shall be forced to give the direct *lie*! and will challenge my truth against his malicious falsehood. He says:

"We were, therefore, sworn to cherish constant enmity toward

the United States government for not avenging the death of Smith, or righting the persecutions of the Saints; to do all that we could toward destroying, tearing down, or overturning that government; to endeavor to baffle its designs and frustrate its intentions; to renounce all allegiance and refuse all submission. If unable to do anything ourselves toward the accomplishment of these objects, to teach it to our children from the nursery; impress it upon them from the death-bed; entail it upon them as a legacy. To make it the one leading idea and sacred duty of their lives, so that "the kingdom of God and his Christ" (the Mormon Church and its priesthood) might subdue all other kingdoms and fill the whole earth. Curses the most frightful, penalties the most barbarous, were threatened and combined in the obligation either on failing to abide or in daring to reveal these covenants. A new sign, a new key-word, and a new grip and the second degree of the Melchisedec priesthood was administered."

As an evidence of distortion in John Hyde's testimony, I may relate the facts of an anti-Mormon conspiracy, which occurred some years ago, to prosecute George Q. Cannon before Congress upon affidavits of apostates relative to this endowment oath.

To aid Gen. George R. Maxwell in his contest at Washington, certain apostates from the Mormon Church made affidavits that such an oath, disloyal to the United States, as charged against George Q. Cannon, was administered in the endowment house, and the intention was that all such affidavits from apostate Mormons, who had been through the house, were to be furnished by the contestant, Maxwell, to the Committee on Territories, showing sufficient cause on testimony that George Q. Cannon was ineligible to Congress, and unworthy of citizenship, by said disloyal oath taken against the United States. Probably had the conspiracy been allowed to consummate, delegate Cannon never could have taken his seat; but many prominent apostate Mormons were equally as concerned as Apostle George Q. Cannon; and they had given abundant evidence that they never did, and never would have been induced, even at the penalty of their lives, to take an oath disloyal to the United States. The *Tribune* (from Tullidge) in behalf of these gentlemen, came out with a denial in its editorial columns. Eli B. Kelsey made an affidavit upon the case, directly testifying that he had been through the endowment house, had passed through *all* the ceremonies and administrations of the house, and no such oath against the United States had ever been administered to him. His affidavit was forwarded to the Committee on Territories. The circumstance also brought Elias L. T. Harrison out in a lecture on the endowments, delivered in the Liberal Institute, in which he declared most solemnly that no such oath of disloyalty to the United States was administered in the endowment house.

What then shall be said of Mrs. Fanny H. Stenhouse's book, "*Tell It All*," touching this oath against the United States government? This may be said to the confusion of the lie: *Mrs. Sten-*

house does not charge such an oath. The United States is not named as much as once in her chapter on the endowments. She simply says, "We swore that by every means in our power we would seek to avenge the death of Joseph Smith, the Prophet, upon the Gentiles *who had caused his murder*, and that we would teach our children to do so;" just such an oath as any family might take against the *murderers* of the head and father of their house. But this oath does not radically belong to the Mormon temple. It was not taken before Joseph's martyrdom; and it must, in its very nature, become obsolete when the generation that put him to death has passed away. It would have no meaning in the Millennium, and the Millennium is supremely the temple period.

Here, now, we have the testimony of an organized body of schismatic elders (known as the Godbeites), who owned at that time the Salt Lake *Tribune*; and, as their leaders had for several years been in communication with President Grant and his cabinet over Utah affairs, by the President's own soliciting, their testimony should be allowed in preference to the distortion of ex-Elder John Hyde. The special design of Mr. Hyde's book was to make Mormonism and its apostles hideous by his statements and his coloring; that of Mr. Godbe and his compeers simply a design to vindicate the truth and to do justice both to the Mormon people and themselves, in their relations to the endowment house and temple.

The oath given by the apostate John Hyde is a *constructed* oath against the United States: "We were, therefore, sworn to cherish constant enmity toward the United States government; to do all that we could toward destroying, tearing down or overturning that government; to endeavor to baffle its designs and frustrate its intentions; to renounce all allegiance and refuse all submission. If unable to do anything ourselves toward the accomplishment of these objects, to teach our children from the nursery; impress it upon them from the death-bed; entail it upon them as a legacy."

This is a monstrous lie, constructed by the apostate Hyde for the purpose of his malice and his book. If it were true, tens of thousands of sons and daughters of Utah must have been burdened with this terrible charge from parents' death-beds, to follow and haunt them through life like troubled spirits of their "dead-and-gone." *Where are these multitude of witnesses?* If such an oath were taken in the endowment house, how could Mormons become naturalized and take the oath of allegiance to the United States? There is no such an oath administered or taken, and with this affirmation the historian must leave his testimony, and will answer for its integrity in the day of judgment.

We must quickly pass from the Endowment House of Salt Lake City, where we have tarried too long reviewing these exposes, and enter the Logan temple; but ere we take leave of Sister Stenhouse and Elder Hyde, in the narratives of their experience in the House, several of their points must have a disposing notice. Of the house our sister says: "Everything within was beautifully clean,

and a solemn silence prevaded the whole place." Ex-Elder Hyde describes the same solemnity of the house. Mrs. Stenhouse also qualifies her expose thus: "I wish to say most distinctly that, although the initiation of the Saints into 'the kingdom,' appears now to my mind as a piece of the most ridiculous absurdity there was, nevertheless, nothing in it indecent or immoral."

The oath of chastity should also be noticed in closing the initiation in the Endowment house. Hyde says: "Oaths of inviolate secrecy, of obedience to and dependence on the priesthood, *especially not to touch any woman* unless given by this priesthood, through the president, were then administered to the intimidated and awed neophytes."

Here now ex-Elder Hyde, even though distorted, gives something of the true view of endowment oaths. The neophytes (male and female) make a solemn covenant between each other, and "before God and his holy angels," that they will live pure sexual lives; that he will not consort with a woman who is not his wife, nor she with a man who is not her own husband. And especially the oath implies that no man must dare, under the penalty of death, to betray his brother's wife or daughter. The high sense of all civilized nations will amen such a covenant; and every brotherhood in the world has from the earliest ages down to the present day, maintained (in nearly all cases by oaths) the solemn covenants of its order.

Here we will leave ex-Elder Hyde and Sister Stenhouse and enter the Logan Temple, where, in the sealings of the families of the saints, the living and the dead, we shall further see the divine and everlasting relations of the temple and its purposes, as understood by the Latter-day Saints themselves. But previous to the culmination of the temple themes and mysteries, I will embody the following circumstantial narrative of the building and dedication of the Logan Temple, furnished by Elder Joseph Hall, who copied from the temple records.

Apostle Wilford Woodruff predicted that a temple would be built by the Latter-day Saints in Logan long before there appeared any indication of such an occurrence. The following extracts from his journal in relation to it will be read with much interest:

"On the 21st day of August, 1863, in company with the President of the Church, the twelve apostles, a large number of elders and a large train of carriages, we entered the town of Logan; and we met a large number of boys and girls, young men and maidens, all parading the streets; the females, dressed in white, were on one one side of the road, the males in their best attire, were on the other side, to celebrate the coming of President Young and his company.

"On August 22nd—being Sunday—we met in a large bowery. E. T. Benson, President, and Peter Maughan, Bishop. There were present of the authorities of the church: President Brigham Young, Heber C. Kimball, D. H. Wells, John Taylor, W. Wood-

ruff, George A. Smith, Lorenzo Snow, F. D. Richards, C. C. Rich, President Joseph Young and a large congregation of elders and saints. After prayer, President Young called upon W. Woodruff to speak. As I arose I was clothed upon with the spirit of God, and my mind was turned towards the young people who had met us the evening before. The following is a synopsis of the remarks which I made:

"'As I am called upon to address the assembly this morning, my mind leads me to speak to the young people who are before me. I wish to say to my young friends: Last evening as we came into this town, we met you parading the streets to pay proper respect to President Young and his party. You met to greet prophets, apostles and inspired men. This is a privilege which no other generation of young people have enjoyed for eighteen hundred years, until Joseph Smith, the prophet, was raised up to lay the foundation of the church and kingdom of God upon the earth; a privilege for which I would have felt amply repaid if I had had to travel a thousand miles in the days of my boyhood, on foot, to have witnessed. Now, my young friends, I wish you to remember these scenes you are witnessing during the visit of President Young and his brethren. Yea, my young friends, treasure up the teachings and sayings of these prophets and apostles as precious treasures while they are living men, and don't wait until they are dead. A few days, and President Young and his brethren—the prophets and apostles, Brothers Benson and Maughan, will be in the spirit world. You should never forget this visitation. You are to become men and women, fathers and mothers; yea, the day will come, *after* your fathers and the prophets and apostles are dead and passed away into the spirit world, when you will have the privilege of going into the *towers of a glorious temple*, which will be built unto the name of the Most High, (pointing in the direction of the bench) east of us upon the Logan Bench; and while you stand in the towers of *that temple*, and your eyes survey this glorious valley, filled with cities and villages, occupied with tens of thousands of Latter-day Saints, you will then call to mind this visitation of President Young and his company.'

"President Young followed and said: 'All that Brother Woodruff has said is revelation and will be fulfilled.'"

On Monday, May 18th, 1877, President Brigham Young and his counselors, John W. Young and Daniel H. Wells, and Apostles John Taylor, Orson Pratt, Charles C. Rich, Lorenzo Snow, F. D, Richards, George Q. Cannon and Brigham Young, Jr., selected a site on which to build the temple.

There were also present: President Joseph Young, Bishops L. D. Young, Wm. B. Preston, Alvin Nichols, Samuel Roskelly, Elders Moses Thatcher, M. D. Hammond and many other prominent citizens from other parts of the territory.

At 12 o'clock, noon, under the direction of President B. Young, the ground was broken. President John W. Young threw out the

first spadeful of earth. He was followed by President Daniel H. Wells and all the above named apostles. The dedicatory prayer was offered up by Apostle Orson Pratt.

At the close of the prayer, President Brigham Young delivered an appropriate address, in which he said: "We have dedicated this spot of ground to erect a temple in which to administer the ordinances of the House of God. In this house, when it is completed, we expect to enter and enjoy the blessings of the priesthood, receive our anointings, our endowments, our sealings; and the brethren will be sealed to brethren, *to continue the link and make perfect the chain from ourselves to Father Adam.* This is the object of the temple which we are about to commence building at this place."

The site on which this beautiful structure stands is a plateau or bench in the eastern part of the city of Logan. Its altitude is 4,650 feet above the level of the ocean and commands a magnificent view of the country for many miles around. The mountains of Paradise on the south and Marsh valley on the north, a distance of sixty miles, can be distinctly seen. From the towers of the temple can be seen the cities of Providence, Millville, Hyrum, Wellsville, Mendon, Paradise, Benson, Hyde Park, Smithfield, Weston, Lewiston, Oxford, and Preston. The three last named towns being in Idaho Territory.

President Young observed when he came to locate the site, that "it was the finest situation for the temple he had ever seen." In the east ascends the monarch range of the Wasatch mountains, which have a general altitude of 8,000 feet above the level of the sea. "Mount James"—named in honor of Bishop David James, formerly of Paradise—is 12,000 feet above the level of the ocean, and is situated in the extreme south part of the valley. In the south-west "Logan Peak" rears it giant head above Wellsville and Mendon, and on the map of the United States' geological survey, it is said to be 12,660 feet high.

The temple site is situated in block 2, plat C., Logan survey, in section 34, township 12, north of range 1, east of Salt Lake meridian, in latitude 41° 43′ north, and nearly 112° longitude west from Greenwich. The bench is about ninety feet above the Logan tabernacle square.

On Monday, May 21st, 1877, Elder Charles O. Card was appointed superintendent of construction by President B. Young. On the 28th of the same month the excavation for the foundation was begun, under the direction of Elder Ralph Smith; and on the 20th of the following July, rock hauling was commenced for the extension under the direction of Joseph Hill.

The Extension is a wing designed for furnace room, offices, reception room, etc., and communicating with the temple. It is 80 feet long, 36 feet wide, 23 feet high, with castellated battlements, and a tower at the north end ornamented and used as a chimney for the furnaces.

The foundation of the temple is seven feet wide, but only two

feet deep, on accouut of the solid foundation beneath, consisting of a rocky and very compact gravel. The work was commenced in earnest. A large force of men were engaged to quarry rock, making roads into the Logan canyon to get out timber and others burning lime. There were several industries connected with and growing out of the building of the temple, among which was a saw-mill at the head of the Logan canyon. At this mill nearly all the timber used in the construction of the edifice was sawed. Besides that used in the temple, a large quantity was sold and the proceeds used to aid in rearing the noble structure. The lime kiln spoken of elsewhere furnished all the lime for the temple besides a surplus which was disposed of and considerable revenue was realized, which was appropriated to facilitate the progress of the work.

On August 29, 1877, President Brigham Young died at his home in Salt Lake City. His death had been expected for some time previous. His demise caused deep sorrow, grief and lamentation among thousands of people, besides Latter-day Saints. He was a man whose fame as a great leader was wide spread. His name was known throughout the whole civilized world, and he was greatly beloved by all his people. The duties and responsibilities of directing the affairs of building the temple now devolved upon President John Taylor, as president of the council of the twelve apostles. By the 19th of September the work had been so advanced that it was ready for laying corner stones, and the hour of noon was the time set for that important part of the work. Among those present, of the authorities of the church to take part in the grand ceremony were:

Of the Twelve Apostles—President John Taylor, Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Brigham Young, Albert Carrington and counselors John W. Young, D. H. Wells.

Of the presidents of the seventies: A. P. Rockwood, Horace S. Eldridge and John Van Cott. President Joseph Young was too feeble in health to bear the journey from Salt Lake City, to Logan.

Of the bishopric: Edward Hunter, presiding Bishop; Leonard W. Hardy and Robert T. Burton, counselors.

Of the presidency of the high priests: Elias Smith, Elias Morris and Edward Snelgrove.

The president of the elders quorum: Edward W. Davis.

Assistant Church Architect: Truman O. Angel, Jr.

A vast assembly had gathered to the place to take part in and witness the laying of the corner stones of the temple. At noon an immense procession was formed, and headed by the Logan and Wellsville brass bands, marched to the temple grounds.

President John Taylor made the opening address, in which he said: "When last assembled in this place we had with us our beloved President Brigham Young. He planned and arranged for the building of this temple, and presided at the dedication of the grounds. He has been taken from us by the dispensations of an allwise Providence, who governs, rules, controls, and manages

the affairs of the human family at his pleasure. And while in our hearts we feel sad, and as a whole people we mourn his loss, we cannot restore him to earth.

"It now devolves upon the Twelve to carry out his plans, and attend to those things which would have received attention at the hands of the President, were he here. And whilst we have had a season of sorrow, in consequence of the bereavement and loss of our beloved friend and counselor, yet on the other hand, we rejoice to know that God lives and rules, and that His priesthood and His people are desirous to accomplish and complete with fidelity those things which the Lord requires at their hands. And as this temple was commenced under the auspices of President Young, it becomes now our duty to carry out those labors until they shall be consummated; and for this purpose we have assembled on this occasion. We will now proceed to lay the south-east corner stone."

Elder John Parry, the master workman, with his assistants, proceeded to lay the stone, being assisted by the Apostles and Patriarch, John Smith. Architect Truman O. Angel, Jr., assisted to adjust the stone. When the stone was laid President John Taylor said:

"This principal corner stone is laid by the Twelve. The Twelve perform this act in honor of the Great God, and may it remain immovable, and may the whole fabric be erected that the saints may have a place to worship God acceptably, and administer His ordinances, and the Son of God have a place whereon to lay his head." The prayer was offered by Apostle Franklin D. Richards. At the laying of the south-west corner stone, the prayer was offered by Bishop L. W. Hardy; Elder Moses Thatcher offered the prayer at the laying of the north-west corner stone, in behalf of the high priests, and at the laying of the north-east cornerstone prayer was offered by President H. S. Eldredge, in behalf of the seventies. Appropriate remarks were made by Bishop Edward Hunter, George L. Farrell and President A. P. Rockwood after each stone had been placed in position.

Addresses on this auspicious occasion were delivered by Counselor D. H. Wells, Apostles W. Woodruff, C. C. Rich, Lorenzo Snow, George Q. Cannon, Brigham Young, Albert Carrington and President John Taylor.

By the close of the year the walls of the foundation were built to the level of the ground, and were then securely protected against the inclement winter weather, and the work of the building was postponed for the season.

The labor of construction was resumed early in the following spring, and during the year the walls were brought to the first string course, and in the year 1879 they were raised and finished to a height half way between the first and second string course.

By the fall of 1880, the walls of the structure were built up to the square, a height of 85 feet from the ground. The work pro-

gressed rapidly during the next two years, and by the fall of 1882, the mason work was finished.

The turrets and the battlements were erected. From that time forward the painters followed rapidly in the wake of the carpenters and plasterers until those parts of the work were completed.

On the 16th of May, 1882, Elder John Parry, the master mason died. He was buried on the 19th. His remains were followed to their last resting place by a great number of his former fellow-workmen, and other citizens. The funeral services were conducted by Bishop Wm. Hyde, and the funeral sermon was preached by Apostle Moses Thatcher.

For two years more the people continued to push forward the labor on the building with great energy and determination. Indeed, they never faltered nor flagged. They had a deep, sacred, and abiding interest in its completion. On the 15th of May, 1884, they had the great satisfaction, and almost inexpressible happiness of seeing that sacred house finished and almost ready for dedication.

On Saturday, May 17th, 1884, the temple was dedicated to the God of Israel. It was an auspicious day, a day that had been looked forward to with intense interest by the Latter-day Saints. The weather was delightful. The sun rose over the grand old mountains, clear and bright. All nature seemed to be in sympathy with the object of the mighty hosts who had gathered from all parts of Utah and other Territories on this occasion.

Those who were present at the services were admitted by invitation cards issued by the president, of which the following is a copy:

"*No* 1."

"*Admit the bearer to the Dedication services at the Logan Temple, May 17th,* 1884. "*John Taylor.*"

The services were held in the assembly hall of the edifice. About 2000 persons were present on the occasion. Of the authorities of the church who were present and seated in their appropriate places were:

Presidents John Taylor, George Q. Cannon, Joseph F. Smith.

Of the quorum of the Twelve: President Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Albert Carrington, Moses Thatcher, George Teasdale, Heber J. Grant, John W. Taylor, Counselor Daniel H. Wells.

All the other quorums of the priesthood were represented, the presidents of which were in the seats allotted to them.

At 10: 30 a. m. President John Taylor arose and requested the congregation to unite in singing the following hymn which had been composed for the occasion by Elder H. W. Naisbitt:

Come swell the grandly solemn theme,
Within these sacred walls to-day;
Our grateful hearts are full, and fain
Would join yon chorus far away!

Now glad rejoicing fills the hearts
Of Israel's leaders loved of old,
Who filled on earth their destined parts,
Then passed beyond the gates of gold.
Hallelujah, Hallelujah, praise the Lord. Amen.

Here, Lord, Thy servants, by their deeds
Their faith express in truth and Thee:
'Tis precious fruit from precious seeds
Sown in thy name o'er land and sea.
The gospel by the Priesthood preached,
Hath gathered Ephraim from afar;
All nations yet by them unreached
Shall hail the light of Bethlehem's star.
Hallelujah, Hallelujah, praise the Lord. Amen.

To Thee this temple we present,
We dedicate it in Thy name,
We feel that all our powers are lent,
And by the Spirit are aflame.
Salvation is our theme, our song;
Around the earth its power we tell;
The wide eternities prolong
To bring thy ransomed back from hell.
Hallelujah, hallelujah, praise the Lord. Amen.

O Lord, each heart, each voice inspire,
Let this auspicious day enshrined,
Be one of Pentecostal fire,
A pledge that we acceptance find.
May Thine own Spirit ever fill
The souls who find admission here,
Like that which angel bands doth thrill
Who wait Thy word with willing ear.
Hallelujah! Hallelujah! Praise the Lord!

President John Taylor then offered up the dedicatory prayer. (It may be noted that this prayer is of the same type as the dedicatory prayer of the Kirtland temple, as was also the general service.)

The assembly then sang the following hymn, composed for the occasion by Elder James H. Leishman:

In ages past mid error dark,
Our fathers lived and died;
No certain hope from heavenly spark
Bridged o'er the chasm wide.

As prophets told, so angels flew
To earth in latter days;
Illumined our pathway and anew
Shed truth's effulgent rays.

Unto this holy edifice
(Its precincts now we tread,)
Will saviors come to minister
For their departed dead.

The children's hearts to fathers turned
Will form a link with heaven;
E'en those who have the gospel spurned
May have their sins forgiven.

What ponderous magnanimity
Our Father hath in store,
To whom be praise and fealty,
Both now and ever more.

Interesting and excellent addresses appropriate to the great occasion were delivered by Presidents John Taylor, George Q. Cannon, Joseph F. Smith, Apostles Wilford Woodruff, Lorenzo Snow. The benediction was pronounced by Patriarch John Smith.

The dedicatory services were repeated on Sunday and Monday, May, 18th and 19th, in order to give as many as time and circumstances would permit, an opportunity to participate in the ceremonies. Those who officiated after the first day, besides the presidency were: Apostles Erastus Snow, Franklin D. Richards, Albert Carrington, Moses Thatcher, George Teasdale, Counselor Daniel H. Wells; Elders Jacob Gates, Milo Andrus, and presiding Bishop Wm. B. Preston.

This splendid edifice is 171 feet long, 95 feet wide, 86 feet high to the square. It has an octagon tower at the east and west ends. The east tower is 170 feet high, and the west tower is 165 feet high. These towers are each thirty feet square, with castellated summits from which ascends wooden towers and cupolas which are surmounted with silver balls and vanes.

The walls of the temple are strengthened by buttresses twenty-eight in number, and each of which is three feet wide and four feet deep at the bottom. They diminish in size towards the top. The natural color of the rock of which the walls are constructed is very dark, but they have been painted a pleasing tint.

Some of the rooms are splendidly gilded, and the ceilings are marvels of chaste and delicate beauty; and are enriched with gildings and harmonious tints, and finished with great care.

There are in the whole structure, upwards of fifty rooms, some of which are devoted to educational purposes, in which are studied the higher branches of the sciences, arts, theology, literature, etc. To aid in these matters the students are supplied with maps, charts, globes, mathematical appliances, and improved modern facilities, an excellent library, etc., etc.

Indeed, there is an institution organized and known as "The Logan Temple Association," the objects of which are "scientific, social, and educational, not for pecuniary profit, but for the cultivation of the mind, the acquisition of knowledge, the promotion of learning, which includes Theology, Astronomy, Mathematics, History, Languages, Laws, Government, Natural Science and all other principles of knowledge pertaining to the heavens and the earth." But every thing is excluded from the studies which would throw doubt on the existence of the Supreme Being, or lead the mind to infidelity.

One of the chief objects of the association is "to stimulate to faith, and inspire the mind of mankind with the most unlimited

confidence in God, and to lead men to reverence Him and obey His laws."

Monthly lectures are delivered on the above named and other subjects, by professors of the association, among whom are Moses Thatcher, W. H. Apperly, Lyman O. Littlefield, C. W. Nibly, etc. The lectures are printed in book form for general circulation.

The association is incorporated under the laws of Utah. The officers are: M. W. Merrill, President; N. C. Edlifsen, Vice President; James H. Leishman, Secretary; George W. Thatcher, Treasurer; William McNeil, Janitor. The Chief Recorder of the temple is Samuel Roskelley.

No person can become a member of this association unless he is a member of the church, and is in full fellowship therewith.

Of materials used in the construction of the Temple and works connected therewith, there were consumed more than 1,000,000 feet of lumber, 256,000 cubic feet of rock, which weighed nearly 20,000 tons; 18,000 bushels of lime for mortar for the walls, 96,000 bushels of sand and 40,000 pounds of plaster of paris.

In addition to the above there were used 24,000 pounds of white lead for paint, 5,000 pounds of rope to bind scaffolding, 24,000 pounds of nails; 13,000 pounds of metal was used in the roofing, and an immense quantity of glass was required for the windows.

The water for the temple is supplied by the Logan Water Works. The water in the summer time is abundant, and as a precaution against possible deficiency in water in winter, a reservoir has been constructed. It is built of rock. It is 14 feet wide, 24 feet long, 12 feet deep, and has a capacity of 39,000 gallons of water.

The ground of the edifice comprises a block of eight acres and sixteen rods. These grounds are beautifully arranged, and tastefully laid out with carriage drives eighteen feet wide; and promenades from five to seven feet wide, leading among verdant lawns, flower beds, evergreen and other ornamental trees, water fountains, etc.

The west side of the lot descends in a slope to the street, with terraces running north and south with variegated flower beds. The whole is enclosed with a neat substantial fence. The design and plan of the grounds were furnished by Don Carlos Young, of Salt Lake City, and James H. Martineau of Logan.

The temple building committee were: Charles C. Rich, Lorenzo Snow, Franklin D. Richards.

It may be seen from the foregoing description, that the Mormon temple partakes largely of the character of a university, or "School of the Prophets"—and just according to the advancement of a latter-day Israel, so will be the exaltation of this Millennial university, where will be taught the divinity of the heavens and the earth, as understood by the prophets, seers and apostles of Israel.

It will be remembered by the Saints themselves, and be very

suggestive to them here, that in the Kirtland school the Hebrew and Greek languages were taught to these "fishermen apostles" and prophets. True, in their more practical and busy life as missionaries, immigration agents, pioneers, colonizers and city builders, nearly all of the elders lost the little Greek and Hebrew which they acquired; but not so Professor Orson Pratt, who commenced his studies of mathematics and astronomy in the Kirtland school. His "*Key to the Universe*," "*New Theory of its Mechanism*" and "*Pratt's Cubic and Biquadratic Equations*," will send his name down through the ages as one of the most learned men of our times in the highest branches of the sciences; and of his Hebrew it may be said that in his discussion with Dr. Newman, who evidently exerted himself to overwhelm the Mormon apostle with Hebrew quotations and definitions, Pratt proved that he was quite the Dr.'s equal as a Hebrew scholar and his master in the argument on the Bible question of polygamy. Parley P. Pratt also in his "*Key to Theology*" has shown himself a master of theology and occult science.

If it be asked, then, "Is the Logan Temple nothing more than a Mormon school or university?" I answer, certainly it is. These annotations on the temple in passing are made to show that the Mormon temple is *also* a university, where the laws, methods and examples of civilization are designed to be expounded, and every branch of art and science taught.

Entering the Logan temple, we pass on from the initiation to the ministry of Elijah. The text of that ministry and example of Elijah's crowning work were given in the Kirtland temple; and that ministry and work have nothing changed in application to the Logan temple.

According to this example, then, angels, especially Elijah and his cohorts, will administer in the Mormon temples? *That is exactly the temple theory.* It is further understood, and many have so testified, that manifestations of the presence of such angelic personages have been frequently given, though of course spiritual things can only be spiritually seen. But the time must come, in the unfolding of the temple dispensation and glory, when the Saints generally will be conscious of the presence of innumerable administering angels or spirits with whom they will associate and converse in a most substantial and direct manner. It is to bring about just this state of things—to open up this relation between the living and the dead—that the temple has been built and the endowments given.

Such is the belief of the Latter-day Saints, who from time to time go up to the Logan temple to "work for their dead," sealing the families of the House of Israel; and by this *work for the dead*, "turning the hearts of the fathers to the children, and the hearts of the children to the fathers."

The entire system of Mormon endowments and temple service signifies the restoration of Jehovah's covenant to Israel, and not only the building of many temples on the American continent, but also the rebuilding of the temple at Jerusalem. Hence, at the

dedication of the first temple of the dispensation, the Prophet Joseph, leading the congregation of the Saints, prayed: "We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem from this hour may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father."

Here I may pertinently quote several passages of my book—*The Women of Mormondom:*

Very familiar to the Mormons is the fact that, at the period when Joseph sent the Twelve to foreign lands, two of their number, Orson Hyde and John E. Page, were appointed on a mission to Jerusalem. The Apostle Page failed to fulfill his call, and ultimately apostatized; but Orson Hyde honored the voice that oracled the restoration of Israel, and the building of Jerusalem. He did not preach to Judah in the ordinary way, but on the Mount of Olives he reconsecrated the land, and uttered to the listening heavens a command for the Jews to gather and rebuild the waste places. It was as the refrain of the invisible fathers, concerning Israel's redemption, rising from the hearts of their Mormon children. And that mission of Orson Hyde was but a prophecy, to the sons of Judah, of coming events. Other missions were ordained, as it were, to psychologize the age into listening to the voice of Judah's comforter.

A few years since, the second mission to Jerusalem was accomplished. On the Mount of Olives this time stood also a woman—to take part in the second consecration! A woman's inspired voice to swell the divine command for Israel to gather and become again the favored nation—the crown of empires.

The journal of Sister Eliza R. Snow thus opens this episode of her life:

"On the 26th of October, 1872, I started on the mission to Palestine. When I realized that I was indeed going to Jerusalem, in fulfillment of a prediction of the Prophet Joseph that I should visit that antique city, uttered nearly thirty years before, and which had not only fled my anticipations, but had, for years, gone from memory, I was filled with astonishment."

The Jerusalem missionaries were President George A. Smith, Lorenzo Snow, his sister Eliza R. Snow, and Paul A. Schettler, their secretary, accompanied by several tourists. The following commission, given to President Smith, stamps the apostolic character of this peculiar mission, and connects it with the former one, sent by the Prophet Joseph, in the person of Orson Hyde, thirty-two years before:

"SALT LAKE CITY, U. T.,
"October 15, 1872.

"PRESIDENT G. A. SMITH:

"*Dear Brother:* As you are about to start on an extensive tour through Europe and Asia Minor, where you will doubtless be

brought in contact with men of position and influence in society, we desire that you closely observe what openings now exist, or where they may be effected, for the introduction of the gospel into the various countries you shall visit.

"When you go to the land of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness preparatory to the return of the Jews in fulfillment of prophesy and the accomplishment of the purposes of our Heavenly Father.

"We pray that you may be preserved to travel in peace and safety; that you may be abundantly blessed with words of wisdom and free utterance in all your conversations pertaining to the holy gospel, dispelling prejudice and sowing seeds of righteousness among the people.

"BRIGHAM YOUNG,
"DANIEL H. WELLS."

Joseph had also predicted that ere his mortal career closed, "George A." should see the Holy Land. In the fulfillment of this he may therefore be considered as a proxy of his great cousin; while Sister Eliza, who, it will be remembered, was declared by the Prophet to be of the royal seed of Judah, may be considered as a high priestess officiating for her sacred race.

Away to the East—the cradle of empires—to bless the land where Judah shall become again a nation, clothed with more than the splendor of the days of Solomon.

On the 6th of February, 1873, the apostolic tourists reached Alexandria, Egypt; and at length they approached Jerusalem—the monument of the past, the prophecy of the future! They encamped in the "Valley of Hinnom." Here Sister Eliza writes:

"Sunday morning, March 2nd, President Smith made arrangements with our dragoman, and had a tent, table, seats, and carpet taken up on the Mount of Olives, to which all the brethren of the company and myself repaired on horseback. After dismounting on the summit, and committing our animals to the care of servants, we visited the Church of Ascension, a small cathedral, said to stand on the spot from which Jesus ascended. By this time the tent was prepared, which we entered, and after an opening prayer by Brother Carrington, we united in the order of the holy priesthood, President Smith leading in humble, fervent supplications, dedicating the land of Palestine for the gathering of the Jews and the rebuilding of Jerusalem, and returned heartfelt thanks and gratitude to God for the fullness of the gospel and the blessings bestowed on the Latter-day Saints. Other brethren led in turn, and we had a very interesting season; to me it seemed the crowning point of the whole tour, realizing as I did that we were worshiping on the summit of the sacred mount, once the frequent resort of the Prince of Life."

This the literal record; but what the symbolical?

A prophecy of Israel's restoration! A sign of the renewal of Jehovah's covenant to the ancient people! The "comfort ye" to Jerusalem! Zion, from the West, come to the Zion of the East, to ordain her with a present destiny! A New Jerusalem crying to the Old Jerusalem, "Lift up thy voice with strength; Lift it up, be not afraid; say unto the cities of Judah, behold your God!"

Woman on the Mount of Olives, in her character of prophetess and high priestess of the temple! A daughter of David officiating for her Father's house!

Surely the subject is unique, view this extraordinary scene as we may—either as a romantic episode of Mormonism, or as a real and beautiful prelude to Jerusalem redeemed.

At the Sea of Gallilee the Hebraic muse of Sister Eliza thus expressed the rapture awakened by the scenes of the sacred land:

"I have stood on the shore of the beautiful sea—
The renowned and immortalized Gallilee—
When 'twas wrapped in repose, at eventide,
Like a royal queen in her conscious pride.

"No sound was astir not a murmuring wave—
Not a motion was seen, but the tremulous lave—
A gentle heave of the water's crest—
As the infant breathes on a mother's breast.

"I thought of the past and present; it seemed
That the silent sea with instruction teemed;
For often, indeed, the heart can hear
What never, in sound, has approached the ear.

"There's a depth in the soul that's beyond the reach
Of all earthly sound—of all human speech;
A fiber, too pure and sacred, to chime
With the cold dull music of earth and time."

This is a glimpse of the Mormon epic in performance by a temple circle on the Mount of Olives; John Hyde but gave his "farce"—his "burlesque"—of an endowment in Salt Lake City—his wild "blasphemy." The Prophet Joseph, the apostles of his dispensation and the high priestess, Eliza, and her sisters, have not so understood the mission and performance of their lives.

Expounding this very subject of Mormon endowments, relative to the House of Judah, as shown in the foregoing examples of these missions to Jerusalem and the prophet's dedicatory prayer in the Kirtland temple, the symbolism is that since the year 1836, Judah has been fast coming "from under the curse." In 1841, at a general conference of the church held at Manchester, at which there were present all the quorum of the apostles in good standing—namely, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, George A. Smith, Wilford Woodruff, John Taylor, Willard Richards and Lorenzo Snow, Orson Hyde prophesied that Great Britain would be chief among the nations in the restoration

of the Jews to Palestine, a nation as of old: this was Great Britain's special mission, and he, Orson Hyde, an apostle sent by the Prophet Joseph, was on his way to Jerusalem as a John the Baptist of Judah's return. Moreover, this prophecy concerning the apostleship of Great Britain in the restoration of the Jews to nationality, originated with Joseph himself, who called attention to the singular fact that Great Britain bears the royal arms of Israel—the Lion of Judah and the Unicorn of Ephraim.

Mark, now, what has occurred since that day: Judah in Great Britain came from under the curse; all disabilities have been taken from the Jews in the land of the Lion; Lord John Russell fought the cause for Judah till he prevailed; Lionel Rothschild was admitted to the British Parliament as a Jew, yet a citizen of the realm; Benjamin D'Israel has been prime minister of England, his hand crowned Victoria Empress of India; at Vienna he sat in council as the "foremost man of all the world," overshadowing even Bismarck's star, and cypress was Judah's laurel.

All this signifies that the dispensation of latter-day Israel is rolling on, that the covenant of Jacob has been restored—that the Prophet's prayer in the Kirtland temple has availed—that these missions to Jerusalem have not been in vain. Wonderful, also, is the fact that, for awhile, the dispensation opened by the Prophet Joseph has been more visibly manifested in its universal sweep than in the spiritual glory of the peculiar people themselves; but it is believed by the men of faith among the saints that the glory of the temple period is near, greater than at first, when Zion shall arise and shine, to the joy and illumination of the whole earth. The Prophet Micah gives the text of this glorious temple period:

"And many nations shall come and say, come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

The entire chapter is familiar to all Christian and Hebrew peoples.

If the Mormon temple (of Logan, of Manti, of St. George, of Salt Lake, of Jackson County) fulfills its own prophecy and answers to its symbol it will be well for the Mormon church and a blessing to all nations; if not, the Mormon church will pass away. The very destiny of the Mormon people is in their temple.

The following description of the endowment of the temple of Solomon, with its application shall culminate this chapter, showing the temple in its glory, and also giving an example of its musical service:

"And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

"Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren,

being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets:)

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord;

"So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

Of course, in a literal application of the example of the dedication of Solomon's temple to the Logan temple, or any other temple built by the Latter-day Saints, the typing must be somewhat more modern. But consider that the temple itself is antique in its type; and that all the temple service and endowments of this dispensation have an antique grandeur and sacred reality; so that the subject of the restoration of Israel, and the "turning of the heart of the fathers to the children, and the hearts of the children to the fathers," has become realistic in the lives of the Latter-day Saints, even to the performance of service on the Mount of Olives. What dramatic splendor of divine performance between the heavens and the earth—in which the living and the dead take a part in sealing the house of Israel of the last days—may not be conceived and brought into the temple service and endowments of Latter-day Israel? Did the glory of the Lord fill the temple of Solomon? So it did the temple of Kirtland, according to the testimony of the Prophet in his literal history: "Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a mighty rushing wind, which filled the temple, and all the congregation arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions: and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the temple,) and were astonished at what was transpiring." Here is the counterpart of the dedication of Solomon's temple, as circumstantially told, and realistic as the book of Chronicles. Such endowments must come again, in the Logan temple and every other temple of the saints.

Touching the musical service of the temple Mormon Israel, even now, could far excel ancient Israel. The one had only trumpets, cymbals and harps and other simple instruments of music; while modern Israel can tune a hundred instruments unknown to the ancients. Music (especially sacred) is the art in which the Latter-day Saints have ever excelled; and their choristers are matchless. Even to-day they could bring together, in concert body, a thousand singers who could discourse in epic harmony any of the oratorios of the great masters, or any special oratorio written for their temple

service; with a corresponding band of well trained instrumentalists. What, then, can not modern Israel do in the musical service of their temples?

Imagine now the dedication of the Salt Lake Temple, the corner stones of which were laid with so much divine pomp in 1853, when Brigham, Heber and Willard, with Patriarch John Smith, Bishop Edward Hunter, High Priest John Young, and Apostles Parley P. Pratt and Orson Hyde led the grand quorums of the Church, then unbroken by death of those who have now passed behind the vail; imagine five thousand saints present at the dedication of this temple finished—fathers, mothers, sons and daughters, brothers and sisters, who have worked in the temples of St. George, Manti and Logan, sealing the house of Israel, the living and the dead: imagine them "arrayed in white linen," in their circles, invoking the presence of the Majesty of the Temple, and finally the exultant outburst from the choirs and the bands in an anthem composed for the occasion—"And the Lord, whom ye seek, shall suddenly come to his temple:"

"Then the house was filled with a cloud * * * for the glory of the Lord had filled the house of God."

CHAPTER VI.

SMITHFIELD.

The Early Settlement. Biographies of its Prominent Men.

Smithfield is the second city in commercial importance in Cache Valley. It is located about seven miles north of Logan. The Territorial road runs through it to the north; a beautiful stream of water flows through it from east to west, and the banks of the stream are lined with cottonwood trees to about three fourths of a mile east of the city. On the banks of this stream are located the United Order saw and planing mills; lower down the stream is a mill-site owned by Thomas A. Hillyard; just as the stream enters the city is James Mack's grist-mill; a little lower down is Preston T. Morehead's turning lathe; next the United Order have a site for a water power, where it is probable that it will, at an early day, have some machinery for the advancement and improvement of the city; and still further down the stream stands the United Order tannery.

As you enter the city from the south, on the Territorial road, which is also the main or business street of the city, you find Mr. Richardson's store; a little further north, Mr. Douglass' store;

next the Tithing Office; these are all on the east side of the street. Further north on the west side of the street is the Tabernacle block, where a beautiful building is in the course of erection. On the north-east corner of this block stands the Co-operative store; on the opposite side of the street is the United Order store; west from this as as you go to the railroad depot, is the Relief Society store and a handsome and commodious school house. The Utah and Northern Railroad runs through the city on the west.

SETTLEMENT OF SMITHFIELD.

Seth Langton and Robert and John Thornley left their homes in Salt Lake City, in 1859, with a determination to travel northward until they found a place that seemed suitable to them for agriculture, and to make themselves homes. They arrived at what was then called Summit Creek, on the 10th of October, 1859, about one-half mile west of where the City of Smithfield is now located. They commenced cutting hay and getting logs to build a house, which was completed in about a month. As soon as the house was completed, Seth Langton started for Salt Lake City, returning with his family on the 1st of December. In the meantime other parties arrived and commenced building and farming. The first family that located, was Ezekiel Hopkins. Seth Langton took up the first farm and built the first house, in which Jens Christensen and family now reside. The city and farm at that time had the appearance of a prairie, with trees and shrubbery on the banks of the creek. The settlement was organized as a ward or branch of the Church of Jesus Christ of Latter-day Saints, under the name of Smithfield Ward, and John G. Smith was ordained bishop, in November, 1879, by Apostles Orson Hyde and Ezra T. Benson; Ira W. Merrill and Seth Langton as teachers.

The city was laid out and surveyed by Jesse W. Fox, Territorial surveyor, in March 1860; the blocks containing four lots each; each lot containing one acre of land. The settlement was being built up rapidly, until the 23rd of July, 1860, when, on account of Indian troubles, the lots were vacated and the settlers built in a fort, remaining so for one or two years, when the city was again laid off in the present form, of blocks containing ten lots of one acre each. The Indian troubles commenced by the Indians stealing a horse at Richmond, six miles north of this settlement. Being overtaken at Smithfield, a fight ensued, in which Ira W. Merrill, of Smithfield, a man from Richmond, and one Indian leader of a small band of Indians under Bear Hunter, were killed, and several other persons wounded.

A school and meeting house was built in 1861. The first lumber mill was commenced in the fall of 1860, by Alonzo P. Raymond and Ezra G. Williams, and was in running order in March, 1861. In March, 1863, a shingle mill was commenced by Thomas Tarbett, A. P. Raymond, and Thomas Hillyard, and the following year, they

added a grist mill, which has been improved; it is now owned by James Mack.

Robert and James Meikle commenced a tannery in 1860, turn-out the first leather in 1861. The tannery has been bought and improved by the United Order of Smithfield City. Joseph Horton started a molasses mill in the fall of 1861, making about two hundred gallons that year. Store goods were bought and sold in private houses and by peddlers in the commencement of the settlement.

February 5th, 1869, the Legislature of Utah Territory passed an act incorporating the city of Smithfield, with the power to elect a mayor, five councillors, and two justices of the peace, the council to appoint such other officers as they might find necessary. The first election for city officers, was held on the 20th of May, 1868, and bienially since.

George Barber was elected Mayor.

Andrew A. Anderson, Preston T. Morehead, Alonzo P. Raymond, Edmund Homer, and Robert Pope, Councilors.

Andrew McComb, Jeremiah Hatch, Justices of the Peace.

Monday evening, June 8th, 1868, the Mayor elect and members of the city council met at the house of George Barber, in said city, for the purpose of consummating the municipal organization of said city.

Present: George Barber, Mayor elect; Andrew A. Anderson, Preston T. Morehead, Alonzo P Raymond, Edmund Homer, members elect of the city council. The meeting was called to order, and opened with prayer, by George Barber, Justice McComb then proceeded to administer the oath of office to the Mayor and Councillors.

Evan M. Greene was then chosen Recorder for the city, and sworn into office by the Mayor. The Recorder's bonds was fixed at five hundred dollars.

Sylvester Low was chosen Treasurer, and sworn into office by the Mayor. The Treasurer's bonds were fixed at one thousand dollars.

The following persons were then chosen by unanimous vote, to fill the offices designated:

Francis Sharp, Assessor and Collector.

Thomas G. Winn, Marshal.

Harrison A. Thomas, Supervisor of Streets.

John Altham, Surveyor.

Charles Jones, Sexton.

Jeremiah Hatch, sealer of weights and measures.

At the following election, May 16th, 1870, Samuel Roskelly, was elected Mayor, and Andrew A. Anderson, Preston T. Morehead, Thomas Hillyard, George Coleman, and Robert Meikle, Councillors. Samuel Roskelly continued to hold the office of Mayor until the election of May 3rd, 1880, when being absent in England, Preston T. Morehead was elected Mayor.

He was succeeded by James Mack in 1886, who filled the

office one term, when he was succeeded by Preston T. Morehead, the present Mayor.

Smithfield has a population of 1,200. It does considerable in the way of exports in flour, Mack's Mills being quite famous in this respect. Its commerce was first established by Richardson and Douglass.

Much of the history of Smithfield, particularly of its commerce, will be found in the following biographical sketch of ex-Mayor James Mack.

JAMES MACK.

James Mack, the great miller of the north and ex-Mayor of Smithfield, was born at Glenhead, now known as Duntocker, a few miles from Dunbarton Castle, on the 15th of November, 1836. His father's name was Henry McCracken; his mother's, Sarah Shaw. The reason of the change of his family name to Mack will presently appear.

Henry McCracken, the father, was born at Letterkenny near Londonderry, Ireland. At one time this town was mostly composed of the families of McCracken; the mother, Sarah Shaw, was born at Dunbarton, Scotland.

James Mack (McCracken) is the eldest of their children; they were eight in number—six boys and two girls. James, the eldest, was born in Scotland, but when he was three years old his parents removed to England and settled in the great manufacturing town of Manchester. Here Mr. McCracken, who was a manufacturing chemist, was engaged as superintendent of the manufacturing chemical works of Messrs. Crook & McKinnon, near Manchester, which responsible position he held for many years, until he left for Utah.

Commencing work at the age of nine, young Mack had but few opportunities for a thorough school education. He was engaged as a sweeper in a cotton spinning mill, Manchester, where he remained for several years, working in the morning and attending school in the afternoon. He next became a messenger boy for Crook & McKinnon's establishment, of which his father was superintendent. There he remained for several years; and while in this service, being ingenious and of a mechanical turn of mind, he watched the cooper making barrels for the packing of chemicals, and thus he picked up the trade of a cooper, to which he afterwards added that of a regular carpenter. Finding that the industrious youth had learned the cooper trade, the firm suggested to their superintendent to let his son James take the place of the cooper. This he did, and kept the place until he was eighteen years old, when he emigrated to Utah, as the young pioneer of his family.

James Mack's parents had joined the Mormon Church in the early rise of the British mission, not long after the return of the Twelve to America, and while the mission was under the presidency

of Parley P. Pratt, Lorenzo Snow and Levi Richards. His father was baptized at Manchester, in March, 1843, by Charles Bradshaw, one of the most famous of the British elders of that period; and his mother was baptized in April of the same year by Edward Oliver; during the period of the "Utah War," when the American elders were called home, this same Edward Oliver was the pastor of the Manchester, Liverpool and Preston Conferences. James Mack was also baptized in Manchester when he was eight years of age according to the order of the church.

Father Mack as superintendent of Crook & McKinnon's works earned good wages, but he kept open house for the elders and his generosity to the church kept him comparatively poor. This prevented an earlier emigration of his family; so he deemed it expedient to send his son James to Utah in advance of his family. He paid his son's passage, but in consequence of an assessment made on the way for an outfit the passage money fell short fifteen dollars, which the boy had to pay after his arrival in the valley.

Young Mack started from Liverpool on the 17th of April, 1855, and landed in Philadelphia on the 22nd of May. He there took rail to Pittsburg, thence to St. Louis by boat, and from there to Atchison, Kansas, which at that time was the Mormon outfitting point. The camp was made up at "Mormon Grove," now Atchison. Of this emigration Elder Richard Ballantyne in his autobiography says:

"On arriving with my company at St. Louis, I was appointed by Apostle Erastus Snow to proceed up the Missouri to Atchison and establish an outfitting station for that year's emigration, and to make arrangements specially for the P. E. Fund companies. The place located was called "Mormon Grove." After laboring here twelve weeks I was released, and appointed by the same apostle to take charge of a company of five hundred saints and fifty wagons and teams whose destination was Salt Lake City. Here we arrived in excellent condition, and I was complimented by President D. H. Wells who said, 'Your company has come in ten per cent. better in every respect than any other company that has crossed the plains.'"

James Mack was in Captain Ballantyne's company. It started from "Mormon Grove" on the 2nd of July and arrived in Salt Lake City on the 25th of September, 1855.

This was the year of the great scarcity in Utah, amounting to quite a famine in the community everywhere. The crops of the two previous years had failed, and in some of the settlements the winters had been very severe and the cattle ranging in the valleys died in great numbers. The best provided families throughout the winter of 1855-56 had to ration themselves to the smallest amount of breadstuff per day in order to subsist until the following harvest. The condition of the poor was appalling and nothing but the semi-patriarchal condition of the community preserved thousands from perishing.

Such was the condition of the people in the valley when James Mack arrived, and these the circumstances that the boy had to grapple with in commencing life in the "new world," for he was not yet nineteen years of age. But his industry and native capacity for business were equal to the necessities of the times. Circumstances which dispirit and carry some men under tend to bring out the native strength and resources of others; and the latter has been the case with James Mack all through his life to the present time. He immediately hired out to George Morris, who was a brother of Joseph Morris, who afterwards became notorious in Utah history as the Prophet Morris. Just at this time George Morris was putting up a new house, and discovering that young Mack was skillful with carpenter's tools, and that he had brought some tools with him, Morris engaged him for his board and twelve dollars per month. He worked on Morris' house during the winter and in the spring in the field helping to put in Morris' crops, and in the summer he went into the canyon to haul wood for him. Twelve dollars a month and his board does not appear a liberal wage for a mechanic viewed in the times of plenty, but this was a period of famine. Hundreds during the winter of 1855-56 worked for their board alone and deemed their lot a providence. Heber C. Kimball writing to his son William in England describing this fame said:

"I have been under the necessity of rationing my family and yours to two-thirds of a pound of breadstuff per day each; as the last week is up to-day, we shall commence on half-a-pound each. * * I went into the tithing office with Brother Hill and examined it from top to bottom, and, taking all the wheat, corn, buckwheat and oats, there were not to exceed five hundred bushels, which is all the public works have or expect to have, and the works are pretty much abandoned, the men having been turned off, except about fifteen who are at work on Brother Brigham's house."

Yet during this year of famine James Mack paid the fifteen dollars before named, which he owed on his emigration, and sent to England for his younger brother next to himself.

In the fall of 1856, Mack engaged with a Mr. Davis at the carpenter business and worked with him until Buchanan's army came. It was in crossing the plains and during this time before his marriage that his family name was changed gradually from McCracken to Mack. Living and boarding in another family it was much more apt to call him Mack than McCracken, so he became familiarly known in the community as James, *Jim*, Mack, which he did not alter when he became a married man, and thus he has been known in business and the history of northern Utah as plain James Mack.

He was out in Echo Canyon with the militia troops at the time of the Utah War in the fall of 1857, and was released in December to come home until the spring, Johnston's army having gone in for winter at Ham's Fork. The militia troops under General Daniel H. Wells were to be ordered out again in the spring of 1858.

During this interval, James Mack was married to Miss Eliza-

beth Miller. She was an orphan girl and foster daughter of U. S. Marshal Joseph L. Heywood. Her parents were Mormons, who emigrated with a large family from Scotland, and both of them died by cholera at St. Lonis on their way to Utah. She was the youngest child but two. The elder children brought the family to Utah in 1849, and she was adopted by Marshal Heywood. The marriage took place on the 15th of January, 1858, in Salt Lake City.

A few weeks after the marriage he was again called to go out to Echo Canyon in the first company; and while there the great "move south" took place. He was released and was one of those detailed as guard in Salt Lake City, and was on the watch when General Johnston and his army passed through the deserted city. He says it was a fine sight to behold that splendid army of highly disciplined troops, picked for the conquest of Mormon Utah, as they marched through the city where reigned the silence as of death, and not a citizen to be anywhere seen.

After peace was declared Mack went south to bring home his wife, to Salt Lake City; but as soon as the U. S. troops were settled down in Cedar Valley he took his carpenter's tools and went to Camp Floyd. Here he worked that summer and fall building houses and saloons for the camp followers. Thus he made sufficient money to furnish his own house, purchase clothes and make his family comfortable for the winter. That fall their first child, a girl, was born: she died at the age of six years.

In the spring of 1859 everything was very dull in Salt Lake City; and, no carpenter work presenting, he accepted an offer from a Mr. Box, who had a large farm at Goshen already planted, to work this farm on shares, with hired help, teams, etc., found. He took charge of the Box farm. The crickets came and eat the crops off; but with his usual perseverance and industry he watered the nipped crops, the grain came up again and there was an abundant yield at harvest time. This grain he hauled to Camp Floyd and sold it. He then bought more and took over, doing a trading business with grain that fall and winter. Thus he made considerable money, which was his first decided prosperous start in life. With this money he sent to England for his father, mother and four remaining children.

In the spring of 1860 there was a great rush for Cache Valley, and Mack resolved to go there, where he could obtain land and lengthen the stakes of his mountain Zion to which he designed to gather his father's house.

Taking his thrifty young wife he started for Cache Valley, with a mule team and one cow. He located at Hyde Park to assist Bishop Wm. Hyde build up that settlement which was just then being founded. The first settlers of Hyde Park were Wm. Hyde, Simpson Molen, Robert Daynes, Simon Brothers, Anthony Metcalf, a brother Ashcroft and James Mack and others, with their families.

Mack broke up nine acres of land and put in his grain that spring, and got out a set of house logs to build his house; but the

crickets came down and ate every spear of grain, so that he was compelled to go to work again with his carpenters' tools.

He left Hyde Park and went to Logan to work for Thatcher, Benson and Ricks on their saw and grist mill. His family camped in a wagon-box, near the mill, all through the summer and fall, where they remained until snow was twelve inches deep on the ground, and then they got into a house for the winter.

He continued working for Thatcher till Christmas. Each night after supper and resting awhile he would make six lights of window sash by hand, and send them to Smithfield to sell for wheat; by this industry he made his breadstuff and seed for the coming year.

Mack from the outset in Cache Valley had desired to settle at Smithfield; but the bishop of the place said he already had twenty-five families there and they had not sufficient water, else he would like him to come as he was so handy with his tools. Such were the contracted notions of many bishops both north and south. The families were too many and land and water scarce! The same view of the bishop of Payson took the Thatcher and Preston families from Payson into Cache Valley. Mack, however, finally bought twenty acres of land at Smithfield, and a friend of his gave him room enough on his fort lot to build a cabin and a workshop. Thus he continued for a number of years working alternately at farming and the carpenter trade. After putting in his crops he would go over to Logan and work at his trade for Father Thatcher during the summer and fall. He built Thatcher's house and graneries and did much other of a similar kind.

Mack's first grand move in business for himself, outside his trade, and which finally led him on to a flourishing condition of a merchant-miller, was by forming a project with David Walton of Richmond to build a threshing machine, he doing the woodwork and Walton the iron. Of this machine they were joint owners, and with it they thrashed the grain of the farmers of Cache Valley. This was the only separating thrashing machine in Cache Valley at that time and their business was lively and their machine very successful in the yield. They took toll grain of the farmers for threshing, which Mack had ground and sold for flour, following his apt custom of turning his means over constantly in advantageous trade.

Just at this time the Montana flour trade was at its height. Flour sold at Helena for one hundred dollars a sack; then suddenly the price went down ruining many a speculator and freighter of flour to the Montana market.

James Mack was bound for Montana with flour and his wagon of four mules was loaded up for the start. But a speculator and freighter came to buy up the flour of Cache Valley and for which he offered fifteen dollars per hundred for freighting it to Helena. The night before his train started Mack took his own flour out of his wagon and loaded in the flour of the speculator to freight for the fifteen dollars per hundred.

The train was composed of teams belonging to Thomas Ricks, Bishop Roskelly, James Mack and others of the brethren of Cache Valley. The snow was very deep on the road for it was early spring; and in crossing Snake River teams and wagons broke through the ice. Snow on the main range was from two to twenty feet deep. Houses and barns were entirely buried in the snow. They were compelled to build sledges on which they took the flour over the range, a distance of 24 miles and then returned for the wagons, which occupied eight days on the range. They went over to timber and cut sticks and snaked them to camp, out of which they made their sledges, and while doing this work Mack became snow blind, and his eyes have never been strong since.

On the arrival of their train in Helena flour had suddenly gone down from one hundred dollars to eighteen dollars per hundred.

The flour was sold, the brethren got their money, and Mack when he returned home sold his own flour for eight dollars per sack in gold.

During the time he was in Helena he bought glass for his house for eighteen dollars a box, (ninety feet) and also his nails from freighters at sixty cents per pound. This was considered cheap in Cache Valley.

The result of this trip and selling his own flour at home gave him a capital of from five to six hundred dollars, which together with other means he invested in building a small grist-mill at Weston Cache Valley. He also sold his teams, land and threshing machine and started up his mill, which he ran for two or three years; but crops were so poor at Weston that he sold this mill to his miller for half its cost and gave him four years to pay it in. Mack, however, made some money by freighting flour to the Promontory to sell to the railroad contractors. With this money and the sale of his Weston mill he purchased the Smithfield mill.

At that time (in the spring of 1868) this mill was a very primitive affair. It was known as the Smithfield grist-mill, owned by Tarbett of Logan, A. P. Raymond and Thomas Hillyard. Mack purchased a share in the concern, and at length purchased the whole of the partners out, and put up the new mill known as Mack's mill, importing his machinery from the States. It was the first merchant mill in the county. Its flour became famous and took the first prize at the Logan fair in 1879, and was considered the best imported into Wyoming.

With his later enterprises as a merchant-miller and exporter we have fully dealt in the commercial history of Ogden as David H. Peery's partner in the building and running of the Pioneer mill, the property of Peery & Mack, and also in the great combination which they with others have formed. (See other pages of this book.)

James Mack is now a director in the Ogden Chamber of Commerce; and the president of the Ogden Milling Elevator Company.

just incorporated with a capital of $200,000. He has also just completed a mill at Franklin, Idaho, a fine four story rock building. It is a full roller mill of the most improved class of machinery; its output, 20,000 lbs of flour per day.

Of his official standing in Smithfield, it may be observed that he served two terms in the City Council and was also elected Mayor of Smithfield in 1886, which office he occupied one term, when he was succeeded by Preston T. Morehead. He has been for many years the bishop's counselor; and, in the absence of Bishop George L. Farrell, he is in conjunction with Counselor Morehead the acting bishop of Smithfield. But it is as a business man and for his liberal push and enterprise in developing the agricultural commerce of the north as a merchant-miller that James Mack has made his mark in the history of Northern Utah. In his moral character his life has no reproach; his business integrity is never questioned; and as a free-thinking, liberal-minded man—your true English-Scotchman whom no system could change to slave or tyrant—James Mack of Smithfield is "all there" in his type of character.

Of his family it may be noted that his wife Elizabeth Ferguson Miller is a woman of rare domestic character and capacity. He himself says that to her he owes his thrift and prosperity of his life; and doubtless to her he owes much of his success. They have of children living nine—namely, James, Henry, Charles William, Moses and Glen; Mamie, Sarepta L., Ada J. and Wanda. Their second girl is married to Frank Fishburn, who is now teaching school at Smithfield. James, the eldest son is also married, to a Miss Hanson of Salt Lake City, and has charge of the Phœnix mills at Ogden, the finest mills in the Territory, owned by Peery & Mack. James, Jr., is a young man of much business capacity, in which respect he turns after both father and mother. He was born in Logan, December 14th, 1860, and was their first child born in Cache Valley. Charles William is at the Franklin mill, and Henry, a trusty young man, is working in the County Recorder's office, Salt Lake City.

In his youth, James Mack, Sen., was the pioneer of his family to Utah, which family now numbers thirty-nine in Smithfield, grandmother Mack being still living.

The following brief biographical sketches are copied from *Tullidge's Quarterly*, which contains the chief points of the history of the commerce and commercial men of Smithfield:

THOMAS RICHARDSON.

"Thomas Richardson, one of the founders of the commerce of Cache County, was born in England, in the township of Plumley, Cheshire, near Nutsford, January 23, 1825. His father and mother joined the Church in 1840, so that the Richardson family historically ranks among the earliest members of the British mission.

"The family emigrated with the parents to Nauvoo in 1841, in the first ship that brought Mormon emigrants from England to America. At that time Thomas Richardson was sixteen years of age. In the spring of 1846, he was with the Saints in the exodus from Nauvoo; but he tarried in Pottawatamie County, Iowa, till 1852, when he emigrated to Salt Lake City, where he remained till 1860.

"In March, 1860, on the 20th day of the month, he with his brother and sister and her family, started from Salt Lake City for Smithfield, which was then just being settled, so that he was one of the first settlers of this city."

WILLIAM DOUGLASS.

"William Douglass was born in Glasgow, Scotland, December 8th, 1835. He joined the Church October 31st, 1851, and emigrated to America in 1854, arriving in Salt Lake City in the fall. He worked two years on the public works hauling rock and digging a canal under the superintendence of John Sharp. In 1858-59, he worked for Dr. Hurt on the Indian farm at Spanish Fork, and moved to Cache Valley in 1860. He was married to Cynthiana Merrill in 1862. He was sent on a mission to Bear Lake in 1864, to help build up that country; returned to Smithfield in 1865 and commenced his mercantile career with Thomas Richardson."

SMITHFIELD CO-OPERATION.

"In 1868 a co-operative branch was organized. It consisted of the following branches: tannery, shoe manufactory, harness shop, lumber, shingle and lath mill, brickyard and mercantile store.

"The Meikle tannery commenced in 1860, and turned out the first leather in 1861. The Meikle Brothers ran the tannery for fourteen years, when it was purchased by the Smithfield United Order. In April, 1881, the United Order was blended with the original co-operative branch, under the name of the Smithfield Manufacturing and Mercantile Institution."

"JAMES MEIKLE

Was born in the town of Hamilton, Lanarkshire, Scotland, July 5th, 1839. His parents came into the Church in 1844. He was baptized, August 17th, 1848, at the age of nine years. He emigrated in 1856, crossing the ocean in the ship *Enoch Train*. He came to Utah in the hand cart companies, in Captain McArthur's train, arriving in Salt Lake City on the 29th of September, 1856. He worked at first in Jennings and Winder's tannery till after the move south, when he worked at the Church tannery at the mouth of Parley's Canyon. On the 17th of March, 1860, he wended his way towards Smithfield, and thus was among the first settlers of this city. He came a few months before his brother Robert, to

make preparations, and immediately commenced to build the Meikle Brothers' tannery."

FRANCIS SHARP.

"One of the most influential citizens and useful public servants of Smithfield is Francis Sharp, clerk of the ward and tithing office. He was born in Wellington, Northumberland, January 24th, 1834. His parents were Methodists, and he himself was brought up strictly in the Methodist persuasion, being educated in a Methodist Sunday school. He embraced the latter-day gospel in 1852. For a short time he was a traveling elder in England. He emigrated to Utah in 1862, lived at Farmington two years and a half and then removed to Smithfield in the spring of 1865. He immediately became an active public man. He organized the first Sabbath school in Smithfield in April, 1866. From the second year he commenced his labors in the tithing office and ward as assistant clerk, and from 1870 to the present he has been the principal clerk. He was the first superintendent of the school in that settlement, which office he held for three years, but in consequence of destruction of crops by the grasshoppers in Cache Valley, he removed for awhile to Kaysville, when Charles Wright took the school. He returned to Smithfield after a few months, and at the organization of the city of Smithfield, he was appointed Assessor and Collector; he has held several offices in the city, such as Surveyor, Justice of the Peace and City Recorder. In 1875, at the incorporation of the United Order of Smithfield, he was appointed secretary of the order. Francis Sharp is a modest man, but in his sphere a very efficient and trustworthy one."

PRESTON T. MOREHEAD.

In some respects, the most representative man of Smithfield, in municipal and county affairs, is Preston T. Morehead, the present Mayor of the city. He has been repeatedly elected to that office, and has been one of the most influential of the Selectmen of Cache County for many years; he has also sustained a representative position in ecclesiastical affairs. In May, 1887, when Bishop George Lionell Farrell went on a mission to the North West Territory, Canada, Preston T. Morehead, as his first Counselor succeeded him as acting bishop in his absence, assisted by counselor James Mack. In fine, Mayor Morehead may properly be considered not only as a representative man of Smithfield but also of Cache County.

For a sketch of the life and administrations of Bishop George Lionell Farrell, the reader is referred to the supplemental volume of biographies.

Closing the sketch on Smithfield we observe that it is a pretty rural town, which in the summer time lifts its modest head as from a forest of shade trees, thus making its situation inviting as one of the coolest and most pleasant of the cities of Cache Valley. Neat

fences and new buildings are taking the places of dilapidated pole railings and dirt-covered log rooms. A splendid brick tabernacle, designed by architect T. O. Angell, Jr., is nearing completion, standing among what will be a grove of stately and tastefully arranged trees.

PARADISE.

This settlement is about fourteen miles from Logan, at the southern extremity of Cache Valley. It was settled by four of the brethern from Draper—J. G. Crapo, Alvin Monteith, William Smith, and Barnard White, who is at present a principal lumber merchant of Ogden. They settled in April, 1860. Returning for their families, they solicited David James, at present one of the representative business men of Salt Lake City, to move into Cache Valley and locate with them, which he did, and was joined by several others of the brethern.

Paradise being at that time in Box Elder County, it was not settled under the Cache Valley organization; but there being a range of mountains between Paradise and Brigham City, it was afterwards deemed wise to organize under the Cache Valley authorities. The wish being communicated to President Benson and the presiding bishop, Peter Maughan, they came over to Paradise, in February, 1861, to effect an organization. Apostle Benson was charmed with the country, and, in the large-hearted impulsiveness so characteristic of the man, gave the place the name of Paradise. In the same spirit he selected David James out of the crowd as its bishop, so that David James properly ranks as a principal man among the founders of the cities of Cache Valley.

At the next sitting of the Legislature the county lines were changed, and Paradise was brought into Cache County. In 1868, the location was changed on account of Indian difficulties, the Indians having threatened attacks on the weaker settlements of the north. The people of Paradise moved to a location three miles north of the old location on an open plain, but retained for their settlement the original name of Paradise. The move was at considerable cost to the settlers, but as a compensation, a greater amount of land was brought under cultivation and population increased. At the last census, there were one hundred families aggregating about five hundred in population. The settlement raises 25,000 bushels of small grain, and cultivates the hardy fruits. It has a co-operative institution and several steam mills. The co-operative store is under the direction of Bishop Orson Smith. W. H. Thomas is the lumber merchant; H. A. Shaw, postmaster, and Samuel Oldham the present bishop. The first saw-mill was built by J. G. Crapo and H. C. Jackson. A new large rock meeting-house is to be completed and dedicated the present season.

Co-operation at Paradise has been from the first a very successful and satisfactory movement to the citizens. This branch institution was organized in March, 1871, by Bishop David James, with a capital of $450, in five dollar shares. The institution did not pay any dividends for three years, but added profits to the capital stock, till it amounted to $2,000. For the next six years it paid annual dividends averaging twenty-five per cent. The next two years (in '80 and '81) the institution built a new store and granary, out of the dividends of those two years. The present year it paid a thirty per cent. dividend on the capital, the capital stock being about $3,500. Thus the original stock has increased from the small sum of $450 to $3,500, and seven dividends, averaging twenty-five per cent., have been paid the shareholders.

In 1873, Bishop James was counselled by President Young to remove to Salt Lake City, to engage in his present business which the public needed. Bishop James appointed H. C. Jackson to act in his stead, but three years afterwards he resigned the Bishopric of Paradise, and Orson Smith from Logan was appointed as his successor. From this time the biography of David James comes more properly under the head of the representative business men of our Territory.

HYDE PARK

Is situated five miles north of Logan, with a population of 400, mostly farmers.

In the year 1860, families began to gather from Lehi, Utah County, and other places, to settle five miles north of Logan. They arrived on the spot designated on the 16th of April, 1860. The stake of location was set by William Hyde, the first bishop of the settlement, and after whom it was named.

The location was excellent, it being on a small spring of good water, and close in the neighborhood of Logan, which was destined to become the capital of the county and the heart of business enterprise.

The first three families who arrived on the spot to stay and settle were those of Robert Daines, the present bishop of Hyde Park, Harmenous Neley and Anthony Metcalf. They had three wagons, which belonged to the brethren named, but Robert Daines was accompanied by his wife's two cousins, Elijah and George Seamons, making the number of men five. These moved into Cache early in April, and were the first actual laborers on the settlement, William Hyde having left for awhile, after setting the stake, to make preparations for his own removal into Cache. The land as yet being all unsurveyed, these brethren began at once to select their land and to plow it, but this initial effort at cultivation proved

to be very hard work, as the land was covered with tall grass, generally called wheat grass. The soil was very productive.

By the first of July, 1860, sixteen families had gathered on the little spring, when Apostle Ezra T. Benson and Peter Maughan came and organized a settlement, to be known as Hyde Park. Elder William Hyde was appointed bishop.

During the summer the people were busy in building houses, fortifying against the Indians, opening farms and making a canal from Logan River—a distance of five and one-half miles—to irrigate the land; they also made a ditch from Smithfield Creek, a distance of three miles, as the Logan canal was not available that season.

The following spring, several more new settlers came in, when the people began to strengthen the force on the Logan canal, so that it was able to carry water to the small farms cultivated.

This year, 1861, conventions were held throughout the Territory to send delegates to the Provisional State Government of Deseret. Hyde Park sent William Hyde as its delegate.

In 1862, there was a plentiful crop, and the people of this settlement were by this time in a prosperous condition.

In 1863, the people built a log school-house. In the fall an association was organized, called the "Young Men's Lyceum."

This year the farms had been brought under good cultivation. The water canals were made and enlarged, and the earth brought forth abundantly.

In the spring of 1864, city lots were surveyed and the people began to move out of the fort on to those lots, improving them by cultivation and the building of more comfortable and substantial houses.

This year Bishop Hyde was called to go as captain of a Salt Lake company to fetch the emigrants from the frontiers.

But the settlement continued its growth and prosperity during the Bishop's absence. Population steadily increased and new farms were laid out. Another ditch was also contemplated, to be constructed from the mouth of Logan Canyon, to run above Logan to Hyde Park, Smithfield and Richmond, as a large amount of land could be irrigated and brought under cultivation which had not hitherto been available.

Accordingly, in the winter of 1865, a canal was surveyed on the above route, to be known as the "Logan and Richmond Canal." The land below the ditch was also surveyed by Jas. H. Martineau, county surveyor, from Logan. Much interest was taken by the settlers to construct this ditch, as the labor performed on it entitled a man to a portion of the land thus brought under cultivation. Several fresh families were thus induced to move to Hyde Park to take up the new land which was now made available.

The settlement had now increased to forty families, who were all industrious.

The same steady progress continued in 1866, and succeeding years to the present date. To-day Hyde Park is one of the most flourishing settlements of Cache Valley, and is quite famous as a farming district, growing as fine wheat as any raised in Utah.

BISHOP ROBERT DAINES.

He was born at St. Cross, Suffolk, England, August 3rd, 1829. In the year 1851 he came into the Church. He was a farmer by occupation. In the year that he embraced the gospel he married Ann Barker. They emigrated in 1855, and remained in the states until 1859, during which time his wife and three children died. He tarried but three months in Salt Lake City, and then moved into Cache Valley. He was appointed to succeed the late Bishop Hyde in 1874.

ONEIDA COUNTY.

FRANKLIN.

As seen in the foregoing notes on the organization of Cache Valley Stake and County, several of the principal settlements now organized into Oneida County and given to Idaho, once belonged to Cache County, Utah. This is strikingly the case with the town of Franklin, one of the original eight settlements which formed Cache County at its organization. We therefore, while noting the separation, made many years later in favor of Idaho, must still historically treat Franklin, and other settlements in their original relations to Cache Valley and the Mormon colonizers.

The first settlers of Franklin moved on to their location on Saturday, April 14th, 1860. There were thirteen men with their teams, and some of them had their families with them. The next day more men and teams arrived, and Peter Maughan, the pioneer and president of the Church in Cache Valley, organized the people into a ward, with Thomas Smart, president, and S. R. Parkinson and James Sanderson, counselors.

The people immediately commenced work; one party went surveying the land into ten acre lots, so that they could farm together and bring out the waters to irrigate the lands; a bridge was built across the spring so that they could move on to the townsite;

a corral was built and the settlers camped near each other in fort order for mutual protection. The first land was plowed on the 26th of May, and from that time the teams were busy in turning up the land.

The Indians soon made their appearance, and the people of Franklin suffered, in common with all the people of Cache Valley, from Indian depredations, a full account of which has been already given in the military history of the valley.

In the early part of June, President Brigham Young and company from Salt Lake arrived and held a meeting, and Preston Thomas was appointed bishop of Franklin.

A town was surveyed, but it was considered best to build a fort in the form of a square, corrals outside the fort and hayricks outside of them.

The first child born in Franklin was John Franklin Reed. The first funeral occurred on the 24th of July, 1860. John Reed and his family were going to Slaterville on a visit, and while passing through Smithfield he was killed by an Indian.

Water ditches were made the first year, a bowery was erected for public worship, houses built, a school for children established and a degree of comfort soon began to appear in the settlement. S. R. Parkinson opened the first store in the fall of 1860.

The year 1861 was a busy one and crops were abundant; and in 1861-62 a regular school and meeting-house was built for the growing needs and progressive condition of the town.

When the mines of Montana were discovered in 1863, the people of Franklin did considerable trade with that mining territory in the export of their flour, butter, eggs and grain, by which they obtained mules, horses, wagons and other things so much needed in a young settlement.

In 1863, Lorenzo H. Hatch was appointed bishop of Franklin.

The following cursory notes on Franklin up to date are furnished by Wm. Woodward, one of the first settlers and once postmaster of the town.

The first post office was established in Franklin in 1864, with L. H. Hatch postmaster; before this time an express was sent once a week from Franklin to Logan for mail matter. In 1869 a co-operative store was started and was conducted very successfully until 1889, principally by S. R. Parkinson. Our mail facilities were increased to twice a week from Brigham City to Franklin. The postmaster's salary was $24 a year, it was increased to $40, and finally when W. Woodward became postmaster it was raised to $240 a year.

The Utah & Northern Railway was surveyed to come to Franklin, and in 1874 it crossed the territorial line and a terminus was fixed near the town—this was a narrow guage road.

Franklin was incorporated as a city while considered in Utah, and when the line was run between Utah and Idaho it was also

incorporated by the Legislature at Boise City, and the charter was repealed in 1881. Merrick & Duffin had a store in 1865. A co-operative store was started in the winter of 1865, but only lasted till the following fall, it came out safe with a small margin of profit. A stone school-house was erected in 1863, 40x25 ft. A stone meeting-house 40x80 ft. was started in 1864 and built by the contributions of the Latter-day Saints. Some were called as missionaries to this labor, and some learned the stone mason trade—C. W. Fox, master mason. The first stone house was built by A. Stalker in 1864. In 1868, John Roland started a store but sold out to Alex. Stalker. Mowing machines, reapers, sewing machines for the ladies, and improved agricultural implements were introduced, fashions were beginning to appear, and from the simple style and home-made clothing, store clothes and imported head-gear were brought into use.

The political proclivities of the people were democratic generally. In 1875, L. H. Hatch, bishop of Franklin, was called from Franklin to southern Utah to take the place as one in the presidency of a new Stake. Thomas Lowe acted as bishop *ad interim*, till L. L. Hatch was appointed bishop about 1876 or 1877.

A grist-mill, watered from Cub River and owned by L. H. Hatch, James Hawarth, A. Stalker and John Grasbind, was erected at an early day, which was a great blessing to the people in obtaining flour. Often before this the citizens were obliged to go to Logan and sometimes to Brigham City, some used boiled wheat, as the distance in muddy weather seemed too great. Fruit and shade trees were planted at an early day, but the former did not seem to do well.

Franklin first became a part of Cache Valley Stake of Zion and afterwards, when that stake became too large, Franklin was attached to and made a part of the Oneida Stake of Zion, with William D. Hendricks as president, and Solomon H. Hale and George C. Parkinson as counselors; and in 1887, George C. Parkinson was appointed president, with Solomon H. Hale and Matthias F. Cowley, counselors.

The people of Franklin have been industrious from the commencement of the settlement, strong temperance people, lovers of the Constitution of the United States, honest in their business relations and domestic in their habits. A theatrical company has been in existence for years, and the home talent has been good in this affair. A farmer's club has been in operation for several years, societies for the improvement of the young, a Relief Society for the help of the poor and a general feeling to do good among the people. This year, 1889, there are two blacksmith shops, four stores, one meat market and two schools. The stores have consolidated under the name of the Oneida Mercantile Union—this embraces the Co-operative store, W. L. Webster & Sons, Dovey & Lowe and the People's Union, with $5,000 in the Idaho Milling, Grain and Power

Company, and the Parkinson Brothers' business of butchering, produce, etc., with a capital of $50,000, with Moses Thatcher as president.

OXFORD.

Oxford was first settled in the fall of 1864 by Agrippa Cooper and John Boice. Among the early settlers were Major Jefferson Hunt of the Mormon Battalion, Noah Brunhall, Philip Cardon, T. C. D. Howell (also of the Battalion) V. J. Cooper, Jesse Walker, Hyrum Henderson, A. N. Clements, Lyman Hawkins and Reuben Barzee.

In 1866, in consequence of Indian troubles, the settlers of Oxford had to leave their homes and go to Cache Valley for protection.

The first bishop of Oxford ward was William G. Nelson.

During the absence of Nelson in 1869-70 Edmund Hepworth was acting bishop. George Lake succeeded Nelson. George D. Black was acting bishop from 1874 until 1876, when William F. Fisher was appointed bishop. He was succeeded by N. R. Lewis in the spring of 1884, who is the present incumbent.

The town of Oxford in 1876 consisted of log cabins, brush fences, a few cottonwood shade trees and a great deal of wild sage brush. It is now a small but very pretty town, with a mixed population of Mormon and Gentile. It can boast of fine residences, large barns, thrifty orchards; it is unexcelled for its shade and ornamental trees, is well watered by the mountain streams and is surrounded by vast meadows.

Oxford was settled by the Mormons as a part of Cache County, but about the year 1872, a government survey was made which declared it to belong to Idaho. After this it rapidly assumed a semi-anti-Mormon character, with a large admixture of Gentile population, and became the local battle field of the anti-Mormons of southern Idaho against their Mormon neighbors.

In 1879, a U. S. Land Office was established at Oxford and remained until 1887. The *Idaho Enterprise* was published from 1879 to 1883. In 1879, John T. Morgan, then Chief Justice of Idaho, built a residence at Oxford. In 1880, Willard Crawford, then District Attorney, built a handsome residence, and in connection with W. F. Fisher established a law office. In 1882, J. C. Rich located in Oxford and connected himself in business with Willard Crawford, under the firm name of Crawford & Rich, Attorneys at Law.

At the County election in 1878, Willard Crawford was elected District Attorney, which office he held six years. The same year W. F. Fisher was elected Assessor and Collector of Oneida County, which office he held for six years. In 1880, W. H. Homer was elected Sheriff of Oneida County, which office he held for four years. In 1879 the railway station of the Utah & Northern Rail-

way was built at Oxford, George W. Thatcher at that time being superintendent. In 1880 a telephone was constructed from Oxford station to Oxford town, a distance of three miles, office now in the store of W. F. Fisher. There is in the town of Oxford three stores of general merchandise, two wagon and blacksmith shops, one meat market, one saloon and billiard hall, three saw-mills, two shingle-mills, one telegraph office, one planing mill, one hay derrick manufactory, one Mormon church, and one Methodist church, three district schools, two express offices, a distributing post office, a first-class race course (a half mile) and a semi-daily mail.

There has been several journalistic enterprises started in this bustling town, one of which was the *Banner of Light*, the other the *Idaho Enterprise.*

Returning to Oxford as a ward of the Oneida Stake, it is to be noted that the Stake was organized in 1884 with William D. Hendricks president; George C. Parkinson and Sol. H. Hale counselors, which administration was succeeded in 1887 by George C. Parkinson, president and Sol. H. Hale and M. F. Cowley counselors. In 1884 Milo Andrus located at Oxford and was ordained president of the high priest quorum of the stake and afterwards a patriarch in the Church. This veteran elder and missionary is now (1889) seventy-six years of age.

Oxford was used as headquarters of the Oneida Stake from 1884 until September, 1886, when it was discontinued for the time being to allay the presistent prejudice and constant opposition of the anti-Mormon party, who had also made their headquarters at Oxford for Southern Idaho, and with a view of reducing the enormous high prices of real estate. This action was suggested by Apostle F. M. Lyman, and his policy has had the desired effect.

We will now return to Cache County, from which the history branched to take in a review of the settlements which once belonged to that county.

CLIFTON WARD.

Clifton derived its name from a high clift of rocks near by, was organized into a ward in the year 1869, by William G. Nelson, presiding bishop of the valley. William J. Pratt was put in the first Bishop. He had no counselors. The first meeting-house was erected in the year 1871, which was also used for school purposes. Henry N. Howell taught the first school. In the year 1870, the first post office was established, which address was Clifton, Cache County, Utah: soon after it was cut off and added to Idaho. In the year 1871 the Relief Society of the ward organized the first store. The first Sunday school was organized in the year 1869, with John Saut, Sen., superintendent. Number of names enrolled

then was twenty-six. First Relief Society was organized July 1st, 1869. First Young Men's Mutual Improvement Association was organized in the year 1876. The Y. L. M. I. Association was also organized in the same year, on the 25th of June. The first Primary Association was organized August 9th, 1879, with sixty-five members. In the year 1869, President Brigham Young and others visited Clifton while making a tour through the different wards in Cache and Bear Lake valleys. In 1876 Brigham Young, Jun., in company with other of the leading brethren visited the ward and held conference at which Bishop Pratt resigned his bishopric and Elder George Lake was called to succeed him; but a short time after he moved to Arizona and Elder Harvey Dixon was ordained his successor May 25th, 1877, by the presidency of Cache Stake.

CHESTERFIELD WARD.

Chesterfield received its name by William B. Preston, on the 28th of November, 1883, and was organized into a branch of the Mormon Ward the same day. Judson A. Tolman was appointed presiding elder. The Sunday school and Young Men's Mutual Improvement Association were organized on the same date. The first building was erected by Alma Clough in 1875. The first meeting-house was built in 1883 which was also used for school purposes. The first school was taught by Miss Maggie Higginson.

ST. JOHN.

St. John was organized in August, 1884, with James Harrison bishop, Lewis Lewis and Henry Denning counselors. First building was erected in 1868 by Thomas Rowland. First meeting-house was built in 1877 which was also used for school purposes. First school was taught by Henry Jones. First Sunday school was organized in 1878 by Lewis J. Lewis; first Relief Society in 1878; first Young Men's Mutual Improvement Association in 1882; first Young Ladies' Mutual Improvement Association in 1882; Primary in 1878. Apostle F. M. Lyman, Oliver Snow, President Hendricks and counselors have made visits to the ward. The people are somewhat scattered living on their farms.

WESTON.

Weston was first organized in 1865. First bishop was Christopher Funk—no counselors. The first building was erected by John Maughan in 1863; first school-house in 1869 by donation; first school taught by William Dees; First post office established in 1870 with John H. Clark postmaster; first store started in 1870 by John Maughan; first grist-mill by James Mack; first Sunday school in

1866 by John Maughan. First Relief Society by Bishop Peter Maughan and Mary A. Maughan of Logan, in 1871. In 1876 Maria Maughan, president, reorganized with Elizabeth Clarke president. First Young Men's Mutual Improvement Association in 1877 by Bishop A. A. Allen; first Young Ladies' Mutual Improvement Association in 1877 by Sister Zina D. Young and Elizabeth Davis of Salt Lake City; first Primary in 1882 by Bishop A. A. Allen. President Brigham Young and party visited Weston in May, 1870. President John Taylor and party visited in 1884, and E. T. Benson, Moses Thatcher and other leading men have visited here at different times. The town was named by Brothers E. T. Benson and Peter Maughan.

FAIRVIEW WARD.

Fairview was not organized until after the Oneida Stake was organized. The name was derived from being in a fair view of the Logan Temple. The first house was built by Peterson Griffith, November, 1870; the first school-house was built in the winter of 1876-7, and was used afterward for meetings; the name of the first school-teacher was Clista Strickland; post office was first established July 9th, 1883, with William J. Underwood postmaster; the first Sunday school was organized in August, 1881, by Bishop William A. Lewis, who was bishop of Lewiston Ward, this being a branch of his ward; the first Young Ladies' Mutual Improvement Association was organized May 18th, 1883, and on the 22nd of the following November the Young Men's Mutual Improvement Association was organized; the first Primary Association was organized, May 18th, 1883; the ward was organized July 20th, 1884, with Heman Hyde bishop, James Bodily and James C. Taylor counselors; on the 30th of August, 1884, the Relief Society was organized.

MARSH VALLEY WARD.

Marsh Valley Ward consists of four organized branches, named as follows: Woodland, Marsh Center, Garden Creek, and Cambridge. The first house was built by W. W. Woodland; the first school-house was built in April, 1878; the first school-teacher was Mrs. M. Killian; the first post office was established in 1877 with the name of Oneida, Thomas Warren postmaster; first store by A. N. Hobson; first Sunday school was organized December 17th, 1879; Relief Society in 1882; first Young Men's and Young Ladies' Mutual Improvement Associations in December, 1882, also the Primary Association. The bishopric consisted of Melvin L. Gruell bishop, William Henderson and W. W. Woodland counselors. There were also school houses built in the other branches, and schools, meetings, etc., were held part of the time, but on regular dates all met at Marsh Center to hold their meetings of worship.

THE BRIGHAM YOUNG COLLEGE.

The Brigham Young College of Logan is well worthy to rank with the Logan Temple. Grand as an architectural monument of the great and noble aim of that machless colonizer and society founder, whose immortal name it bears, Logan and all Cache Valley may well be proud that this college has been reared within their borders. "Outside the University of Deseret there is no institution of its kind which has so solid a foundation, and which for that reason gives such great assurances of ultimate success."

The last circular issued by the board of this institution, for the twelfth collegiate year, 1889–90, thus briefly describes its origin and character:

"On July 24, 1877, President Young deeded to a board of trustees a tract of land consisting of 9,642 acres, located south of Logan City, the rents, profits and issues of which were to be used for the support of an institution of learning to be known as the Brigham Young College.

"The deed of trust provides that the gospel of Jesus Christ shall be the basis of college discipline, and requires the students to be instructed in the important duties of their various Church callings.

"Besides a special and systematic theological training, secular instructions, meeting the demands of a progressive people in science and art, were to be placed within the curriculum harmonizing the word and works of God.

"In the recent organization of Church schools, the mission of the different stake academies was assigned in the Cache Valley Stake to the college already in operation.

"The excellent accommodations of the college building, a well organized faculty and the provisions made by the board of trustees for a laboratory, physical apparatus and mathematical instruments to meet the increasing demands of an advanced education are considerations upon which the patronage of the public is solicited.

"LOGAN AS AN EDUCATIONAL SEAT.

"The elevated location of the city, the copious supply of pure mountain water, and the ornamentation which shaded streets and

luxurious vegetation impart to home surroundings make it, in the middle of a beautiful valley, an attractive and healthy educational center.

"The college grounds and inspiring landscape viewed from the class rooms excite admiration for the beautiful in nature, and animate the students in their daily routine with a spirit of cheerfulness.

"From the benign influence which the temple sheds over the place, the social advantages are manifestly conducive to the welfare of an institution whose mission is the cultivation of those high moral sentiments everywhere cherished by the Latter-day Saints."

It will be seen from the foregoing that this college, which bears the typical inscription on its front—*Holiness to the Lord*—partakes very properly of the character of Brigham Young, whose aim and mission was to build up an American state, but with an Israelitish genius and an Israelitish religion, so far as the Mormon people were concerned, while he permitted the Gentiles to build their part of the social superstructure in their own likeness and type. But it must not be thought that the Brigham Young College is a mere sectarian school in which only Mormonism is taught. Endowed by the great President of the Mormon Church, who as a Moses in his exodus led his people to the peaceful valleys of the Rocky Mountains, the college which bears his name may, very properly, be esteemed as a Mormon college; but the following courses of its education, as set forth in the circular, will show that a thorough system of English education is contemplated, even bordering on the classics:

"PREPARATORY DEPARTMENTS.

"Grade:—Fourth Readers—theology, reading, grammar, composition, arithmetic, geography, penmanship, orthography, drawing, singing, ladies work, elementary and natural history, and hygiene.

"INTERMEDIATE DEPARTMENT.

"Grade:—Fifth Readers—theology, reading, grammar, composition, arithmetic, geography, penmanship, orthography, drawing, vocal music, U. S. history, ladies work, and elementary courses in Latin, German, French and Algebra.

"Text Books:—In the above grades Bancroft's Readers, Harper's Second Book in Arithmetic, Appleton's Geographies, Reed and Kellogg's Grammars, Harrington's Graded Speller, and Spencerian and Michael Systems of Penmanship will be adopted.

"COLLEGIATE DEPARTMENT.

"Grade—Students who desire to enter any course in this department will be required to give satisfactory evidence of a suitable preparation. The grade consists of three courses, with theology included in each course.

"FIRST—COURSE IN LANGUAGE.

"Rhetoric.—Kellogg's Rhetoric.

"English Literature.—Raub's English and American Literature. The subject will be treated historically and analytically.

"Latin.—Hansen's Latin Prose, and Harkness' Latin Grammar.

"French—Keetels' French Grammar.

"German—Bacon's Leitfaden.

"SECOND—COURSE IN MATHEMATICS.

"Book-keeping.—Bryant's Commercial Book-keeping. Special sets applicable to local commerce will be given; also special instructions in commercial law.

"Arithemetic.—Commercial arithmetic will be included in book-keeping.

"Algebra.—Wentworth's Complete Algebra.

"Geometry.—Wentworth's New Plane and Solid Geometry.

"Trigonometry.—Wenthworth's Plane and Spherical Trigonometry.

"Surveying.—Carhart's Treatise on Plane Surveying. A field club will be organized, supplied with instruments, and provided with special instructions.

"THIRD—COURSE IN SCIENCE.

"Physics.—Conducted according to Avery's Elements of Physics supplemented by experimental lectures, for which purpose an excellent set of apparatus has been provided.

"Chemistry.—A course in general and analytical chemistry will be given, supplemented by practical laboratory work. Avery's Complete chemistry. Stoddard's Outline of Qualitative Analyses.

"Physiology.—Comprises lectures and book-study on the human and animal bodies, illustrated by a complete set of anatomical charts. Martin's The Human Body.

"Domestic Science.—Embraces lectures on heat, light, air, water, food, chemistry of cooking, poisons, antidotes, etc., etc.

"Geology.—Will include a course in lithology and dynamic historic geology. LeConte's Compend. of Geology.

"Astronomy.—Gillet and Rolf's New Astronomy.

"Zoology.—Nicholson's Zoology.

"Botany.—Kellerman's Botany.

"MISCELLANEOUS STUDIES.

"Political Science.—Clark's Civil Government.

"Logic.—Jevon's Logic.

"General History.—Barnes' General History.

"Elocution—Hamill's Elocution with supplementary reading.

"Theology.—Bible, Book of Mormon, Doctrine and Covenants, and Compendium.

"NORMAL DEPARTMENT.

"The normal course is designed to qualify students to assume the responsible position of teachers in Territorial schools. Students prepared to enter the collegiate department may become candidates for a normal training, and will be allowed to select any studies they choose in addition to those which are necessarily comprised in the curriculum of a teacher's education. Raub's School Management. Raub's Methods of Teaching.

"MUSIC DEPARTMENT.

"Vocal Music.—Daily class instructions on the graded principle will be given. Students of marked musical talents will be organized into a college choir and receive special instruction in music for devotional exercises and for Polysophical Society entertainments.

"Instrumental Music.—Organ, Piano, Violin, and Cornet.

"LADIES' DEPARTMENT.

"Instructions will be given in crocheting, plain and fancy needle-work, painting, and on domestic duties.

"Decorative and landscape painting will be given to students only of the collegiate and normal departments."

BOARD OF TRUSTEES.

George W. Thatcher, president; Brigham Young, Wm. B. Preston, Ida Ione Cook, Moses Thatcher Chas. O. Card, M. D. Hammond; J. E. Price, sacretary; Jos. Quinney, treasurer.

JOURNALISM OF THE VALLEY.

The first paper published in Logan was called the *Northern Light*. It was a five column folio, one-half printed in Danish and the other half in the English language. It was very poorly printed, and the press, type, etc., necessary for publishing it would cost probably $100. A. C. Growe, a watch and clock repairer, was the first owner. He ran it for several months and then sold out to Binnie Pratt, who ran it for a short time, when the Junction Printing Association of Ogden proffered to give him $100 providing he would quit the publication of his sheet. Mr. Pratt accepted this offer, and on the 11th day of September, 1879, the first number of a seven column folio, called the *Logan Leader*, was issued under the management of the Junction Printing Association. It was what is called a "patent outside," and was edited and managed by F. J. Cannon, and was issued weekly. The *Leader* was run by this company for a year, at the end of which time B. F. Cummings, Jr., purchased the plant. Mr. Cummings ran the business until August 1st, 1882, when a company was organized with Moses Thatcher, G.

W. Thatcher, W. B. Preston, E. B. Burnett, J. T. Caine, Jr., F. Turner, E. A. Stratford, John P. Smith and B. F. Cummings, Jr., as stockholders. Messrs. Smith and Stratford had established a job printing office in Logan in the fall of 1880, and as it was desired that the job printing and newspaper business should be consolidated they turned in their printing office as stock in the new organization. This combination bought out the *Leader*, and Mr. Cummings became editor and E. B. Burnett manager. The name of the paper was changed to the *Utah Journal*, and was published twice a week. A new plant was bought and the paper greatly improved. It was run under this arrangement for about two years, when Mr. Burnett disposed of his interest to the Thatcher Brothers, and Mr. Cummings became editor and manager. The business under the latter arrangement was not successful. During April, 1885, negotiations were entered into between the *Utah Journal* Printing and Publishing Company, and E. A. Stratford, Jno. P. Smith and John E. Carlisle for the purchase by the latter gentlemen of the plant. A proposition was made by the gentlemen named to the old company, and on May 1st, 1885, the entire outfit was turned over to them, John E. Carlisle became editor, E. A. Stratford, manager, and John P. Smith, foreman. The name of the company was changed to the *Utah Journal* Company. The plant is now owned by this company, and since the day of purchase the business has had a steady growth, and their job department is among the best in the Territory.

LOGAN AS A MANUFACTURING CENTER.

On this subject an observing and familiar writer happily says:

"Logan, as the capital of the county, grows herself in proportion with the growth of the county, and that is rapid. She has one of the finest sites for manufacturing in the whole of the Wasatch range. Pouring into the valley from different ravines, on the eastern side, there are large streams of water which are never-failing sources of power, and it is but a question of time until the wise men of our day, recognizing the value of these great natural powers, will direct them to those uses which the ingenuity of man has learned the value of applying them. Foundries, woolen-mills, tanneries, and kindred industries, and home manufactures of varied kinds, are certain in time to be erected along the water courses that for some four miles give unlimited power along a single stream, and will supply force for the operation of any number of mills or factories, in which the inhabitants of this lovely valley will not only yet find labor for themselves, but for their children's children. It is really a matter of surprise that this work has not already been more extensively inaugurated, but the eyes of many practical men are earnestly turning in that direction. There are now being made boxes, doors, window sash and the like, which are supplied to the whole Territory from a wood-working establishment operated there by Messrs. Garff and Haynes, upon one of these sources of power,

found in the very heart of Logan, and extending along the channel of the Logan River, below and above, into the mouth of the canyon for fully four miles.

"The milling business is also a very material factor there. Two hundred and fifty thousand bushels of wheat are shipped annually out of Cache Valley, which could as well be made into flour and exported as a manufactured article, to the advantage of the valley and all concerned. The 500,000 bushels of wheat raised annually is nothing to what could be raised. When the valley has a greater surplus these huge water powers will be more fully taken advantage of, the capacity of the mills now operated in the valley will be increased, their number will be augmented, and the farmer, whose wheat is prized because of the character of Cache Valley grain, sensing that patriotism which should possess all men to build up their own community, will turn his wheat in the directions already started for manufacture by the mills, operated to the fullest extent by the water power with which Logan is blessed. Independent of other considerations, there are beauty of its location, cleanliness, healthfulness of surroundings, and all conditions which make it a desirable place for a home. Absolutely there can be no doubt that Logan will yet be a manufacturing point, and its prominence in the Territory, unless it should be discovered that there are cheaper sources of power than water (and the history of man since the beginning has yet failed to devise a substitute) in which are combined the same power and inexpensiveness. The county court house is located here, also the county jail, the temple of the northern part of the Territory, in which the great rites of the Latter-day Saints are performed. Necessarily it attracts a great deal of attention for these reasons; while its jobbing business is rapidly extending and its business houses are growing in numbers and importance. It has also the Brigham Young College, which the late President Brigham Young endowed with over 6,000 acres of the best land in Cache Valley, and upon which a fine educational institution is being built up, which will yet be of great advantage to Logan in a pecuniary sense, as well as for good in exciting an ambition for intelligence among its inhabitants. Here also the last Legislature determined to locate its Agricultural College, which will yet prove a material feature of advantage to this beautiful city. Certainly there is no pleasanter spot in the Territory than the city of Logan, and while it may not endure the prospective boom which all places now-a-days seem to crave, it has the assurance of permanent growth and of a population that will always make it pleasant for men to live there, and which will yet enable it to outstrip many localities that are making pretentious claims for future growth."

THE UNION ROLLER MILL.

The writer in the Salt Lake Lake *Herald's* Christmas edition says:

"The continued success of Thatcher & Sons' Union Roller Mills is quite remarkable, and in one sense, is indicative of the growth and great prosperity of the valley in which it is situated, and of which it is to-day the chief representative in its line. It was the first flour mill built in Cache Valley, and has been in operation since 1860. At that time it was run in conjunction with a saw mill, and the same power that it uses now was then utalized to operate both the flour mill and the saw mill. It was but a short time, however, before the milling interests grew to such an extent that the saw mill had to be abandoned, and the flour mill was rebuilt on a broader scale, on its present sight, in 1865. Then again in 1879, the demand upon it growing with the development of that section, it was overhauled and refitted throughout with entirely new machinery, and was still the best mill in the valley. In 1885 the market for its products having widened to an unusual extent, it was again remodeled, this time to a great outlay, being converted into a roller mill, under the new process, while in the spring of the present year, 1888, still further additions were made to the mill. Its capacity was largely increased, and a very considerable addition was made to it in the shape of a wheat elevator. This elevator has a capacity of 40,000 bushels in addition to which there are large flour rooms, in which fully thirty-five car loads of mill stuffs can be stored; and the productive capacity of the mill was made an easy 100 barrels per day. It naturally took some time to make the necessary changes, and to put up the elevator, which is the largest one in any of the Territories, so far as known. Its advantages are appreciable already, since it permits Thatcher & Sons to carry a large quantity of wheat, and to hold it at a season of the year when the demand for the wheat of the valley from Colorado and elsewhere is making a very heavy drain upon the local market. Not only this, but it is a positive benefit to the farmers, as it enables the mill to purchase at all times, and to take wheat from the farmer at seasons when he really needs to dispose of it, and which, but for the elevator, the mill would be unable to carry. The successive rebuilding and additions to the mill to meet the requirements of its patrons, tells the story of its appreciation by the public; tells further that it has been run in a manner to merit the patronage of the public, or it never could have made the advances it has. It also bears evidence that it has been run at a profit, or it never could have lived so long, or stood so many outlays for improvements, had its management been unsuccessful. The flour it makes is identified with the name of Thatcher & Sons, and it is safe to say that name will not be changed so long as it accomplishes the results that have been achieved by it in the past. Its brands of flour are fully equal, if not indeed superior, to any in the market. The proprietors continually receive the most flattering testimonials from their patrons, speaking in high terms of the quality of the flour and the consequent satisfaction they have

in handling it. The products of the Union Roller Mills have found their way into the markets of Montana, Idaho, Wyoming, Colorado, Arizona, Nebraska and Kansas, as well as all the principal points of Utah. The mill commands a beautiful view, as it overlooks the whole southern end of that beautiful valley, and affords a glorious prospect of the country that sweeps far to the north, and keeping within its sight field after field from which it receives the produce that has kept it operating, and which will undoubtedly give it cause to continue its busy hum for many years to come.

THATCHER BROTHERS' BANKING COMPANY.

The cities of Cache Valley, and also that part of southern Idaho immediately attached, long felt the need of a solid banking house devoted especially to the counties in view, the firm composed of the friends of the community. Not only was such a house needed for the purposes of exchange and remittance of money, but also to lend financial help to the people, and for the developing of the agricultural resources and commerce of these counties. Father Thatcher and his sons had from the beginning helped the people of Cache Valley; scarcely an enterprise had been started in the north where capital had been required, that they had not either originated or greatly aided, but the time came when Logan, like Ogden and Provo, needed a regular banking house to maintain its rank among our progressive cities.

The original firm, under the name of Thatcher Brothers & Co., started January 1st, 1883. The company consisted of George W. Thatcher, Moses Thatcher, William D. Hendricks, S. T. Josselyn, paymaster of the U. P., Omaha, W. B. Dougal and William A. Rossiter of Salt Lake City, and H. E. Hatch. George W. Thatcher, who had been principal in effecting the organization, was chosen as manager. The capital of the company at the start was $60,000. Next year the capital was increased to $75,000. January 1st, 1889, the company was incorporated under the name of Thatcher Brothers' Banking Co., with a capital of $100,000. The original starters continued in the business and associated with them a few others. Representative men of the Deseret National Bank of Salt Lake City and the First National Bank of Ogden took stock. The officers are: George W. Thatcher, President; Lewis S. Hills, Vice-President; H. E. Hatch, Cashier; Directors: George W. Thatcher, Moses Thatcher, James W. Hendricks, S. T. Josselyn, L. S. Hills, D. H. Peery, James Sharp, W. W. Riter, George Romney, Robert S. Campbell, W. W. Maughan.

The company are building a fine new bank on Main and Second Street, which will greatly enhance the appearance and commercial character of Logan City.

THEATER AND CONCERT HALL.

Connected with the new bank will be a theater and concert

hall. It will have a parquette, dress circle and gallery fitted up in first-class style, and the building will be heated by steam and lighted by electric light. David Reese's Opera House has hitherto supplied theatrical entertainments to the Logan people, but probably the building of this new theater in connection with the bank, from its fine situation on Main Street and its first-class equipments, will give a fresh zest to the theater going desire and mark a new era in the dramatic history of the valley. A good stock home company, after the example of the Salt Lake Home Dramatic Company, will most likely be organized; and as for the concert hall, it may be said that the Logan tabernacle choir under Professor Lewis is one of the best choral bodies in the western States and Territories. In concert capacity, Logan could satisfy a fastidious metropolitan audience.

THE FIRST SETTLERS OF LOGAN.

It is worthy to record for perpetuity the names of the first settlers of Logan. The first company that camped on the ground consisted of David B. Dillie, David Reese, Abraham Caldwell, Sidney Dibble and Griffith Charles. Three days afterwards another small company arrived, consisting of John R. Blanchard, I. J. Clark, Jesse Pierson, John P. Wright, now of Paradise, John Nelson, Moses Denning, two other settlers, each bearing the name of Morgan Evans, who for distinction were called Little Morgan and Big Morgan (the latter was afterwards the founder of Deer Lodge, Montana), Benjamin Williams, John Edwards, Nephi Rodgers, Washington Rodgers, William Dees and a settler by the name of Landers, making in all from seventy-five to eighty souls, as they nearly all had large families. This company camped nearly on the ground where Blanchard's hotel (the Logan House) now stands, extending over to where Thatcher's mill is erected. They commenced building log houses, cutting hay and preparing for winter. Blanchard hauled one of the first load of logs from the canyon, and built the first house out in the present road opposite Dr. Ormsby's residence. Soon afterwards, Peter Maughan sent for Jesse W. Fox, and he came up and laid out into blocks what is now Logan City. The city was named after the Logan River.

THE UTAH NORTHERN.

The Utah Northern, now known as the Utah & Northern Railroad, like the Utah Central and Utah Southern, was eminently a home enterprise. Its builders were the Mormons, and the people certainly expected, when they constructed these roads, becoming stockholders for their labor, etc., that they would permanently own and control them; and so undoubtedly did the organizers and contractors.

The organization of the company to build this road was effected August 23rd, 1871, with John W. Young, president and superin-

tendent, and Bishop Preston, vice-president and assistant superintendent.

In less than a month later, ground was broken at Brigham City, Box Elder County. The first rail was laid at Brigham Junction, March 29th, 1872; and the road was completed to Logan January 31st, 1873, and completed to Franklin, Idaho, in May, 1874, which for a number of years thereafter was its northern terminus. A branch line of four miles, extending the Utah Northern to Corinne was completed on June 9th, 1873, and the road was extended south to Ogden, and opened for traffic February 8th, 1874.

John W. Young was soon succeeded in the superintendency of the road by Moses Thatcher, who conducted its affairs with marked satisfaction to the company and the public until he was succeeded by M. W. Merrill. January, 1877, George W. Thatcher was appointed superintendent. In February, 1879, the Utah Northern went out of the hands of the old company into the hands of the Union Pacific, and the Utah & Northern R. R. (its present name had then grown into gigantic proportions.

Up to the date of its passage into the hands of the Union Pacific Company, Bishop William B. Preston was vice-president of the Utah Northern, and the people of Cache Valley principally owned the road. It was sold at a great sacrifice; but the new company for a while paid due respect to the former ownership by retaining George W. Thatcher in the superintendency.

Under the management of the Union Pacific Company the road was rapidly extended to Butte Montana, a distance of 416 miles from Ogden. It was next extended to Anaconda and Garrison where it connects with the Northern Pacific.

The general travel on this line is through Cache Valley, Idaho, to the Soda Springs, the mines, and to all parts of Montana, and also to the Yellowstone National Park. It crosses the Oregon Short Line at Pocatello, by which route the passenger is brought within forty hours of Portland, Oregon. This road has done much for the development of northern Utah, and everything for the development of Idaho and Montana.

The most popular man who was ever connected with the Utah & Northern railroad was Superintendent George W. Thatcher. Under his management nearly all the extensions of the line were made; and during his connection with the road he was often spoken of as one of the ablest railroad superintendents in the west.

The Salt Lake *Tribune* said: "Under the superintendency of George W. Thatcher, Esq., the Utah & Northern R. R. is the best conducted road in the country." A correspondent of the *Tribune*, dated July, 1881, says, "Superintentendent Thatcher is congratulated for his rare executive ability. With a division nearly four hundred miles in length—the longest on the Union Pacific line—he has worked thirty-eight locomotives, pushed the construction, running timber, iron and supplies, avoided all delays in shipment of

the enormous freight going to the front, gathered hundreds of car loads of rock from along side the road by section hands for the foundations of Eagle Rock,—and all this while experiencing difficulties in changing hands, the constant changing of the nomads experienced in railroading, etc. * * * Mr. Thatcher—probably the youngest division superintendent of the Union Pacific Company—has more than average chance of becoming one of the leading railway men of the west."

BEAR LAKE COUNTY.

From the time of the organization of Utah Territory until 1872, that portion of Idaho now known as Bear Lake County was a part of Utah and with Rich County, Utah, was known as Richland County, afterwards Rich County with the County seat at St. Charles. This County was settled in 1863 by a colony under the leadership of Apostle Charles C. Rich, of former residents of Davis County, Utah. A few families were called by the Church authorities to accompany General Rich, while many others thinking to better their condition and circumstances flocked to the new country and established homes.

Water was found in abundance for irrigating purposes and the now populous towns of Paris, Bloomington, St. Charles, Liberty and Montpelier were laid out and built up, Bishops were immediately appointed to preside over each place, and the nucleus was formed for a number of thriving communities. Fields were fenced, water ditches laid out and dug, bridges built and roads constructed. As soon as practicable the canyons were opened, and access gained to the timber in the western mountains. Saw mills were imported and lumber manufacturing soon became a welcome industry.

In 1872 that part of Utah north of the 42nd parallel, became a part of Idaho, and the name of Oneida County was given to it. Rich County Utah, was then composed of the tows of Randolph, the County seat, Woodruff, Lake Town, and Meadowville all south of the 42nd parallel.

In the winter of 1874-75 the Legislature of Idaho assembled at Boise City passed a bill creating the County of Bear Lake, with the following boundaries to wit: "That all that portion of the County of Oneida, commencing at the twenty-third mile post on the boundary line, between Utah and Idaho Territories, and running thence northerly along the summit of the range of mountains between Cache Valley and Bear Lake Valley to the corner of town-

ships nine and ten, south of range forty-one east; thence east twelve miles; thence north to the summit of the divide between the waters of Bear River and the waters of Blackfoot River, thence south on said last named line to the south east corner of Idaho Territory; thence west to the place of beginning."

The County seat of said County was fixed at Paris.

The settlements now in Bear Lake County are as follows :

Name.	When Settled.	Present Population.
Paris,	1863	1,000
Bloomington,	1864	450
St. Charles,	1864	556
Fish Haven,	1864	130
Dingle,		191
Preston,		132
Berne,		82
Ovid,		195
Liberty,		272
Montpelier.	1864	900
Thomas' Fork		300
Bennington,		301
Georgetown,		232
Nounan,		50
Ranches, etc.,		300

The first Bishop of Paris was Alonzo Bingham who with about twenty seven families, established themselves on what is known as Paris Creek and built a school house which now stands. The town has increased in population and wealth steadily since that time and now numbers 1,000 souls. The present ecclesiastical and County officers who reside or have offices at Paris are as follows: Hon. William Budge, President of the Stake, with James H. Hart and George Osmond as his counselors. Bishop of the first ward Willian West with Henry Margetts and James Nye as his counselors; Bishop of the second ward, Robert Price, with Walter Hoge and Edward F. Davis as his counselors. County Auditor and Recorder, I. L. Mantonya; Treasurer, William Quayle; Sheriff, Joseph Jones; District Attorney, Robert S. Spence; County Commissioners, C. Webster, Chairman, W. Huckvale and Frederick Passey; Assessor and Collector, S. A. Mills; Probate Judge, Henry Margetts.

The industrial pursuits of the inhabitants of Paris are as follows in order: tanning, stock-raising, dairying, lumbering and the various departments of home manufacturing, as blacksmithing, shoe-making, harness-making, tinning, etc. There are at present two general merchandising stores, two blacksmith shops, two harness shops, one tinsmith, three shoe shops, one tailor shop, two millinery stores, two wood working establishments, where is conducted the manufacture of shingles, moulding, turning, planing and furniture. The first post-office was established in 18—, with Joseph C. Rich as postmaster.

BLOOMINGTON,

The next town of importance, two and one-half miles south of Paris, was first settled in 1864, with James H. Hart as its first bishop. It has grown to a thriving town of one hundred and ninety families. Its chief industry is farming. Bishop William Hulume, with Niels W. Peterson and George Bateman as his counselors, are the presiding authorities.

ST. CHARLES

Is situated five miles south of Bloomington, and was settled in 1864. The first bishop was William G. Young, who together with Jonathan Pugmire, Randolph Stewart and others founded a pretty and attractive settlement. It has always been noted as a fine section for the growth of wheat and tame hay. John A. Hunt is the present bishop with J. Windley and —— Jensen as his counselors.

FISH HAVEN

Is situated four miles south of St. Charles, it is a small settlement on the margin of the lake, was settled in 1864 by Preston Thomas and others. Joseph Moore was its first bishop; the present authorities are John Stock bishop, with Henry Howell and John W. E. Stock as his counselors.

DINGLE

Is a small place ten miles east of Paris, was settled by a few families in 18—. Samuel Wilcox was the first bishop; the present authorities are Samuel Humphreys, with Sampson Noal and Christian Selk as his counselors. There being no post office here the people get their mail from Montpelier.

PRESTON

Is about two miles north of Cottonwood. It was settled by Preston Thomas and others in 1869; H. Dalrymple was its first bishop, and still presides. No post office here, and mail obtained at Paris.

OVID

Is a small town lying five miles directly north of Paris. It is composed chiefly of Danes. Was settled in 1864 by C. Carlson and others; the first bishop was Robert Williams; the first post office was established in 188–, with Mr. Edleffsen as post master; Philemon Lindsey is the present bishop.

LIBERTY

Is a small place three miles north-west from Ovid; it was settled in.

883 by Orson Merrill and others; Bishop Hammond was the first
ishop; there is a postoffice established here. The present authori-
ties are E. N. Austin bishop with William Hymas and James Mc-
Murrin as his counselors. The altitude of this place is 6,057 feet
above sea level. Little else is grown here but wheat, oats,
barley and tame hay.

MONTPELIER.

Montpelier is a thriving town on the Oregon Short Line Railway
and about ten miles north-east of Paris. It was settled in 1864
by John Cozzens and fifteen others. The first bishop was John
Cozzens. It has a population of 900; but up to the advent of the
railroad it had but 400 inhabitants. The chief industry of the place
is farming and stock raising. The present authorities are William
Rich bishop with T. M. Winters and David Osborne as his counsel-
ors. The post office is kept by M. F. Whitman.

BENNINGTON

Is a small town which was first settled in 1864 by Dudley Merrill
and a few others. A. R. Wright, bishop, and his counselors are
the present presiding authorities.

GEORGETOWN

Is situated eight miles north of Bennington and was settled in 1
by H. A. Lewis and others. The first bishop was Philemon M
rill. The present authorities are Bishop H. A. Lewis with Jos
Clark and Alma Hays his counselors.

THOMAS' FORK

Has a population of 300, mostly ranchers, is situated on Bear
south-east of Montpelier, it was first settled by Cub Johns
others.

For the first few years after the settlement of this valle
frosts in July and August destroyed the crops of the settle
necessitated the making of annual excursions to the nei
county of Cache. Although these valleys (Cache and P
lie contiguous and parallel to each other, they are sepa
belt of lofty and rugged mountains about twenty miles
which the settlers of Bear Lake Valley had to make t
visits in order to obtain breadstuffs for themselves and
subsist upon. They had to encounter severe weath
snows in the winding canyons and over the steep and
ages which they had to travel. Much suffering an

ships had to be endured in these journeyings, and fortunate indeed was he who returned with a full winter supply of flour. Many, for want of means and the necessary outfit, were unable to make this journey, and consequently had to use the frost-bitten wheat which they had raised, and in the absence of grist mills, grind the same in coffee mills, and winnow it by the aid of sieves. Some not being enabled to procure wheat of any kind, were compelled to make their bread from oats ground in coffee mills and sifted in ordinary sieves. These, together with the plague of grasshoppers, were some of the hardships endured by the early settlers, and we feel safe in saying that no community, without the faith, energy and perseverance of the Latter-day Saints, could have successfully done battle with the altitude, elements and climate of this then forbidding country; and without these combined influences, this country to-day would be the rendezvous of the trapper, and for the occasional visits of the wild aborigines.

President C. C. Rich, to whose fatherly advice and counsel, is in a great measure due the success of the early settlers and development of the resources of the country, continued to preside over the people till 1878, when he was stricken with paralysis, from which he never recovered, and died from its effects in 1883.

David P. Kimball was called, as president of the Stake, under Apostle C. C. Rich, by the church authorities in 1869, and continued to fill this position until 1874, when he removed to Arizona.

William Budge was called by President Brigham Young to act as presiding bishop of the Stake in 1870, which duties he performed till he was appointed president of the Stake, which took place in August, 1875. James H. Hart and George Osmond were called and ordained as his counselors, which organization exists at the present time. Under the able and wise direction of President Budge and his counselors, the County has rapidly developed. Co-operative institutions have been organized and are now flourishing in many of the settlements. The sale of cattle each year amounts to a large sum, as this is a profitable and safe industry. The manufacture of cheese has received the attention of a number of the leading citizens and co-operative institutions, and the result is that an excellent article is manufactured and exported.

The mountains abound with timber and a good article of lumber is manufactured and exported to the northern parts of the Territory, and forms a good source of revenue to the inhabitants.

In 1884, a County court house was erected at Paris at a cost of $10,000, and a Mormon tabernacle was commenced the same year which will cost when completed about $75,000.

The Oregon Short Line Railroad, built in 1882, traverses the County for a distance of forty-five miles, and is not only a great convenience to the people, but swells the valuation of the property and increases the revenue. At the present time Bear Lake Valley is enjoying great prosperity, evidences of which are witnessed on

every hand. Good, substantial dwelling houses of modern and tasteful architecture are being built, and in some cases handsome and attractive villas and residences are being erected, taking the place of the rude structures of pioneer days.

In politics the people are largely Democratic. Bear Lake County has always given large majorities to the Democratic nominees. The County was ably represented in the Territorial Legislature for three consecutive sessions by Hon. William Budge and Hon. James H. Hart. In 1882, Hons. H. S. Woolley, C. E. Robison and A. R. Wright represented the County, and in 1884, Hons. James E. Hart, W. N. B. Sheppard and A. R. Wright rendered good and faithful services as representatives from Bear Lake County.

The area of Bear Lake County is about 1,624 square miles. Bear Lake Valley proper varies in width from one mile to twelve miles, and extends from north to south through the center of the County. It is divided from Cache Valley, Utah, on the west by a high range of mountains, and from Wyoming on the east by a range of hills less lofty than on the west. There are other smaller valleys in the County, among them Nounan in the north-west and Thomas' Fork and Eden in the east.

About two-thirds of the area of the County consists of ranges of the Rocky Mountains, a vast extent of which is covered with excellent pine timber of various kinds, and the lower hills with splendid grass.

One of the most attractive features of the County is the great and beautiful lake from which the County takes its name. This is a beautiful, blue sheet of water of an average width of eight miles, the northern portion of which extends twelve miles into the County, the south half being in Rich County, Utah. The southern boundary line, the 42nd parallel, dividing the lake nearly in the center. The water is fresh and clean and abounds in fish of various kinds, principally trout. On either side the mountains extend almost to the shores, making a very picturesque scene. There are also a few smaller lakes nestled among the hills.

Bear River enters the County in the south-east and takes a north-westerly course, leaving the County in the north-west. It is fed by many smaller streams which flow from the surrounding mountains, and also by a part of the waters of Bear Lake, which, being raised by the melting snows, overflow into what is called the outlet. In this river and its tributaries fish of various kind abound.

On the north of Bear Lake is a tract of low land called Bear Swamp extending several miles northward, upon which grass grows luxuriantly, which furnishes abundant fodder for the horses and cattle during the long, cold winters.

The climate is dry but healthy. In the summer warm during the day, but refreshingly cool at night. During the winter the snow fall is abundant, often covering the ground six months during the year. Spring thaws generally take place in March or April.

The temperature in the winter is cold, the mercury often showing below zero, and sometimes as low as 20° below zero.

On account of the high altitude (5,900 feet above sea level) frosts are frequent, often occurring late in the spring and early in the fall; notwithstanding this drawback, heavy crops of splendid wheat and oats are raised. Irrigation, by reason of the dry atmosphere and very light rainfall, has to be resorted to in order to carry on farming successfully.

The principal kinds of fruit grown are native and English currants, gooseberries, strawberries and raspberries. The climate is not adapted for the larger fruits, although apples of the hardy sorts are grown in the southern portion of the County. Many garden vegetables, such as potatoes, turnips, carrots, cabbages, onions, etc., produce prolific crops.

Religiously, the people of Bear Lake County are Mormons or Latter-day Saints. Up to the advent of the railroad, the morality of the people was strictly in accord with the teachings of their religion. There are a few places on the line of the railroad where whisky is sold, otherwise it cannot be obtained in the County. Till within the last few years a jail did not exist, as no need was found for it. There is a Presbyterian church and school at Montpelier, and one now being established at Paris, but the membership at either place is only nominal. The rest of the County is exclusively Mormon—no secret societies of any kind exist, and the County is free from the many vices and expenses of a mixed society.

RICH COUNTY.

This County is a part of Bear Lake Stake, presided over by William Budge and his counselors, James H. Hart and George Osmond. The Mormon wards of the County are Garden City, presided over by Robert Calder; Lake Town, Ira Nebeker; Meadowville, Joseph Kimball; Randolph, A. McKinnon; Woodruff, W. H. Lee. The founder of Rich County, as its name indicates, was General Charles C. Rich, one of the greatest of the Mormon leaders, and the founder also of Bear Lake County. Robert L. Sloan, in his invaluable work, the *Utah Gazetteer*, sketches Rich County as follows:

"Rich County is situated at the north-western extremity of the Territory. The Territory of Idaho bounds it on the north, Wyoming Territory on the east, Weber and Morgan Counties on the south, and Cache Valley on the west. The later years of the life of Charles C. Rich, an Apostle in the Mormon Church,

were identified with this County. He was the first, in company with other parties, to locate in the County, and it proved for quite a period, up-hill work to battle against the then inclement seasons. However, determined efforts overcame the obstacles and the whole valley is to-day dotted with pleasant settlements, the inhabitants of which are generally prosperous. While the country is well adapted to farming, it is not so favored in this respect as it is to stock-raising. The valley of the Bear Lake of which the Utah portion is in Rich County, is very beautiful at all seasons of the year, particularly that portion of it bordering on the lake. There are long reaches north and south, excellent both for farming and pasturage. The winters are pretty severe, and while this fact does not retard the growth of wheat, it affects some other cereals unfavorably. The abundance of rich mountain grass, noted for being nutritious, compensates for many draw backs by favoring the rapid and full growth of stock. The country is named after its founder, General C. C. Rich. A large portion of the county formerly considered in Utah, including Paris, St. Charles, Bloomington, etc., by a change in territorial boundary lines, is now a part of Idaho. Thus the larger cities have been taken from Rich County. The remaining settlements are growing rapidly, however. Like Cache, Rich County is wealthy in timber. The Wasatch Range at this point is very high and at places twenty to thirty miles through, and is wooded with a prolific growth of pine at which much work has been done for years, without appearing to diminish the supply. Until the completion of the Oregon Short Line, which does not touch Rich County, however, the County had its most accessible railroad outlet through Morgan County, to the Union Pacific. Now it is possible to take the Oregon Short Line road and go to Granger by the broad-guage, or go on to the point of intersection with the Utah and Northern, and thence north or south by that route."

RANDOLPH,

The County seat, is situated nearly in the centre of the County, and has considerable land under cultivation, and is surrounded by excellent grazing land. It has one church, Latter-day Saints, of which A. McKinnon is bishop.

GARDEN CITY

Is located in the extreme north-western part, on the shore of Bear Lake. Meadowville and Lake Town are located near the southern end of the Lake.

WOODRUFF

Is situated in the southeastern part of the County, on the Bear River.

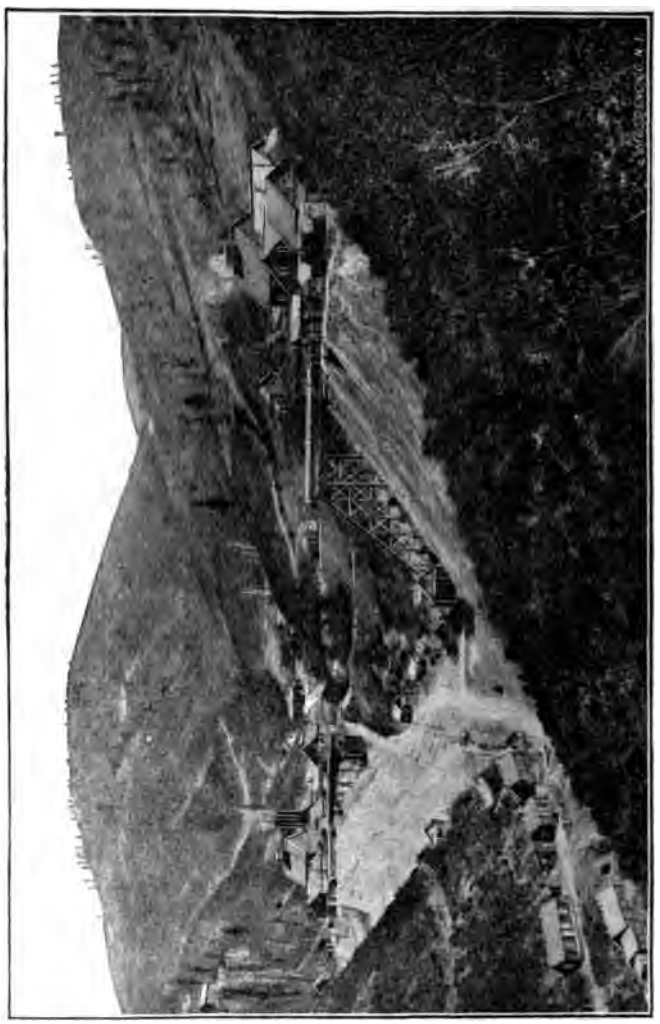
THE PARK CITY MINES.

THE ONTARIO MINE.

We choose the great Ontario Mine as the best example of the stability of Utah to-day, as a mining country. It is to the Ontario that we must credit principally the recovery of our Territory from the reaction caused by the disastrous management and speculations of the Emma Mine.

The Ontario Mine was discovered by Herman Budden. Budden was an Austrian by birth, was in his youth a sailor, and, following the crowd, he found himself at last in California. He forsook the changing billows of the sea for the unchanging billows of the mountains. As a miner he roamed over the hills of the Golden State and the Silver State for years, and at last found himself in Utah about the year 1872, drawn, doubtless, by the tales of the great Emma and by the rumors of other marvelously rich finds in the Territory. He drifted to Parley's Park and for a long time roamed the hills in that vicinity without success. One day, returning from a barren prospecting jaunt, his eye caught a knob of rock that jutted out from some croppings. He stopped and with his prospect pick broke off a splinter from the knob and passed on. But when a little way off the thought struck him that the rock where he broke it had a mineral look; so he returned and made a closer examination, which more and more impressed him, and there, on that 19th day of July, 1872, he located 1500 by 200 feet of ground and christened it "The Ontario." Going to camp he told his partners—all miners have partners—that he believed he had found "something worth sinking upon," and next morning they went to work. This was the preliminary work on the great mine. The humble prospectors were working on the crest of a silver vault which contained millions of treasure, but their eyes were darkened, for only a small portion was to be for them. When they had sunk six feet, the ore-body holding out and widening, they offered the prospect for $5,000. There were no purchasers, so the work was continued, and as the prospect showed better and better, they continued to advance the price until Al. Guiwits and others were drawn to it and secured a fifteen days' bond on the property for $30,000—that is, its owners gave a writing that if Guiwits within fifteen days from that date paid them the sum of $30,000 they agreed to deed the property. At this time the ledge was stripped one hundred and ten feet in length and was sunk in

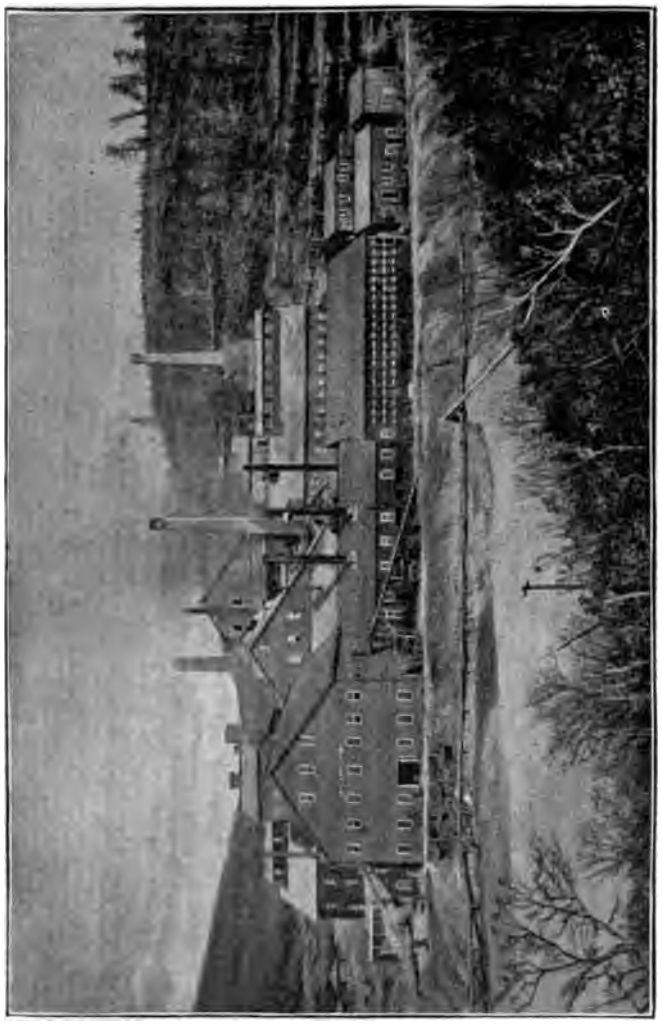
places to the depth of eight feet. Before this, however, Mr. Marcus Daly—now the bonanza king of Montana—who had seen the prospect, had told Mr. Geo. Hearst of San Francisco—now Senator Hearst—who at the time happened to be in Utah, that he ought to go out and see the Ontario, that it seemed to him "a good looking



THE ONTARIO MINE.

prospect." Hearst visited the claim, which was then opened only by a cut six feet long and three feet deep, took some specimens and went to Salt Lake City. At that time R. C. Chambers, who was managing the Webster and Bully Boy mines in Marysvale District, in the interest of Hearst and himself, went up to Salt

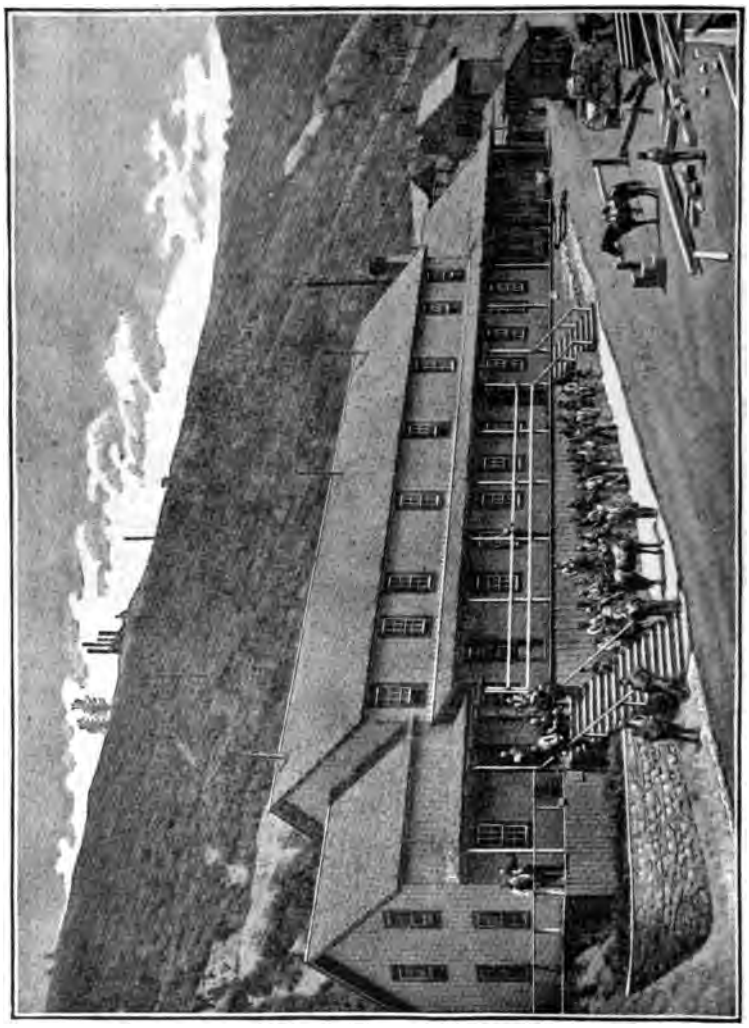
Lake to meet his partner, and Hearst mentioned to him that he had better look at "that little thing" called the "Ontario" at Parley's Park. Chambers did look and his practiced eye at a glance took in the possibilities of the find. He began quiet negotiations for a purchase, but in the mean time it was discovered



THE ONTARIO MILL.

that he was the friend of Geo. Hearst, and the owners at once raised the price so high that Chambers retired from the field. But he never relinquished his purpose. He picked up a friend and sent him as a stranger to secure the property. In the meantime the bond to Guiwits had been given. By careful management the

stranger secured a bond for ten days, to take effect at the expiration of Guiwits' bond, and on the 24th of August, 1872, the prospect was purchased by Hearst and Chambers for $30,000. Twelve days later Chambers, with a force of fifteen men, began work on the mine and that work has never stopped for a moment since, and never has



THE ONTARIO BOARDING HOUSE.

had any other superintendent than R. C. Chambers. The first work was to build a log cabin: the first nights superintendent and men slept under a pine tree on the ground, but never had sleep been sweeter than that which came to the superintendent there. For just twenty years had he battled for a fortune in the West, and now

he felt in every nerve of his body that the anxiety was over and that his fortune was secure. No one knows the benediction of that thought who has not experienced it. There is enough in it to make the ground more elastic than a spring bed; to make the stone which does duty as a pillow seem softer than down.

But while the anxiety was over, he knew that the work was but just begun. He knew that he was on the crest of a mountain 8,000 feet above the sea, that there a mining plant must be established, that a stubborn mine and evidently a wet one—for it was in quartzite, and quartzite fissures are invariably great water carriers—was to be opened and worked. But his heart was light, for work never kills. It is only care of the heart-breaking kind that does that. Slowly and cautiously he proceeded, every new development showing a greater and greater property. In November, the surveys for a patent were made and the patent secured in September, 1873. In January, 1874, under the old law, the mine was incorporated in San Francisco. The capital stock was placed at $5,000,000, in 50,000 shares, with J. B. Haggin president and treasurer, Wm. Willis secretary, R. C. Chambers superintendent, and Haggin, Hearst and others directors. No stock, however, was issued. In the meantime $180,000 had been expended upon the mine and only $41,000 had been returned from the mine from ores that had been sold. But the ore had accumulated to a great mass and many breasts of ore, ready for stopping, had been exposed, so the old McHenry mill, of 20 stamps, was leased and set in motion. The mill was a wet crushing mill, adapted only for free milling ores. From the surface the Ontario ores have been rebellious: the mill was not adapted to its reduction; it was, moreover, an old mill requiring continued repairs, and the results were unsatisfactory. After a fair trial it was given up and the Marsac Mill was leased. This was also a wet crushing mill, and not to exceed 80 per cent. of the precious metal in the ore could be saved in it. Still, in these two mills, 16,000 tons of ore were reduced and $900,000 were saved. In 1876, the mine had so greatly developed that a new incorporation was decided upon, with capital stock and shares doubled. In the meantime the Ontario had grown famous. While this work was going on the Ontario mill had been placed under construction. In the building of it every resource of the inventor, engineer and mechanic, D. P. Bell, assisted by the experience of the Coast, was exhausted, and the consequence is that it is still hammering away and doing as good work as any mill on the continent.

The pay roll of the mine for labor, which began at $1,140 per month, has increased to $50,000 per month, until 2,000 people draw their daily support directly from mine and mill. The outside expenses, which were less than $500 at first, have increased until during some months $60,000 has been paid, which has supported quite as many more people. Thus the mine is a providence to all the people near it.

It is hard to describe the work which has been necessary to keep

this property going. The water near the surface began to be a troublesome factor. Steam pumps were resorted to, at first six inch Knowles pumps. As depth was attained the flow of the water became stronger and more pumps were ordered. At length, seeing that it was only a question of time when the mine would have to be abandoned because of the water, unless something more effectual was done, a tunnel was commenced to tap the vein 600 feet deep. That tunnel was driven 5,765 feet to the shaft, at an expense of $22 per foot, and though driven night and day it required two years to complete it. The water meantime increased until it discharged 7,000 gallons per minute. The pumps were increased in size and number until the manufacturers made, expressly for the company, larger pumps than they had ever manufactured before, and twenty-three of these pumps were ceaselessly at work to drain the river which flowed into the fissure. Fearing that the water would flood the mine before the tunnel could be completed, a three-compartment shaft was begun and a Cornish pump of 20-inch plungers and 10-foot stroke was got in position and the great shaft was driven down as swiftly as possible. It was a life and death struggle with the water for the possession of the mine, but pluck and money won the battle. The tunnel reached the shaft and drained the mine to the 600-foot level, and the water below that was but play for the great Cornish pump. The machinery is now prepared and in position to sink 3,000 feet. The mine is opened 1,000 feet deep and has paid in dividends in the neighborhood of $8,000,000. The main ore chute of the Ontario is 1,400 feet in length, of continuous pay ore. No other such ore chute was ever found in all the history of mining. As no one has ever yet seen an ore body that was not as deep as it was long, the future of the Ontario for many years is assured. Inasmuch, too, as the water is under perfect control, the expense of working in future will be greatly lessened. It is altogether a wonderful mine. When Haggin, Tevis and Hearst advanced the first $30,000 purchase money they looked upon it as purely a gamble. They have received that money back two hundred times and every month the mine pays in dividends more than double what it originally cost. The chief owners are wide awake enterprising men; the proof is that since the purchase of the Ontario they have spent more than $1,000,000 in prospecting and mining in other districts in Utah and Idaho. The yield of the Ontario has been up to December 31st, 1888, $22,144,509.00.

ROBERT CRAIG CHAMBERS.

It is said that a shepherd boy, tending his flock high up among the cliffs of the Andes, one day saw something glittering in the rock, and, prying it out, carried it to the owner of the flock, who pronounced it silver. The boy had taken it from the outcrop of what proved to be the famous Potosi ore channel which, in the next 250 years, gave to the world $2,000,000,000, and which still yields $2,250,000 per annum. What the shepherd boy was to the Potosi, Herman Budden was to the Ontario. Doubtless in the old Spanish archives will be found the

R. R. Chambers

name of some man who took charge of the lofty mountain crest, built roads to it, opened it out, gave to it a working system and made it a success fighting all obstacles until he triumphed, enriching his company and giving to Peru world-wide fame What that man was to the Potosi ore channel, R. C. Chambers has been to the Ontario, and a history of the Ontario, without a notice of Chambers, would be the play of Hamlet with the Prince omitted. Mr. Chambers was born in Lexington, Richland County, Ohio, January 16, 1832. His family came from Scotland shortly after the Revolution. He grew up, trained to work from childhood, and through that work acquired the discipline and self-reliance necessary to a life work. When but a lad he determined that there was not more than enough in the family heritage for his brothers and sisters, and so he bade them good-bye and turned his face to the far West. He crossed the Plains, going by the Soda Springs route, and reached Sacramento, California, in July, 1850. He at once turned to the mines and did his first work as a miner on Mormon Island, American River. The next year he followed an excitement to the Upper Feather River mines, in Plumas County. He lived in Plumas eighteen years. There he met Judge Goodwin, the accomplished editor of the Salt Lake *Tribune*, between whom and himself there was formed a lasting friendship. He went there as a miner. When his sterling worth began to be understood he was elected and re-elected sheriff, serving two full terms; then he employed his means in merchandising—that is, he sold goods to the miners and bought their gold dust—later he engaged in both quartz and placer mining until 1869, when he closed up his business and moved to Nevada. He wandered that state over but could not find what he desired; he extended his search as far as Helena, Montana. He finally made an arrangement with George Hearst, and, as stated above, was managing the Webster and Bully Boy mines in southern Utah when the Ontario was discovered and purchased. Since then his life has been a part of that enterprise. His ability as a mining manager is consummate. He ranks with the foremost mine managers of the coast, and in their field they have distinct personalities, as much as Vanderbilt, Gould, Huntington and Garrett have as railroad managers. He has a large, evenly poised head, most prominent in the organs that give a man endurance, tenacity of purpose, clear sagacity, administrative ability, and that judgment which supplies faith and self-reliance. He has a strong face, which indicates clear judgment, always under the restraint of the original Scotch caution which has come down from his far-back ancestors. He is one of the most approachable of men, and has not changed in face or manner for twenty years. His monument is the Ontario mine. A visit to it shows what R. C. Chambers is, better than any pen picture can. When we say that he started across the plains a poor boy and by his own energies and character has accomplished what he has, it is not worth while to extend the description; for the naked fact carries with it the full story of the courage that falters not; the industry that never flags; the judgment that never proves false; the self-reliance that is enough to control stormy men above ground and rivers of water below, and the tenacity of purpose which holds on when hope and faith are both ready to faint under the burdens put upon them.

It would be a curious study to try to analyze through what preparation a man is best fitted to bring out all that is latent within him. Of course discipline is necessary; a knowledge of business and of men is necessary to the carrying forward of a great enterprise. But in the case of Chambers it is not improbable that his life in Plumas County was worth to him more than so many years in the schools would have been. The high Sierras are a wonderful inspiration to a young mind. Especially was it so in the old flush days. In no place is the mighty mountain range more imposing than in Plumas County. The heights are tremendous; the rivers are torrents rushing through gorges, the valleys and the forests that crown the hills are wonderfully beautiful. Everything carries with it a sense of largeness and power, and man grows brave in the presence of the brave pictures that nature paints. The roads are of all grades built on dizzy mountain sides; where the hills became so precipitous that roads are impracticable, trails are substituted; in winter, in the old days, there was no communication with California's lower valleys except by snow shoes or dog sleds, and at times a mountain storm would rock those heights like an earthquake filling the canyons with thirty feet of snow and causing the

great pines to toss their giant arms as waves are tossed by the winds, and, as waves roar when in fury they meet a headland, so the gale, making those pines its harp strings, would fill the nights with a diapson as deep and awe-inspiring as Niagara.

Every day there were new discoveries of gold reported on some river bar, or gold quartz on some mountain crest; every day there were calls upon the people's charities to help some one who was ill, or who in the battling forces around him had become cowed and had ceased to try; there were free lessons supplied of every phase of human life and there were incessant calls upon every latent resource of brain and heart. At the same time hope was ever whispering in eager ears, and failures did not daunt brave souls, for the belief was omnipotent that the evil spell could be exercised; that the misfortunes of to-day would make a theme for jest in the fruition of the morrow.

In summer it was incessant toil; in winter the brightest spirits which all sections of the Union and of foreign lands could supply mingled together there. O, what stories were told; what songs were sung; what hearts of gold drew inspiration from each other; what other life had ever half so much of pathos and of excitement!

The outcome of such a school meant for those who could battle successfully against its hardships, its joys, its enchantments and its temptations, cool and steady brains. All the great miners that we know of took lessons in a school like that. They early absorbed some of the grandeur, the hope, the pluck, the endurance, the patience and the discipline which high mountains give as an inheritance to the children who love them. Equipped with this schooling, R. C. Chambers entered the desert looking for something large enough to meet the demands of his ambition. He found it, and his work on the Ontario, shows how high he graduated in the mountain school.

DALY MINE.

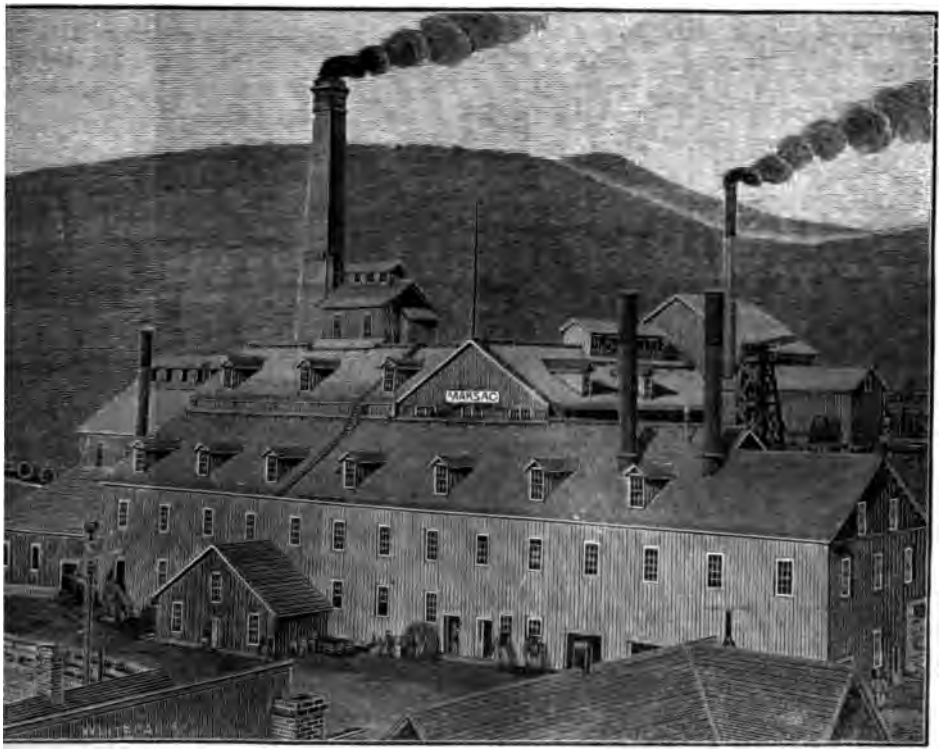
The Daly Mining Company's ground and mining claims are located in Uintah Mining District, two and one-half miles south of Park City, Utah Territory. The area of the ground belonging to the company is 1,500 feet north-east and south-east, and 2,400 feet north and south, making an area of over 80 acres of mining ground, all under U. S. Patent. During the last year the company has put in one of the finest hoisting plants on the Pacific coast.

The mining claims and veins are the western extension of the Ontario Mining Company's ground. The Daly Mine has been opened by a shaft located near the middle of the company's ground, and about 3,200 feet west of Ontario shaft No. 3. This shaft is sunk to the depth of 800 feet, at which point it is connected with the Ontario drain tunnel. This connection with the drain tunnel of the Ontario furnishes complete drainage to the Daly mine. By the large amount of ore developed, a continuance of dividends is assured for some time, without depending on future developments.

The mine throughout is well timbered and in good working condition. The equipments and machinery of this mine are first-class; also the mine has a large and substantial boarding-house as well as sleeping houses for the men, and all other necessary buildings.

The Marsac mill is owned and operated by the company, and is situated at Park City. Its power is steam, operated by double engines. It has two revolving dryers for drying the ore and salt; thirty stamps for crushing the ore, also rolls for crushing salt; one

large Stetefeldt furnace for chlorination, of sixty ton capacity; 16 pans for amalgamation, 8 settlers, retorts and melting furnaces; shops and other necessary buildings; plenty of wood-yard ground with all the requisite water rights to supply the mill; also hydrants and hose for use in case of fire, and all needful appliances for a first-class property. The mill, lighted by a U. S. electrical light and doing excellent work, is run principally on the low grade ores of the mine, as the best grade ores carrying lead and other base metals are selected for shipment and sale to the smelters.



MARSAC MILL.

HISTORY OF THE DALY MINE.

"A few years ago" (writes Col. O. J. Hollister, whose graphic historical sketches of the mines of Utah are marked for authenticity and interest) "there was great uncertainty, as to where the Ontario vein went, if it went at all, toward the west. All the old workings, on all the levels, taken together, seemed to strike nearly east and west. The Ontario Company, if we mistake not, bought ground in that direction, under that impression. The Empire group was located by other parties, and perhaps half a million dollars spent in development, upon the strength of the same conviction.

It may be added the Empire are still of the same opinion. Subsequently, work in the first level of the Ontario indicated a bend in the vein of about 45 degrees, toward the south, in the vicinity of No. 3 shaft. This brought on the memorable contest for ground on the new line, settled finally by the purchase of all conflicting claims by the Ontario.

Amidst it all there was one man, John J. Daly by name, a miner of considerable experience, who thought he foresaw, in Saw-mill Gulch, on the south-west strike, a duplication of Ontario Gulch, where the best ore-chute in the Ontario's 4,500 feet of ground, so far as yet appears, came to the surface. Accordingly, with small means of his own, but (under the directions of, and with the ample backing of R. C. Chambers) he began about five years ago to quietly purchase the ground in that neighborhood, a work of great difficulty and delicacy, it being held in many different hands and the titles in almost inextricable confusion.

He secured in time the surface for a width of 2,000 to 3,000 feet for more than a mile southwest of the original Ontario, Banner, and Last Chance ground. That part of the belt covering 3,000 lineal feet of the vein next to the Ontario, etc., was sold to the Ontario Company, giving them 4,500 feet on the vein. Adjoining that on the southwest is a block of ground, cut across the center by Saw-mill Gulch, 3,000 feet wide and covering 1,500 lineal feet of the vein.

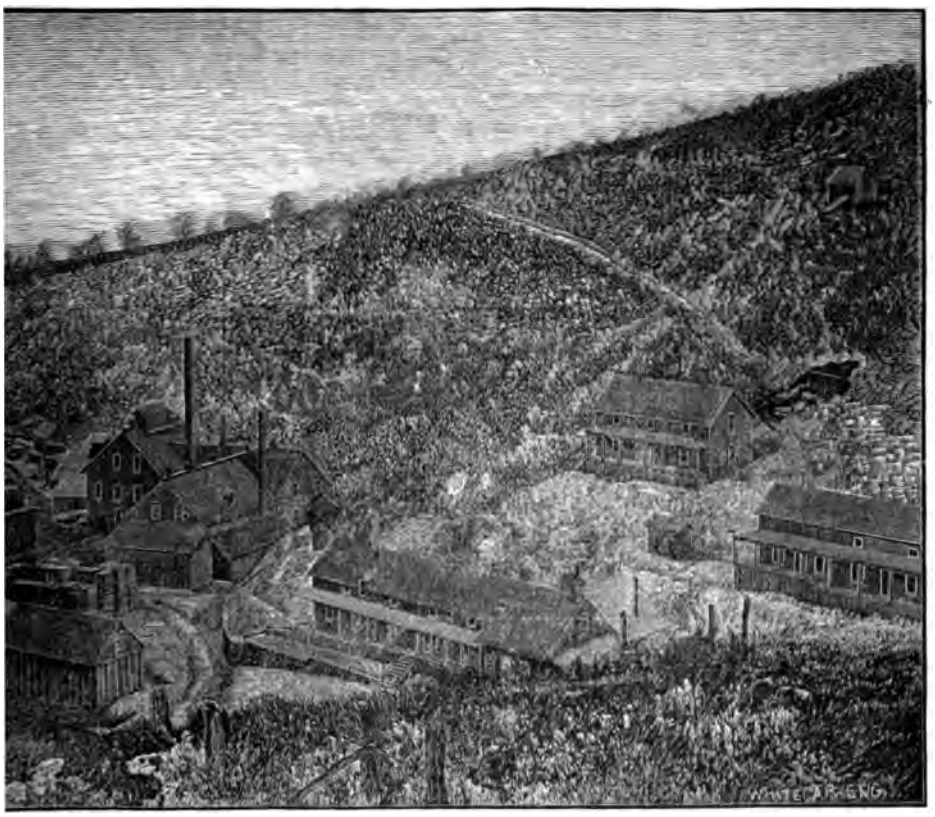
On this diverging tunnels were run from the gulch southwest and south-east, a thousand feet or more, the former catching nothing. The latter crossed the vein, 80 feet in width 500 feet in. It was driven 500 feet further, as a prospecting tunnel, but developed nothing. A shaft at the crossing of the vein in this tunnel 100 feet deep showed the vein pitching north from the vertical like the Ontario. A drift east on the vein 150 feet from the tunnel disclosed a vein of high grade ore 3 to 6 inches thick. A winze 75 feet deep sunk from the east end of this drift had the same vein of ore, sometimes swelling to 16 inches but usually thin.

Thereupon a shaft was started near the mouth of the tunnel, on the slope east of the gulch so as to allow for ore and waste dump, and sent down rapidly 600 feet, a point 240 feet vertically above the Ontario 6th level. A cross drift was then run to the vein, 185 feet. It struck fine ore but let in water faster than it could be tanked out. A drain tunnel was driven into the shaft, 200 feet, striking it 60 feet from the collar. A 7-inch pump was placed on the 4th level, and another on the 6th. By the time this was finished, the water drained off, probably taken by the Ontario drain tunnel, then some 2,000 feet distant, or by other and deeper workings in the Ontario.

Meanwhile a drift was run from the shaft to the vein on the 5th level. It is 60 feet thick at that point. The drift was driven 400 feet into the footwall country to make sure this was the vein.

The 5th level was opened east for 30 feet, and then discontinued because of water. The ground here was tight, the ore scattered and bunchy.

After the water ran out, the 6th level, where the vein is also 60 feet thick, was opened east and west from the shaft. At the end of November, 1884, the opening was about 300 feet long, and so far had developed good stoping ground, some of it very rich. A sample we took for assay carried 910 ounces. Pieces might be selected twice as rich as that. Nearly 100 tons had been saved in



DALY MINE.

running this distance. It closely resembles Ontario ore. This level is now open a total length of 400 feet, in what may truly be termed a continuous ore-chute, all of it apparently good stoping ground. A shipment of 74 tons sampled 8 per cent. lead, 203 ounces silver, and $6 gold per ton.

Recently, sinking the shaft was resumed. It is designed to go down to the 8th level, which will be 840 feet deep, and will then correspond with the Ontario 6th level, on which the Ontario west

lateral drain tunnel is being driven west, back of or under the vein. Connection will then be made with this tunnel, and as the ground on the strike of the vein rises in altitude both east and west of the shaft, and as the vein has a dip from the north of 45 degrees, there will be 1,200 feet of stoping ground above the 840 foot level, which will not be troubled by water. From the showing in the Maggie shaft and in the upper long prospecting tunnel, the main ore-chute may reasonably be expected to come to the surface.

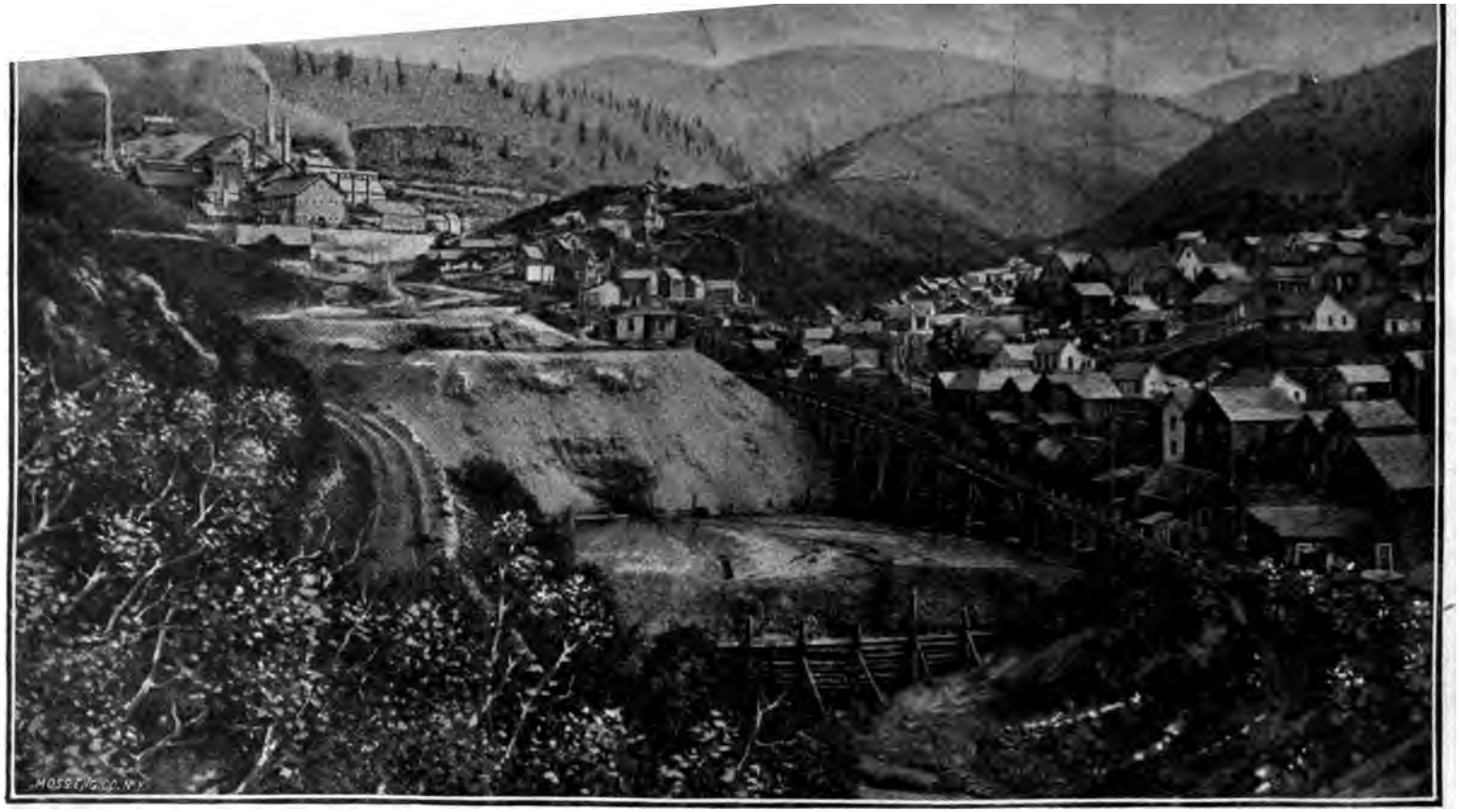
The significance of this for economical working need not be dilated on. Probably the ore can be mined for 20 per cent. of what it would otherwise have cost. And by the time these dry levels have been exhausted, a tunnel from the McHenry side of the Parley's Park ridge will doubtless have been run in, tapping this ground 1,640 feet below the collar of the Daly shaft.

The machinery at the shaft consists of the original Ontario hoist, remodeled somewhat, and a No. 4 air compressor, served by two sets of boilers, all housed in a building 36x86 feet, and a boiler room 35x55. Two machine drills are worked in the mine. There are a coal house, blacksmith shop, ore house with five ore-chutes, and good log buildings for boarding and lodging the workmen.

Water is brought in an underground flume from a spring on the "Scrap Mill Site," which belongs to the property, 1,500 feet north of the shaft, to a reservoir on the hill, whence it is served out. The works are well arranged and are near the lineal center of the ground. The drain tunnel is expected to keep a good deal of water out of the shaft when the snows are melting, and also to serve as a fire escape in case of need, ladders extending from it to the bottom of the shaft. Winter stock of timber, lagging, and other supplies, are secured in the fall. The shaft is 3,200 feet direct from Ontario No. 3. It is the same distance from Park City as the Ontario No. 1. The draining of the ground by the Ontario workings probably doubles its value.

The property was incorporated in November, 1884, and the Daly Mining Company organized on it, with a capital of $3,000,000 divided into 150,000 shares. The Directors were R. C. Chambers, Jno. J. Daly, C. W. Bennett, Geo. M. Scott, and Joab Lawrence. Mr. Chambers was President and Treasurer, Mr. Daly, Vice-President and Superintendent, Mr. Bennett, Secretary. Salt Lake City is the headquarters of the company, which starts off under extraordinarily favorable auspices. We have little doubt that the property will prove a second Ontario. If the vein continues fertile a thousand feet west of the shaft, the Ontario vein will have been shown to persist, taking into account its wriggling, a distance of 7,000 to 8,000 feet, and an almost unprecedented example for so small a vein.

The output to December 31, 1888, was $3,158,820.13. Twenty-two dividends paid $862,500. The cash balance on hand Dec. 31, 1888, was $424,728.17 and is constantly increasing.



VIEW OF THE UPPER PART OF PARK CITY.

VIEW OF THE LOWER PART OF PARK CITY

The mine is now thoroughly opened, and very productive, and is equipped with first-class machinery in every department.

The addition to the Marsac mill of leaching works it is expected will materially reduce the cost of reducing the ores.

The directors and officers are: R. C. Chambers, President and Superintendent; R. Mackintosh, Vice-President; J. B. Haggin, Treasurer; Geo. M. Scott, Director; John J. Daly, Director; Thos. J. Almy, Secretary.

The two striking views of Park City which accompany this brief sketch are from excellent photographs by Savage. View 1 is taken from the upper part of the city, the Ontario and Empire Gulches appearing in the distance. This view is from a point east of the Marsac mill. View 2 is taken from the north-east, looking from a point near the Crescent Concentrator.

In these views it will be fully illustrated to the eye of the good folk abroad, in our older states and in Europe, that a western mining camp *to-day* means a veritable mining *city*. To the visitors of our mines the machinery which keeps these mines and mills at work day and night all the year round, almost like the everlasting motions of the machinery of a world, is confessedly one of the most wonderful and impressive sights they have witnessed in all their lives. And when we come to the illustrations of Butte City and its gigantic mining works, this importance to the nation of our western mining cities and the vastness and solidity of our mining enterprises will become still more palpable.

Society in Park City is as regular and respectable as in any manufacturing city, the habits and morals of the people as well ordered. There are a thousand homes with "wife, children and friends" who have made "the home" sacred and beautiful in every Christian land. Indeed the Park City people can lay just claims to be a Christian society, and not, as in a primitive mining camp, a promiscuous gathering of stalwart, adventurous sons of Christian parents, whose almost only relation to religion and the church is the memory of the mother who taught them their prayers when they were little children kneeling by her side and lisping, "Now I lay me down to sleep, * * * and make me a good boy, for Christ's sake, Amen." Those bold, adventurous men have now the church in which to worship and the congregation of which to become respected members; while their children have schools where as good an education can be obtained as in other cities of older growth with an agricultural or manufacturing population.

There are in Park City three or four churches with day schools and Sunday schools. Perhaps the church edifices which would most attract the attention of the visitor are the Catholic Church and School, which would also signify that quite a large portion of the citizens are of Irish origin; and it is due to themselves and the spiritual influence of their church to say that they largely compose the religious element of Park City society. The Congregationalists

and Methodists have also good churches and schools; and there is in contemplation at the present moment, the architectural design being already made, a fine public free school.

JOHN J. DALY.

John J. Daly was born at Morris, Grundy County, Illinois, Oct. 18th, 1853. At a very early age he lost by death both father and mother. Thus was he left one of a large family of children with no resources but those native to his character, namely, an indomitable will and an independent spirit which have marked his career and characterized his whole life. Compelled to earn his living he had neither time nor means to attend school, and hence his education has been self-acquired, which is not a little to his credit, for Mr. Daly is decidedly a gentleman of culture.

At the age of fifteen. John J. Daly shipped upon a Mississippi steamboat bound for Fort Benton, and there commenced his western life. For two years he was employed at Fort Peck, an Indian trading post. He next engaged in placer mining, and afterwards prospecting and working in quartz ledges in Montana. There he remained until 1871, when he went to the White Pine country, Nevada, at the time of the memorable excitement over its mines.

Passing the intervening years to 1873, we continue Mr. Daly's career with his arrival in Utah at that date. Here he became familiar with and was engaged in all the mining camps of Utah, culminating his career as a prospector and practical miner in the Park District, where his name has grown into historical repute as one of the great mining men of the west.

Mr. Daly's first knowledge of Parley's Park (as it was then called) was in 1876, when he spent about a year in studying the mineral indications of the district and in prospecting.

In 1877, he was engaged as a miner in the Ontario, while all his spare time was given to study and prospecting. He located several mining claims and with his own hands kept up the yearly assessments. Thus he labored with untiring energy and sustained hope until he became fully satisfied that he had a property, both in extent of ground and quantity of ore, that would richly warrant development. In 1880 systematic work was commenced with a limited number of men, and in 1883 the Daly Mining Company was organized with himself as superintendent of the works, since which time the well-reputed history of the Daly mine has been identical with his own personal history as its superintendent. At the annual meeting, held February 20th, 1888, Mr. Daly resigned his position as superintendent of the mine and works that have become famous under his representative name and able management.

In his politics (which at this writing is a very pertinent subject in a sketch of his career and character) Mr. Daly is a life-long Republican. He is strong in his political convictions and earnest in their advocacy, and thus he has won the position of a representative man and leader in the Republican party of Utah. At the last Territorial Republican Convention he was elected by acclamation a delegate to the National Convention at Chicago.

Personally Mr. John Daly is of fine physique; in his character self-poised in judgment, a constant student and devotee of business, sound and sagacious in political affairs, reticent in conversation but decided in expression. In business and in friendship his well-known integrity, purity and truth cause his judgment to be consulted and his friendship to be sought. By his own industry and energy he has become not only one of the first citizens of Park City, but one of the foremost mining men of the west.

John J Daly

UTAH COAL MINES.

THE HOME COAL COMPANY.

For her coal mines, her mountains of iron, her already famous silver mines, and in fact her minerals of almost every class possible to name, Utah is the most wonderful country on the face of the globe. But in none of these is she destined to become so famous as for her coal and iron.

The town or city of Coalville, Summit County, Utah, grew up from the coal mines of that region and to-day the commercial life and industries of this city of colliers are supported and sustained by the "Home Coal Company," which is the most important and one of the best managed coal companies in Utah.

Coalville is the county seat of Summit County, which county also comprises the great Silver Mining District of the Park, where are located the world-renowned Ontario, the Daly mine, and other mines of scarcely less value; and thus combined, the coal and the silver mines of this district have given to Summit County the mineral crown of Utah.

Here may properly be re-stated several connecting notes from the general history of Coalville.

Coalville, which was first called Chalk Creek, was settled in the spring of 1859, and soon after the arrival of the first settlers the coal mines began to be discovered. About a year previous to their arrival, it is said, a Mr. Thomas Rhodes while hunting found on Chalk Creek, about five miles from the Weber, the cropping out of a coal measure. He dug a specimen out with his knife, took it into Salt Lake City and reported the circumstance. Further than this, however, Mr. Rhodes is not known in the discovery and development of the coal mines of that district.

The Rhodes' discovery was followed up by Joel Lewis, who joined the new settlement on the Weber at an early day. He dug out a little of the coal and brought it to the camp.

Andrew Johnson, Joel Lewis and Bishop Henry B. Wilde were the first to discover coal on the Weber, and they did the first labor in opening the mine on ground now near the south end of the town of Coalville. This was in 1863; but the Rhodes mine was the first in the order of discovery and development: for one John Spriggs, who arrived in the settlement in the spring of 1859, opened this mine and worked it to some extent, but it was abandoned on account of the coal being of a poor quality.

In 1863, Andrew Johnson opened a coal bed about one and a

quarter miles north-east of Chalk Creek, now Coalville. He afterwards sold out one-half interest in his mine to John Allen, and finally Mr. Johnson sold out his interest to Howard Livingston, Salt Lake City. Andrew Johnson also performed the first labor in opening the coal bed in Spring Hollow.

In 1860, Daniel H. Wells, Bryant Stringham and Stephen Taylor opened the mines in Grass Creek Canyon, about five miles north-east of the settlement on Chalk Creek, and these mines were afterwards worked and known as the Church mines.

In the year 1866, John Spriggs opened the coal measure underlying the town of Coalville, a little north-east of the opening made by Wilde, Lewis and Johnson. It is now known as the Spriggs mine, and is owned by the heirs of Bateman and Spriggs. The coal from this mine is of excellent quality for domestic purposes, but the working of this mine has been abandoned—the Home Coal Company were the last operators of that property and worked the coal out, all except pillars which cannot be taken out without endangering the surface. The development of the coal beds under and around Coalville has been much obstructed by the Union Pacific Railroad's refusing to carry the coal to market on reasonable terms.

The only organization that has been able to combat successfully with the difficulties of the situation is the Home Coal Company, which was formed by grouping together the mines of Spring Hollow, which were previously owned by the Wasatch Coal Mining Company and Mr. George Crismon. This now influential company is made up of citizens of Utah, with R. C. Chambers (the famous superintendent of the great Ontario silver mine and works) President, and F. A. Mitchell, Secretary. This company was incorporated October 8th, 1880, by the following gentlemen:

R. C. Chambers, Robert T. Burton, Ed. Wilkes, John A. Groesbeck, George Crismon, F. A. Mitchell, C. W. Bennett, Robert Harkness, H. A. Van Praag, Henry Dinwoodey.

The Home Coal Company purchased from F. A. Mitchell his interest in the Wasatch mine and from George Crismon the Crismon property. These combined interests comprise some 350 acres of coal lands, which is by far the most extensive body in Summit County.

The Wasatch Coal Mining Company, of which Mr. Mitchell was the representative, prior to the sale of its interest to the Home Coal Company spent a large amount of money in developing and opening the interests and thereby in demonstrating the extent and value of the said coal veins. This was done without profit or due compensation for the expenditures. Mr. Mitchell looked forward with undeviating assurance to the time when the discriminating policy of the U. P. railroad against our local coal enterprises would be removed, which discrimination was very direct after the completion of the Echo and Coalville railroad. This local railroad made

connection with the Wasatch and Crismon mines and the U. P. railroad at Echo; but the U. P. having purchased the said local line, took up the track of the Coalville road to embarass and prevent the Coal Company from being able to market its products for a number of years. In consequence of this discrimination the Coalville mines were closed down entirely for a period of over four years, thus forcing upon Salt Lake City and vicinity the U. P.'s coal products at a cost of fifty per cent. advance of present rates, $9.00 per ton being charged for Grass Creek coal.

Notwithstanding the unfavorable prospects for coal mining by local enterprises, Mr. Mitchell, undaunted, re-opened the Wasatch mine by sinking a shaft upon the property to a depth of one hundred feet. This he did under the most embarassing financial circumstances, and from this fresh and courageous effort the town of Coalville dates its financial prosperity; and this re-opening largely affected the project of building the Utah Eastern Railroad and the investment on the part of the Ontario Silver Mining Company in the before mentioned claims and in the organization of the Home Coal Company in 1880.

The following is a brief statement of the output of coal from the Home Coal Company's mines from Nov. 1st, 1880, to Dec. 31st, 1887:

	Shipped to Ontario Smelting and Mining Co.	Park City Sales	Local Sales at Mine.	Shipped to Salt Lake.	Total lbs.
To Dec. 1881	44,258,400	3,861,729	13,627,565	995,626	62,743,320
" " 1882	56,968,050	724,150	4,932,145		62,624,345
" " 1883	70,041,200	762,000	5,139,430		75,942,630
" " 1884	42,962,600		1,334,850	5,131,900	49,429,350
" " 1885	30,709,000		778,960	14,089,400	45,577,360
" " 1886	40,273,100		785,400	7,904,800	48,963,300
" " 1887	39,057,100	6,105,500	2,153,700	12,110,600	59,396,900
	324,269,450	11,453,379	28,722,050	40,232,327	404,677,205

The Home Coal Company distributes to the residents of Coalville upwards of $5,000 per month and employs an average of seventy-five men a day; thus showing that Coalville represents quite a coal-mining population, which in a few years will doubtless be greatly increased through the activities and enterprise of this company, which has already done so much for that part of Summit County as well as for the general public in the reduction of coal prices.

The prospects are very encouraging, as the Home Coal Company has an inexhaustible supply, and with the more liberal policy now intimated by the railroads, opportunities will no doubt be afforded this enterprising company for their supplying a large share

of the fuel consumed in Salt Lake City and other points desiring the Weber coal.

We may very properly supplement this article on our Utah Coal Mines with a biographical sketch of the manager of the Home Coal Company.

FREDERICK A. MITCHELL.

Frederick A. Mitchell was for many years identified with the foremost commercial movements of our Territory. The firm of Godbe & Mitchell very properly takes a historical place in the growth of Utah's commerce, and Mr. Mitchell still keeps abreast with the foremost representatives of our home development and industries.

Frederick A. Mitchell was born in the town of Sheffield, Yorkshire, July 14th, 1835. His father was a man of scrupulous integrity and sobriety, which, as all our people know, has been a distinguishing mark in the life of his son Frederick. The elder Mitchell was a machinist; and for several generations the family followed mechanical pursuits. The great-grandfather of the subject of this sketch came from Scotland, and the grandfather was among the first members of the Methodist Church. The latter was a local preacher; so also was his son, F. A. Mitchell's father. His wife, the mother of Frederick, was Sarah Mallison, of the same country. The father was a Methodist local preacher when he came into the Mormon Church, which he joined in November, of the year 1844. Up to the emigration of the family, which was in 1849, the elder Mitchell was an active minister in the local organization of the Sheffield Conference. He emigrated with his family, in the ship *Zetland*, to New Orleans, and thence to St. Louis, where his son Frederick remained engaged in mercantile pursuits till the spring of 1854.

At the age of eleven the son left school, and from 1846 to 1849 he was employed in learning the art of engraving and etching, and acquired quite a proficiency for a youth of his age.

On the arrival of the family at St. Louis, in January, 1850, the parents and four other members of the family were prostrated by "ship fever," Frederick alone escaping that disease, which circumstance left him with the burden of supporting the family. He was at this time not yet fifteen years of age. Thus put, by necessity, upon the tax of his native ingenuity, and to us to-day well-known inventiveness, he conceived the idea of bringing the skill which he had acquired in the art of engraving to the support of the family. He daily visited the wealthy portion of the town and obtained various articles of cutlery, knives, scissors, etc., to etch their owner's names and monograms upon them. By this means he was enabled to obtain ample support for the family until they all recovered. Subsequently, in the spring of 1850, he became employed in the mercantile dry goods establishment of McCleland, Scruggs & Co., which changed his life pursuit from a branch of art to the broad field of commerce; yet to this day he retains much of the artist's ingenuity which has been often manifested in his commercial inventiveness. His parents, after the first year, left St. Louis and went into the country, where the father engaged in farming.

When young Mitchell took service with the firm of McCleland, Scruggs & Co., he was but fifteen years of age, but so rapidly did he rise in the estimation of the members of the firm that when he had been there two years he was put on the staff of regular salesman. Mr. Scruggs was one of the best commercial bookkeepers, and he taking a great interest in young Mitchell, taught him the art of book-keeping. Having also access to the Mercantile Library Institution, as one of its members, he was furnished with all the facilities of self-education, so that Mr. Mitchell is known to-day as a well-educated man, both in commerce and general useful knowledge. He is decidedly a man of self-culture, but, being constitutionally modest and reticent, he was never sought to display himself in society or to figure prominently in public affairs.

When he was about to emigrate to Utah, the firm at St. Louis offered him very desirable inducements if he would remain. But his all-dominant object was to gather with the body of the Saints. He had joined the church when he was only ten years of age; and, as natural with a young, earnest man, possessing a highly mental and religious organization, no commercial inducements could prevail where the higher duties of his life as a Latter-day Saint came in. This view is also to be taken of his career up to present time.

He left St. Louis in April of '54, joined his family in Jersey County, Illinois, and with them emigrated to Utah, where they arrived in September of the same year.

The commercial career of Mr. Mitchell in Utah soon commenced. A few days after his arrival he obtained employment in the firm of J. M. Horner & Co., of which William H. Hooper was the cheif resident member. William S. Godbe was with him in the same service. This was at the beginning of the first commercial epoch of our Territory, so that both Godbe and Mitchell grew up from the beginning in the very heart of Utah's commerce and enterprise. He remained in the service of this firm till the spring of 1856.

The commercial business of our Territory being renewed after the exodus south, Mr. Mitchell engaged with W. S Godbe in his drug business, and remained with him two years. He next started on his own account, in 1861, in the commission business, going to California to make purchases for the people. Mr. Mitchell was the pioneer in this line, and to his inspiring efforts, in opening the way for this people to purchase on their own account, is very much to be credited the advance of Utah's commerce, which also indirectly led to the co-operative mercantile movement. In the winter of 1863-64, he formed a co-partnership with W. S. Godbe, entirely upon the basis of the commission business, and "Godbe & Mitchell" became quite famous as the "purchasing commission merchants" for the people of Utah. The object was to purchase supplies, from the smallest article to the heaviest machinery, to save to the consumers and establishers of home enterprises, by bringing their importations down to the lowest possible advance upon first costs; charging from five to ten per cent., according to the quantity. The rates of the regular merchants' profits at that time were, on staple goods, from fifty to one hundred per cent. It was a time when our regular merchants made fortunes out of the people very rapidly, so that the commercial enterprises of Godbe & Mitchell were looked upon as public-spirited movements, and such indeed was the intent of their projectors.

Mr. Mitchell was the purchasing agent of the firm, but both of the partners yearly went to the States. The first year they purchased over $60,000 worth of goods for the people, and in '65 and '66 they purchased $150,000 worth each year, at the same rates of percentage.

They opened the first year's supplies in the old store of Staines & Needham; the next year on the corner where now stands the Deseret Bank; the third year in the Starkey store, and the fourth year in the Godbe Exchange Buildings, then newly erected. Meantime three or four other parties, incited by the success of this firm, engaged in the same line, and Utah commerce was brought down to the more equitable basis of smaller profits, which soon was further reduced by the coming of the Union Pacific Railroad to our borders.

It was at this period that the star of co-operation rose in our commercial horizon. The circumstances of those times led to the dissolution of partnership between Godbe & Mitchell, in the fall of 1868, by mutual consent, Mitchell purchasing the Godbe interest.

Mr. Mitchell now sought to extend his base of commercial operations upon a more perfect plan, for the benefit of the people. Having, by the commission business, already saved to them from three to five hundred thousand dollars, and in view of the increasing facilities of transportation by railroad, the obtaining of the greatest amount of States' supplies for the community at the least cost, upon some co-operative plan, was the subject of his serious consideration. He proposed to obtain a stock subscription, and, with the money thus combined in behalf of the community, to import merchandise and machinery, and after deducting expenses, the profits were to be divided among the shareholders. The project designed that the stock should be divided among the people in small amounts, rather than cen-

tralized with the merchant capitalists—so that the consumer should obtain the gains arising from the business.

It also designed to offer country co-operative organizations an opportunity to consolidate their capital with the general institution, which in addition to carrying on the local business, would be identified with and interested in the general institution. For instance, an organization with a capital of $5,000 could subscribe to that amount in the capital stock of the general institution, and thereby become a kind of branch organization, but independent in management and liabilities, and interested in the welfare of the former so far as its portion of the capital would be concerned. All such organizations it was intended to supply with merchandise at five per cent. advance on cost, on thirty or sixty days' time to the amount of their stock subscribed, holding as collateral security the said stock, as indemnity for any failure to meet their obligations. In the course of thirty days, say one-half of the first purchase would be sold, and payments to the amount made on the former purchases and new supplies obtained—and so on from time to time, when with economy and care, they in a short time would be able to subscribe to a further amount in the general institution, and increase the local capital in trade—forming in a few years a commercial compact that would defy and place it beyond all possibility for foreign interest not so identified with the general business to succeed in obtaining any support.

It was also a part of the programme to encourage the distribution of the capital stock in small sums to the masses, the artisan, the laborer, the farmer, etc., who would be consumers, hence the sole patrons to the commerce of the country and encourage no interest save such as were legitimately theirs, from which course *successful union*, socially and commercially, would be inevitable.

From these hintings of a co-operative plan, it appears the present system was afterwards started, which deterred Mr. Mitchell from prosecuting his design of joint stock. Seeing the mercantile and commission business was absorbed by the Co-op, he turned his attention to manufacturing tin and sheet iron ware. In this he was engaged till 1873, when he was called on his second mission to the Sandwich Islands, from whence he returned to Utah with his family in 1875.

In 1876, Mr. Mitchell sold his entire interest in his tin and sheet iron business to his partner, David James, being then employed by Z. C. M. I. to travel throughout the Territory in the interest of that institution. He made two trips to most of the settlements, as far as St. George, in the south, Pioche in the west, and Franklin, Cache County, in the north—and compiled a business directory for the private use of Z. C. M. I., of the branch institutions, and of the products and resources of the settlements visited. Afterwards he was employed in the establishment in Salt Lake until July 15th, 1879.

Being then in a position to re-open and develop the Wasatch coal mine, he resigned the position in the Z. C. M. I. to attend personally to that interest, and, after making a careful survey of the ground, located a new shaft on the property, estimating the coal vein to be ninety-three feet below the surface at that point. On the 28th day of March, 1880, his exertions were rewarded with obtaining the coal vein at the depth of ninety-two feet seven inches, but five inches short of his calculations. During the summer of 1880, the Utah Eastern Railway was projected and commenced, designed to give railroad connection between the Wasatch and Crismon mines and Park City, Summit County, and Salt Lake City, and to afford relief against the anticipated monopoly in fuel from mines further east than Summit County. Being solicited to consolidate the Wasatch interest with a new coal company, to be operated in he interest of the contemplated new railroad to Salt Lake City *via* Park City, and the terms being satisfactory, he became associated with the Home Coal Company, trusting that by means of this new enterprise Salt Lake County would be furnished direct with a full supply of fuel at the lowest possible remunerative rate, from mines within our own Territory, and owned and operated by those whose interests are identified with the people of the Territory. Mr. Mitchell was elected surveyor of Summit County, and in May, 1881, received the appointment of deputy U. S. mineral surveyor.

Mr. Mitchell is widely known, both at home and abroad, as a faithful and zealous elder in his church. He possesses a fruitful mind and is rich in original

ideas. At home he has taken a very active part among the young, and was for many years connected with the Sunday School movement, traveling extensively as a missionary in the Salt Lake Stake. While residing in the Twentieth Ward he also filled the position of superintendent of the ward Sunday school. As a man of commerce he has lived more in the promotion of plans and enterprises for the benefit of the people generally than for his own financial prosperity. In closing it may be said, the community owes more to Mr. Fred. Mitchell than has been appreciated. We rank him as quite a marked character in the history of our Territory.

PARK CITY MINES.

(CONTINUED.)

Mr. Robert Sloan, in the last Christmas *Herald*, summarizing the history and prospects of the Park City mines, after dealing with the Ontario and Daly, of which we have a special review illustrated, says first of

THE ANCHOR.

One year ago last July, the Anchor was shut down preparatory to the commencement of work on the Anchor tunnel. On November 1st following, the machinery and power drills were put in motion. Since that time work has been vigorously prosecuted, and the progress made up to date has been entirely satisfactory, over 5,000 feet of the 6,600 feet necessary having been driven. An intermediate shaft for air and general convenience was sunk about 2,000 feet from the mouth, and this required a depth of 300 feet. The size of the tunnel in the clear, when timbered, is five feet sill by four feet cap, seven feet in height; water flumes or ditch, three feet in width and two feet in depth; grade, three-quarters of inch to the rod. The contract requires the progress of ten feet per day. The ground through which the tunnel has so far progressed has been shooting ground almost entirely. The tunnel has required timbering and the flume boxing for about one-third of the distance. Delays and stoppages occurring during the first year were as follows: On account of snow-slide, five days; breakage of compressor, three days; boiler repairs, three days; total, eleven days, making the total days worked during the year three hundred and fifty four. In that time there have been constructed three hundred feet of shaft and five thousand and fifteen feet of tunnel, an

average of fifteen feet per day. The machinery employed has been one double hoist engine, thirty horse power; one single engine for blowers, ten horse power; one No. 4 Burleigh compressor; four three and a half inch Ingersoll drills; two Baker rotary blowers, Nos. 4 and 5, the No. 4 being used only after blasting to assist in freeing the face of the tunnel from smoke, which is usually done in twenty minutes. An average per day of 125 pounds of Hercules powder has been used. The total force of men employed is 32, and the plan of the work has been three shifts of eight hours each. The tunnel will tap the Anchor mine at a depth of 1,200 feet. The ground through which the tunnel is passing is believed to contain the extension of the Daly and Ontario vein. The Anchor Company is composed mainly of Ohio and Michigan men, although a large number of Salt Lakers own blocks of stock, on which they cheerfully pay the regular assessment, all being confident that in the end the most complete success will be attained. The hoisting works at the Anchor are considerably larger than those of the Daly, but not so large as the Ontario. The Anchor consists of twenty-one patented claims covering a length of 6,000 feet on the vein and an average width of 1,200 feet. The mine is well and thoroughly equipped. The officers are: J. S. Wood, of Cleveland, president; E. P. Ferry, vice-president and manager; W. S. McCornick, treasurer, and W. V. Rice, secretary. The capital stock is $3,000,000 divided into shares of par value of $20 each. The progress so far made is very encouraging, and the Anchor people will doubtless reach the success that their faith as shown by their works merits. The work is in charge of A. Jessen, and it is expected that the tunnel will be completed by April 1st.

THE WOODSIDE.

The streets and alleys, canyons and gulches of Park City, are once more ringing with the stories of Woodside treasures. This property is situated in Woodside Canyon, and was first discovered by John A. Nelson in 1873. In 1874 Nelson sold the property and it was patented soon after. It was worked during the years 1878, 1879, 1880 and 1881, and produced somewhere about $40,000. Owing to financial troubles in which its owner found himself involved, however, the property was closed down in 1882; between that time and August last the hill was gone over by hundreds of prospectors, and yet none of them were lucky enough to unearth the great storehouse of treasure that lay beneath their feet. In the latter part of August, however, F. W. Williams and James Drake while on a prospecting tour near the old workings of the Woodside discovered what appeared to be very rich croppings. Hugging the secret close to their breast they went in search of the owner with the intention of obtaining a lease upon the property. The le

for one year was obtained on the 28th of August, and a couple of days thereafter Park City and the owner of the Woodside in particular were knocked galley west by the announcement of the new find. Soon afterwards Wilmans and Drake associated with them John Farrish and Cornelius McLaughlin, two old and experienced miners. Since that time work has been steadily pushed, and the property has paid from the grass roots. The Woodside has been developed by a series of driftings and inclines for a distance of about 350 feet, greatest depth so far attained is ninety feet. The workings are all in ore, and everything indicates a permanent vein. it is a contact vein between quartzite and limestone. Up to date, the shipments made by the Woodside leasers aggregate 1,525 tons of first-class ore, averaging 45 lead and 47 silver, and $1.50 gold and selling for $79,080.68. The Woodside group consists of seven patented claims, covering 3,000 feet in length and 600 feet in width. Everything points to a big bonanza, both for the leasers and the owners, and as the lease expires on September 1st, 1889, it goes without saying that the work will be pushed with all rapidity possible. Nothing but first-class ore is shipped; there are now several hundred tons of second-class on the dump.

E. P. FERRY.

A great deal of the character of the Park mining-camp, leading to its growth and incorporation as a city, is due to Mr. Ferry. In 1878 the Marsac Silver Driving and Milling Company sent out Mr. Ferry of Michigan, to investigate and report upon the properties owned by them, and he has remained at the Park ever since. Through him the Company became the owners of the town.

E. P. Ferry is now at the head of the great Anchor Mining Company, and the leader in the Woodside, the new bonanza of the district. He has done more for that region than any other man. His connection with the Marsac, and the extended interests thereto belonging in mines, lands, etc., has kept him in the front ranks from his first coming. He is a member of the Legislature for the district for 1889.

PARK CITY BANK.

Park City has a well established bank. A. B. Richardson, cashier, and general representative of the Park City Bank, is a man of much influence, and few are more popular. He has done very much to foster local interests, and has a future limited only with the growth of the wonderful resources of Summit County. The institution under his charge is reliable, and stands well with all business men.

ELIAS MORRIS, THE MINING MASON.

In connection with Park City, and indeed, the masonry work of mines in the whole of our western mining territories a notice

is due to Mr. Elias Morris the great mining mason of Utah. Soon after the mining operations opened throughout the Territory of Utah the firm of Morris & Evans obtained the run of the business in building nearly all the furnaces throughout Utah and the adjacent Territories. This was due to Mr. Morris' past experience in furnace building. "In the year 1875 the firm took a contract for the Ontario Mill, and Mr. Morris has done all the mason work of that company, including the Cornish pump in No. 3 shaft, which is considered by experts to be equal to anything in the Comstock mine, Nevada. He built two Stetefeldt furnaces at Ontario, another for Marsac on an improved plan, and another for the Bullionville Smelting Company; also two of the same kind at Butte, Montana, and the two White & Howell at the Alice mill, and one at the Moulton mill. His work in No. 3 shaft of the Ontario, in putting in the Cornish pump, attracted the attention of every visitor to that wonderful mine."

The furnaces built by Mr. Morris are the following named:

First furnace built in Utah was by Colonel Bird in Bingham; a smelter built for an English company at Sandy, called Satern; another for an English company, at Cottonwood; Germania Smelter, and Refinery; Morgan Smelter; Mountain Chief, at Sandy; Flagstaff at the mouth of Little Cottonwood; Flagstaff at Sandy; two large smelters at West Jordan; a large smelter at American Fork; three large smelters at Stockton; one smelter at East Canyon; several smelters in Tintic District.

RAILROADS.

THE RAILROAD KING OF UTAH.

Forty years ago the name of Brigham Young ran throughout America, and over to Europe as the Moses of the Mormon Israel. Perhaps in this character Brigham Young, for awhile at least, may lose his distinctive denomination; but in American history his name will stand as that of the greatest colonizer of the Anglo-American race, a chief pioneer, and State-founder of the Pacific half of the American continent, and to this may very properly be added the distinction of the Railroad King of the west. Here the author may pertinently quote a passage from the chapter on railroads in his history of Salt Lake City:

Brigham Young.

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"It is a singular fact, yet one well substantiated in the history of the West, that the pioneers of Utah were the first projectors and first proposers to the American nation of a trans-continental railroad. It is to be read in Historian Woodruff's diary of the journey of the pioneers that Brigham Young, who, bearing the military title of lieutenant-general for the occasion, daily with his staff officers went before the pioneer companies, marking out the way, often pointed out to them the track that the coming railroad would pass over in its course across the continent; and this idea of a railroad following them was so strange that many of them esteemed it as a prophecy; but to a Vanderbilt, a Tom Scott, or a Jay Gould, it would be esteemed as Brigham Young's instinct for railroads, so strikingly manifested in him twenty-one years later.

"At the first session of the Territorial Legislature, held in 1851-52, in Salt Lake City, memorials to Congress were adopted, praying for the construction of a national central railroad, and also a telegraph line from the Missouri River *via* Salt Lake City to the Pacific. It was approved and signed by Governor Young, March 3d, 1852.

"'*To the Honorable the Senate and House of Representatives of the United States in Congress assembled:*

"'Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, respectfully pray your honorable body to provide for the establishment of a national central railroad from some eligible point on the Mississippi or Missouri River, to San Diego, San Francisco, Sacramento or Astoria, or such other point on or near the Pacific coast as the wisdom of your honorable body may dictate.

"'Your memorialists respectfully state that the immense emigration to and from the Pacific requires the immediate attention, guardian care, and fostering assistance of the greatest and most liberal government on the earth. Your memorialists are of the opinion that not less than five thousand American citizens have perished on the different routes within the last three years, for the want of proper means of transportation. That an eligible route can be obtained, your memorialists have no doubt, being extensively acquainted with the country. We know that no obstruction exists between this point and San Diego, and that iron, coal, timber, stone, and other materials exist in various places on the route; and that the settlements of this Territory are so situated as to amply supply the builders of said road with material and provision for a considerable portion of the route, and to carry on an extensive trade after the road is completed.

"'Your memorialists are of opinion that the mineral resources of California and these mountains can never be fully developed to the benefit of the United States, without the construction of such a road; and upon its completion, the entire trade of China and the

East Indies will pass through the heart of the Union, thereby giving to our citizens the almost entire control of the Asiatic and Pacific trade; pouring into the lap of the American States the millions that are now diverted through other commercial channels; and last, though not least, the road herein proposed would be a perpetual chain or iron band, which would effectually hold together our glorious Union with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defense from foreign invasion, by the speedy transmission of troops and supplies in times of war.

"'The earnest attention of Congress to this important subject is solicited by your memorialists, who, in duty bound, will ever pray.'

"On the 31st of January, 1854, there was another movement of the people for a Pacific Railroad. The citizens of Salt Lake and surrounding country, men and women, gathered *en masse* to make a grand demonstration in its favor.

"There are numerous points in the foregoing remarkable document which should attract the notice of American statesmen.

"These memorialists not only suggested to the Nation her duty toward her citizens who were establishing for her empire in the West, but they exhibited to the Nation her own paramount interests in the construction of this railroad to be owned by the United States. With great sagacity of pioneers, they tell Congress that the mineral resources of California and 'these mountains can never be fully developed to the benefit of the United States, without the construction of such a road,' which point shows that the memorialists *did expect* Utah to become a mining Territory. 'Upon its completion the entire trade to China and the East Indies will pass through the heart of the Union,' etc. 'And last, though not least, the road herein proposed would be a perpetual chain or iron band, wich would effectually hold together our glorious Union with an imperishable identity of mutual interest.'

"On the incorporation of the Union Pacific, Brigham Young was a stockholder in the company; and, as soon as it approached toward our local working distance, Brigham Young became chief contractor. With himself he associated John Sharp, as his principal sub-contractor on the Union Pacific Railroad, and with them was also associated Joseph A. Young. Under this contract Sharp & Young did the heavy stone work of the bridge abutments, and the cutting of the tunnels of Weber Canyon. In this work they employed from five to six hundred men, and the contract amounted to about a million of dollars. Afterwards, during the strife between the Union Pacific and the Central Pacific, another contract was taken for Sharp & Young on the Union Pacific, on which they employed four or five hundred men, the contract amounting to $100,000. There were also numerous other sub-contractors engaged under President Young in building this line.

"During their work on U. P. R. R., these now fairly trained Utah railroad builders projected the Utah Central, and they urged the policy on the capitalists of their own community to secure the routes and built the home railroads, and not leave these enterprises open to either Eastern or Western companies.

"The Utah Central Railroad Company was organized March 8th, 1869, by the following stockholders:

"Brigham Young, Sen., Joseph A. Young, George Q. Cannon, D. H. Wells, Christopher Layton (Kaysville), Bryant Stringham, D. P. Kimball, Isaac Groo, D. O. Calder, George A. Smith, John Sharp, Sen., Brigham Young, Jr., J. W. Young, William Jennings, Feramorz Little, James T. Little. Brigham Young was elected president. Ground was broken May 17th, 1869."

The celebration of the completion of the Utah Central, uniting not only Ogden and Salt Lake City, but also the East and the West with Utah, as the very centre of the American continent, occurred January 10th, 1870. The honor of driving the last spike in the first Utah railroad was assigned to President Young.

In relation to the railroad routes the following interesting items may be added: "President Brigham Young told S. B. Reed, the first engineer sent out by the Union Pacific Railroad in 1865 to explore and run preliminary lines, that he might explore all over this country between the Missouri River and the Great Salt Lake, and he would find the best route for a railroad would be up the Platte River to the junction of the north and south Platte, then up the North Platte to Platte bridge, then over the hills to the Sweetwater, and up the Sweetwater to the south pass, then over the south pass by the most direct route to Green River, and then up the Muddy River, thence by Bear River to the head of Echo Canon, and down the Weber.

"President Young advanced all the money for all the preliminary surveys and explorations for the first two years, paying the engineers and furnishing their supplies. His account was rendered, and not a dollar of it paid him until after the building of the Utah Central Railroad, and then the company reluctantly paid him his money, without any profit, and only 6 per cent. interest."

In this volume the author aims not to give general and extensive history of transcontinental and other railroads, which is more fully treated in his history of Salt Lake City; but as eastern and western Utah, as well as northern Utah, properly enter into the subject of this volume, the more recent enterprises in the building of our Utah railroads by John W. Young are eminently pertinent in the record of our railroad history and the rapid progress of Utah to the dignity of the great mining State of the Union. The Salt Lake Chamber of Commerce, having very cordially recognized the importance of those enterprises, we cannot do better than to embody the following comprehensive article from its official organ "*The Salt Lake Journal of Commerce:*"

Of all the plans that have been laid for the development of Salt Lake City since the awakening of the people a year or two ago, there has been nothing accomplished more directly to our benefit than the construction of the Salt Lake and Fort Douglas Railway and that of the Salt Lake and Eastern. When the Chamber of Commerce, first by its directory and afterwards at a large attendance of its members, passed its resolutions of support and confidence in Mr. John W. Young and his enterprises, it was the first public acknowledgment he received that the benefits and advantages to the city which would accrue from his labors had been recognized. Since then, the wishes offered for his success and the assurances he made in return have been abundantly fulfilled. A great part of the design of the local road has been successfully carried out, and our city is now in communication by rail with several of the important canyons to the eastward, besides having undoubted proofs of the completion of a direct road to Park City early in the spring.

There is a distinction to be made between the two enterprises now being conducted by Mr. John W. Young. The Salt Lake and Fort Douglas Railway is essentially a local road, with no present design beyond the traffic of the Salt Lake Valley; while that of the Salt Lake & Eastern (a separate corporation) aims outward at once, first for Park City, then beyond to Kamas, with an unavoidable inference that its ultimate will be to go right through to the East.

Feeling a genuine interest in the growth of these plans, we recently accepted Mr. Young's courteous tender of a "special" and spent the day with our accomplices and cameras and sketch book doing the entire system. Although we made an early start and the city was in sight most of the day, it was nearly night when we returned to the depot with much expanded ideas of the future certainties and possibilities of the roads. We are determined to enumerate a number of these, but are almost bewildered at the outset by their variety. Surely the projector of the S. L. & F. D. Railway could not have foreseen all of the multitude of interests which spring up along the mazes of this system; or else we were all of us very dense not to have realized the need of such a road years ago.

The trains all start from the D. & R. G. W. depot, passing the engine houses of

THE FORT DOUGLAS LINE

at the turn of the corner of Eighth South and Fifth West. The course is thence eastward along Eighth South as far as Liberty Park when it curves south to the next street and continues to the Jordan Canal on the edge of the eastern bench. By this time it has already passed several concerns from which traffic of some importance has been received, such as the Burton, Gardner Fence factory, the ovens of Elias Morris where he works his fire-brick, sewer-pipe

and other of his specialties, the shops of Mr. E. Cook, the contractor, Lefler's Flour Mills, now being enlarged and supplied with the roller system, while the regular trains have secured their passenger fares from the several stations and platforms at regular intervals.

On reaching the canal, the Junction, the choice is open northward to the Fort or southward to Parley's and Mill Creek. We chose the Fort for the early morn, so early that we felt no temptation to stop as the train passed the open doors of the Salt Lake Brewing Company's extensive works. The beautiful city lay wrapped in morning mystery beneath us as we whirled around the edge of the plateau, past Fuller's gardens, and we wondered, as many do who break away thus from the busy life of the streets, why we did not oftener spin out into the fresh air of the uplands for an hour or two. It can be done so easily, so cheaply and with such comfort in this way. A few hundred yards past Fuller's Hill we reached the city gravel banks where a number of cars were being loaded for the morning gravel train. Scarcely another block and we are at the great brick fields of W. S. Simkins, many of whose millions of brick are carried away by rail and who requires at least a car load of coal a day to carry on his kilns. At this point, which is the extreme edge of the military reservation, the bench is badly cut up by erosion of the water courses in the clay banks, though Mr. Simkins has done much to straighten out the country with his brick fields. Near here, the Salt Lake Supply & Forwarding Company have one of their many depots for the sale and distribution of coal, rock and lumber. A difficult climb is made to the summit of the hill *via* an ancient water course, then the whole Salt Lake valley spreads out to the view with the snow-clad Wasatch uprising to the east and the western horizon bounded by the great salt sea with its islands faintly outlined in the purple distance. At the turn in the road is another brick yard, that of Mr. Edward Brain, and not far distant are the lime kilns of Messrs. Everill & Reese, whose quarries are close at hand and are said to contain from three to five per cent. less silica than those to the northwest of the city.

At this point, also, a spur leads to the old Popper ranch, at the mouth of

DRY CANYON,

a tract of about a hundred and fifty acres now in the hands of a syndicate operating in Colorado and other eastern states with the intention of making here an elaborate residence suburb. There are many reasons why this should prove the choicest of the several additions to the city, among them the healthfulness of the location, the extraordinary beauty of its prospect, its proximity to the present chosen residence portion of the city, its water supply, the presence of the Fort Douglas Railway and the fact that the tract bounds the utmost limits of the city towards the military reservation. It is

not unlikely that a year or two hence will see there a charming group of homes with the lawns and foliage that a plentiful supply of water will make possible. The tract covers the mouth of Dry Canyon (probably so called on account of the valuable stream that issues from it the year round), up which a wagon road has been built for several miles to deposits of clay and stone. Here was located, many years ago, the only soap and candle factory between San Francisco and Omaha, it being operated by Mr. Charles Popper, who afterwards obtained title to the whole property by a special act of Congress.

From the top of the hill to the station in Fort Douglas is a comparatively easy stretch, though only those who had charge of the construction can appreciate the difficulties that had to be overcome before the track could be laid for this pleasant ride. For the road bed is solid and the heavy fifty-two pound rails ring as the powerful locomotive slowly but steadily mounts the steepest grades and the panorama of the valley gradually unrolls beneath us.

We do not need to point out the importance to the road of

THE FORT DOUGLAS TRAFFIC.

It was the principal objective of the railway and amounts to enormous figures. A safe computation of the freights received under ordinary circumstances is six million pounds per annum, a figure which is largely increased whenever any building or other improvements are going on. The freight, however, is nearly all one way as it is estimated that there are not over forty tons of stuff sent out in a year.

Every pound of this freight has been hauled in the past by wagon at a cost to government of from $1.25 to $2.00 per ton. Day by day, the year round, and for twenty years, four horse teams have been toiling across the city and up the hill with these thousands of tons from the depot of the U. P. and the D. & R. G. to supply the population at the Fort.

Just before reaching the station near the quartermaster's offices at the Fort, the road branches in two other directions, one up Red Butte Canyon and the other across country to Emigration Canyon and Wagner's brewery. After a brief stay at the Fort, just long enough to witness the daily drill at nine o'clock, we made for the quarries in

RED BUTTE CANYON,

a distance of a couple of miles. This portion of the road is perhaps the heaviest grade of all and might offer some difficulties in operation but for the happy feature that the cars invariably go up empty and descend loaded. There is no thoroughfare through Red Butte Canyon, but it leads by comparatively easy ways into the high mountains north of the city, giving access to a great variety of deposits of a mineral character. We have often had occasion to remark on nature's wonderful storehouses in these broken hills.

Scarcely a month passes but news of some kind comes of new finds thereabouts, all of which are within a mile or two of the city limits. In the short stretch from the hot springs to Red Butte Canyon there are valuable stores of pure silica, iron ores, ochres, black, gray and variegated marbles, lithographic stone, brick clays in great variety, fire clay, fire stone, talc, many kinds of valuable building stone, thermal springs of great importance and many other matters of unknown value. There are indications of coal, silver and lead, and rumors of gold, but there are such a number of deposits of obvious value and extent that we can afford to leave out of the category all that is uncertain.

The Salt Lake & Fort Douglas road plunges right into the heart of these hills and has already opened up several of these possibilities. We believe Mr. Young owns several sections of the land in Red Butte Canyon. Salt Lake City and the Fort are supplied with nearly all their building stone from the Red Butte quarries and the Supply Company connected with this line has already six or seven depots established of its delivery at various points. The product of the quarries includes rubble, footing and dimension rock of fine sandstone, of a salmon hue very familiar to our citizens, who have seen it in nearly all our structures since building began in this city. Nine carloads per day is the present demand. It is probable also that the large deposits of brick clay in this canyon will be utilized ere long as it is especially valuable on account of its fine red color. The Salt Lake Glass Works recently purchased several carloads of the fire stone, as they had found by experiment that it was suitable for making the benches for their pots and for use in other ways. The lithographic stone found close by in inexhaustible quantities has the appearance of being equal to the finest Bavarian and it is quite possible may prove to be as satisfactory as the German. If so, it is more valuable than a silver mine, as the demand for good lithographic stone in America is far greater than ever before, while every pound that is used has to be imported from abroad. Leaving this important district, we spin down the canyon and in a few minutes are again at the branches of the road near the Fort.

THE MILL CREEK BRANCH.

This route winds for several miles along the banks of the Salt Lake City and Jordan canal, along which the road purchased a right of way from the city. The Salt Lake and Eastern line branches off, running past the penitentiary to Parley's Canyon.

In the many miles of fertile lands on the eastern side of the valley there are the settlements of Sugar House, Mill Creek, Brinton's, Holidayburg, Big Cottonwood, Little Cottonwood and Union Fort, all of which might be linked together by this enterprising system if they would meet it half way with a liberal spirit. When that day comes, this run down the valley will be one of the most charming rides in the world. Under the shadow of the mighty

Wasatch, through meadows of glowing green, past thrifty farms and waving fields of grain, along sparkling brooks, through groves of native timber, with cattle grazing in the fertile and well watered bottoms and the gigantic mountain front piling up to the east with the snow banks in full view all summer long, there is no other scene so magnificent and beautiful along a line of railway anywhere. It is not extravagant to say this. Travelers and artists confess it who have wandered the whole world over in search of the sublime and beautiful. They compare it to the valley of Castile in Spain, to the valley of Tenochtitlan in Mexico, to Chamouni to Cashmere, all of which differ widely in characteristics, but none of them surpass our valley in beauty. And it is on the rich and fertile eastern slope with the mountains looming up so grandly, where the charms of the vale are best realized and appreciated. A foretaste of these pleasures is to be had already by a trip on the Mill Creek branch of the Fort Douglas to its present terminus at "Nowhere," but it only whets the appetite to a further enjoyment of a tour over the lines when Mr. John W. Young's projects are all fulfilled. Meanwhile the Mill Creek branch is well patronized, the daily trains doing considerable traffic with the farming population and enjoying a good passenger business. The rates are so reasonable that scores of children come daily into the city to school, being provided with students' tickets at reduced rates. The Supply & Forwarding Company have here another of their depots for the sale of coal, rock and lumber, and in many other ways the people of the district are learning to accept the advantages of railway transportation. It is designed, at an early date, to run a spur, about a mile in length, from a favorable point on this branch to Calder's Farm, which will prove an easy, cheap and pleasant way of reaching this popular resort.

It has been repeatedly stated by its projectors that the Salt Lake and Fort Douglas railway is the only local in its aims, and we have seen nothing to indicate any designs beyond this. But it is just now dawning on the people that a local system of this sort can be made profitable and they are beginning to rid themselves of the idea that ulterior designs are at its back. Even now, there are days when the regular trains are taxed to promptly perform the business that springs up at every turn. The passenger traffic alone has increased seventy-five per cent. in the last four months, and Mr. Wm. Mackintosh, the freight and passenger agent of both companies, informs us that although $50,000 worth of rolling stock has just been added to its facilities, the business will soon exceed the present capacity of the road. There will be many days next summer when it will be out of the question to accommodate excursion travel to Wagener's Parley's Fuller's and Calder's alone without a large increase of facilities, and this is not taking into account the constantly increasing regular travel to and from the Penitentiary, Fort Douglas, the schools, Liberty Park, tourist travel everywhere and

passengers to the southern precints. It is also expected that many will avail themselves of the line to pic-nic and camp out in the canyons. It promises to be "the thing" next season for whole families to sojourn in the mountains along the lines, where the man of business can go up in the evening and come back in time for business in the morning.

Much of this rapid growth is due to the extremely liberal policy maintained by Mr. Young in all his relations with the people. They have been quick to respond to his generosity, and we have found many who have gone out of their way to help him in his arduous undertakings, while those doing business along his route have promptly taken off the teams which hitherto have piled to and from the city and turned their transportation over to the railroad. It was this spirit which attracted us to write these articles, feeling that whatever advantages might follow either to our readers or the public would be towards the development of a worthy enterprise.

In his annual report for this year (1889) the Governor, Hon. Arthur L. Thomas, forcibly says:

"During the past year, or since June, 1889, we have constructed lines as follows:

"Salt Lake & Fort Douglas Railway, number of miles constructed, six; contemplated construction, eight miles. Salt Lake & Eastern Railway, number of miles constructed, twelve; contemplated construction, forty miles.

"Besides the above the Utah Western Railway Company has been organized during the past year, and has some sixteen miles of its grade between this city and along the southern shores of the Great Salt Lake—its northwestern terminus—already graded. Ties, iron, rolling-stock, etc., are also in readiness to further construct and complete the road, so that the line bids fair to soon be completed and open for public use. Owing to the proximity of this new road and its terminus, the southern beach to the city, the vast salt beds and sandbanks which it reaches, together with the facilities it will offer for bathing, it is creating steadily growing and important attention. Manufacturers, real estate dealers and merchants are alike watching its progress as a public improvement with intense interest, and there seems to be no doubt but what its future success is well assured.

"But while this new enterprise is important and highly praiseworthy in and of itself, its greatest import and advantage, as a public matter, lies in its connection and alliance with the other narrow guage systems—the Salt Lake & Eastern, and the Salt Lake & Fort Douglas—now being extended to Park City, with its mineral wealth, its mills, its fields of undeveloped ores, and last, but quite as important as all, its hardy sons of toil to whom encouragement and succor is ever welcome, and who, amid the crags and frowning hills, are making possible the development of wealth which is hidden and vouchsafed from the timid; but which can be made to

crystalize and emblazon, as it has in a thousand cases, where sought after and developed by the courageous and honest efforts of the miner.

"The value of these roads to Summit and Salt Lake Counties, as well as to the Territory in general, while there is no intention in this paper to over estimate their worth, cannot but be of great public utility. It is said that had they been built ten years ago, they would have marked a new commercial era then. And if this is true, the principle will certainly apply with greater force now, as not only the mineral interests of Park City, as above noted, will be encouraged and helped, but this new system of local Territorial roads will also have the effect of bringing cheaper coal to the city, receiving it from the Union Pacific Railroad at Park City. It is well known that Summit County contains a great many fields as yet undeveloped, which will undoubtedly now be revealed by the two lines. It also has the advantage of connecting this city with the vast timber belt (the only considerable one in the Territory) lying immediately east of Park City, on the head waters of the Provo in Summit, Wasatch and Uintah Counties. This belt lies about sixty miles from Salt Lake City, and when it is known that it contains millions of feet of lumber, almost limitless numbers of ties, and vast quantities of kindling wood, and when it is further recalled that we are paying tribute to the Pacific States and Territories for nearly all of our lumber supply, it will be seen that this industry, together with other developments which these roads will bring into activity and light, will be of great good to our people in giving work and encouraging home enterprises.

"Of these new enterprises—the Salt Lake & Eastern, the Salt Lake & Fort Douglas, and the Utah Western—it may be said, that while at first they were looked upon with disfavor by some, as have been many of Mr. Young's enterprises, in their incipiency, they are now coming to the front and are steadily growing in the public confidence and esteem. Regarding the commercial value of these roads, the basis is very broad indeed, as they connect with the vast sandstone quarries east of Salt Lake City and Fort Douglas, and they also form a belt line and suburban road, making easy and rapid transit for all people living in the rural districts into Salt Lake City; but outside of this the Salt Lake & Eastern, which is now being built to Park City, and other parts of Summit County, promises to mark a new era in the commercial growth not only of Salt Lake and Summit Counties, but also Wasatch County, and these roads, in connection with the Utah Western, which has lately been organized, will yet reflect great credit for the acumen and foresight that characterized Mr. Young in his work to develop the latent resources of Utah Territory, and especially Summit, Wasatch and Salt Lake Counties.

BIOGRAPHIES

(SUPPLEMENTAL VOL.)

OF THE

FOUNDERS

AND

REPRESENTATIVE MEN

—OF—

NORTHERN, EASTERN AND WESTERN UTAH,

AND SOUTHERN IDAHO.

LORENZO SNOW.

The crowning circumstance in his own life, and not less in the history of his people, of the imprisonment of Apostle Lorenzo Snow for the gospel's sake, thus sanctifying by a strong example of his own life the unchangeable institutions of the Church of which he is an Apostle, will give to his biography a present and special interest.

Lorenzo Snow, son of Oliver and Rosetta L. Pettibone Snow, was born April 3, 1814, in Mantua, Portage County, Ohio. His father was a native of Massachusetts, his mother of Connecticut, and were descendants of genuine Puritan.

Early in the settlement of that portion of the country now known as the Middle States, his parents with their family, consisting of two daughters, Leonora Abigail and Eliza Roxey—the latter since known as the most distinguished woman in Mormon history after Lucy Smith, mother of the Prophet—moved from their native place and settled in Mantua, Portage County, Ohio, where two daughters and three sons were added to the family, namely, Amanda Percy, Melissa, Lorenzo, Lucius Augustus and Samuel Pearce.

From early childhood, says his gifted sister, Lorenzo Snow exhibited the energy and decision of character which have marked his progress in subsequent life. An unseen hand was guiding him, for in his boyhood he was energetically, yet unconsciously, preparing for the position in life he was destined to occupy. Ever a student, at home as well as in school, his book was his constant companion when disengaged from filial duties; and when sought by his associates, '*hid up with his book*' became proverbial. With the exception of one term in a high school in Ravenna, Ohio, also a special term of tuition under a Hebrew professor, he completed his scholastic training in Oberlin College, which at that time was exclusively a Presbyterian institution.

Lorenzo's ambition at the age of twenty-one inclined strongly to a military career, but his stronger native inclination for mental culture prevailed; so laying his military ambition on the altar, he disposed of his paternal inheritance and started for Oberlin to complete his collegiate course.

On his way to Oberlin he accidentally fell in company with David W. Patten, an Apostle of the Church, who fell a martyr in the Missouri persecutions. "In conversation with him," says Eliza Snow, "my brother was much impressed with the depth and philosophical reasoning with which this inspired elder seemed perfectly familiar, as he discanted on the condition of the human family in connection with the sayings of the ancient prophets, as recorded in the scriptures, the dealings with, and the purposes of God in relation to His children on the earth. From that time a new field, with a new train of reflections was open to my brother's mind, the impress of which has never been erased."

While Lorenzo was at Oberlin college his sister Eliza R. Snow was baptized into the Church of Jesus Christ of Latter-day Saints on the 5th of April, 1835, and in the autumn of the same year, she left her father's house and gathered with the Saints in Kirtland. Returning to her brother in the continuation of her narrative from this point she says:

So intimately was my brother associated while in college with professors and students that he became thoroughly acquainted with the profession and the practice of the denomination by which that popular institution was controlled; and although he cherished very friendly regards for the people, he was unfavorably impressed with their system of religion. A short time before leaving Oberlin, he wrote, asking me many questions concerning revealed religion, at the same time saying, "*If there is nothing better than is to be found here in Oberlin college, good bye to all religions.*"

I answered his questions, and knowing he intended crowning his studies with a thorough knowledge of Hebrew invited him to come to Kirtland at the close of his term in Oberlin as a school was soon to commence there, under the tuition of an able professor, for the sole study of that language. Accordingly he came, but not with the most distant idea of embracing the faith of the Latter-day Saints, of which were most of the Hebrew students, with whom, including Apostles and the Prophet Joseph, he became familiarly associated; and while he studied the dead language of the ancient Hebrews, his mind also drank in, and his heart became imbued with the living faith of the everlasting gospel—the faith once delivered to the ancient Saints—and not many weeks passed after his arrival, before he was baptized into the Church of Jesus Christ of Latter-day Saints.

Concerning his first experience in the Church the following narrative is given in Apostle Lorenzo Snow's family journal:

I was baptized by Elder John Boynton, then one of the Twelve Apostles, June, 1836, in Kirtland, Ohio. Previous to accepting the ordinance of baptism, in my investigations of the principles taught by the Latter-day Saints, which I proved, by comparison, to be the same as those mentioned in the New Testament taught by Christ and His Apostles, I was thoroughly convinced that obedience to those principles would impart miraculous powers, manifestations and revelations. With sanguine expectation of this result, I received baptism and the ordinance of laying on of hands by one who professed to have divine authority; and, having thus yielded obedience to these ordinances, I was in constant expectation of the fulfillment of the promise of the reception of the Holy Ghost.

The manifestation did not immediately follow my baptism, as I had expected, but, although the time was deferred, when I did receive it, its realization was more perfect, tangible and miraculous than even my strongest hopes had led me to anticipate.

Some two or three weeks after I was baptized, one day while engaged in my studies, I began to reflect upon the fact that I had not obtained a *knowledge* of the truth of the work—that I had not realized the fulfillment of the promise "he that doeth my will shall know of the doctrine," and I began to feel very uneasy. I laid aside my books, left the house, and wandered around through the fields under the oppressive influence of a gloomy, disconsolate spirit, while an indescribable cloud of darkness seemed to envelop me. I had been accustomed, at the close of the day, to retire for secret prayer, to a grove a short distance from my lodgings, but at this time I felt no inclination to do so. The spirit of prayer had departed and the heavens seemed like brass over my head. At length, realizing that the usual time had come for secret prayer, I concluded I would not forego my evening service, and, as a matter of formality, knelt as I was in the habit of doing, and in my accustomed, retired place, but not feeling as I was wont to feel.

I had no sooner opened my lips in an effort to pray, than I heard a sound just above my head, like the rustling of silken robes, and immediately the spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and Oh, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fullness of the gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost: and even more real and physical in its effects upon every part of my system than the immer-

sion by water; dispelling forever, so long as reason and memory last, all possibility of doubt or fear in relation to the fact handed down to us historically, that the "Babe of Bethlehem" is truly the Son of God; also the fact that He is now being revealed to the children of men, and communicating knowledge, the same as in the apostolic times. I was perfectly satisfied, as well I might be, for my expectations were more than realized, I think I may safely say in an infinite degree.

I cannot tell how long I remained in the full flow of the blissful enjoyment and divine enlightenment, but it was several minutes before the celestial element which filled and surrounded me began gradually to withdraw. On arising from my kneeling posture, with my heart swelling with gratitude to God, beyond the power of expression, I felt—I *knew* that He had conferred on me what only an omnipotent being can confer—that which is of greater value than all the wealth and honors worlds can bestow. That night, as I retired to rest, the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences, from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence.

"Early in the spring of 1837," says Lorenzo, "I shouldered my valise and started out like the ancient missionaries, without purse or script, on foot and alone, to proclaim the restoration of the fullness of the gospel of the Son of God, and to bear witness of what I had seen and heard, and of the knowledge I had received by the inspiration of the Holy Ghost."

Space will not permit us to follow this Apostle in his first mission, nor the incidents of his experience with the Saints in Missouri and their expulsion from that State, but we will hasten to treat of the sonorous circumstances of the apostolic career of Lorenzo Snow in Europe.

The review of this illustrious mission-founder opens in his youth, as the President of the London conference, from which afterwards missions were sent to all the world, and that, too, under his own direction.

The quorum of the Twelve Apostles was ordered to Great Britain near the close of the year 1839, under the leadership of their President, Brigham Young; and nine of that quorum met in general conference, at Manchester, about the middle of the year 1841. To support the apostolic body in the splendid missionary work in Great Britain, already begun, in which Heber C. Kimball and Wilford Woodruff so distinguished themselves, about forty elders were appointed to go over to England, among whom was Lorenzo Snow. The whole of these forty, however, were released, excepting Lorenzo—released chiefly for the reason that they were required at home to support the Prophet in the building up of the city of Nauvoo, whose foundations were scarcely laid when the Twelve, under Brigham Young started for England. But a manifest destiny took young Lorenzo Snow into foreign lands, to help in the founding of missions, in the unfolding of which he was afterwards to play a principal part. He started alone from Nauvoo, and thus journeyed, both by land and sea, to Liverpool, without a companion in his missionary service. He reached Manchester about the latter part of October, 1840, where he found Brigham Young, Parley P. Pratt, and Willard Richards. Heber C. Kimball, Wilford Woodruff, and George A. Smith were in London opening the work there, while Apostle John Taylor was in Liverpool, and Orson Pratt in Scotland.

Lorenzo Snow was first appointed to labor in the Birmingham conference, in connection with Elder Alfred Cordon. While laboring in this field he organized a branch of the Church at Wolverhampton. It was there he found William Hen-

shaw, who was once famous for good works in the opening of the Welsh mission. Elder Snow baptized Henshaw, ordained him an elder, and sent him into Wales to preach the gospel. Henshaw baptized several hundred converts, and organized several branches of the Church in Wales, before Captain Dan Jones arrived from Nauvoo on a mission to his race. It is due to the integrity of history that this statement should be made, as it has generally been supposed, by those not familiar with the early period of the work abroad, that Captain Dan Jones was the founder of the Welsh mission. It was Lorenzo Snow who started that mission, and his convert, Elder William Henshaw, was the instrument; after which Dan Jones went into Wales, and agitated the whole of that country with the gospel and power of the Mormon Church.

After laboring several months in Birmingham, Lorenzo Snow was sent by President Young to London, to take charge of the work in the world's metropolis, for the Prophet Joseph had just written to the Twelve calling them home, in consequence of the prospect of war then impending between America and Great Britain. Apostles Kimball and Woodruff were still in London, but George A. Smith had returned to Staffordshire to finish his work in the conference that he had founded, while Lorenzo Snow was chosen by President Young to sustain the work in London on the departure of Apostles Kimball and Woodruff, and afterwards to preside with Parley P. Pratt, as counselor, over the British mission.

On the arrival of Lorenzo in London, in the spring of 1841, Heber C. Kimball and Wilford Woodruff called together representatives of a few branches of the Church, widely scattered, for the purpose of organizing the London conference, which was accomplished in February, 1841, and Elder Lorenzo Snow was appointed its first president.

Heber C. Kimball, in Lancashire and adjoining counties, on his first mission to England, in 1847, had so stirred the country, that an entire village followed him through the streets with uncovered heads, singing and praising God for sending His servant with the gospel; and, in Herefordshire, Wilford Woodruff had baptized a thousand souls in about six months, sweeping into the Latter-day Church the entire circuit of a denomination, known as the United Brethren, with sixty of their ministers, but London had been to them like an impenetrable fortress. Yet when these Apostles turned the charge of the work over to Lorenzo Snow, the Spirit resting upon Heber C. Kimball, he prophesied that from London the foreign missions would be sent to all the nations of the earth. This was afterwards most remarkably fulfilled, as we shall see in the progress of this history, and, what is as comparatively remarkable, Lorenzo Snow, upon whose head the burden of the prophecy then rested, was destined, when he became an Apostle, to be the chief instrument in its fulfillment.

To illustrate how literally true it was in those days in the experience of elders, even to the presidents of conferences and missions, that they ministered the gospel without purse or script, it may be stated that, when Elder Snow took charge of the work in London, the Saints agreed to give him his "daily bread" in their turns. Brother Albion, who had been a Presbyterian minister, and whose means were commensurate to the burden, agreed to keep Elder Snow two days of the week, Brother and Sister Morgan gave him lodgings at their house, while others of the Saints furnished the remainder of support, in which money scarcely held a fraction of the account. In those days the Lord's Prayer was pregnant with all its original

gospel philosophy in the experience of the elders who founded the British mission —"Give us this day our daily bread!"

On the 6th of April, 1841, the Council of the Twelve assembled at Manchester, in Carpenter's Hall, for the first time to transact business as a quorum, in the presence of the Church in a foreign land. Nine of the quorum were present, namely—Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, Willard Richards and George A. Smith. The London conference was represented by Lorenzo Snow, and was comprised of 137 members, 3 elders, and 8 priests. The exhibit showed that nearly one-third of the results were in Wilford Woodruff's special field of labor, yet, in a few years the London conference was destined to out-number and influence every conference and mission abroad, and Elder Lorenzo Snow to send therefrom an able corps of missionaries to many nations and lands, including India, the cradle of civilizations.

The first conference of London, held after the organization, took place on the 16th of May, 1841, at which there were present from America, Elder Orson Hyde, bound for his mission to Jerusalem, Elder G. J. Adams, at that time famous in the Church as a popular preacher and disputant, and Elder Lorenzo Snow, President of the conference. There were still only a few branches, but Elder Snow in his report to Parley P. Pratt said, "I had the privilege of representing the Church in London, consisting of forty-seven members. Great prosperity has marked her onward progress since last conference, and there still remains the highest degree of encouragement that her rolling forth will yet become more rapid, more mighty and more extensive."

Elder Snow was also at this time one of the Presidency of the British mission. The Twelve, in their first general epistle to the Churches abroad, issued on the eve of their return as a quorum to America, said, "We have seen fit to appoint our beloved brethren and fellow-laborers, Levi Richards and Lorenzo Snow to travel from conference to conference, and to assist Brother Pratt in the general superintendence of the Church in this country. These are men of experience and soundness of principle, in whose counsel the Church may place entire confidence, so long as they uphold them by the power of their faith."

Parley. P. Pratt was the only one of the Apostles left by his quorum in England, Orson Hyde pursued his way to Jerusalem, the rest returned to America.

At the general conference, held at Manchester June 1st, 1842, the London conference was again represented by Lorenzo Snow, consisting of eight branches, namely—London, Woolwich, Bedford, Wybosson, Thorncut, Honidon, Irchester and Waddon, with 400 members, 14 elders, 32 priests, 7 teachers and 8 deacons.

On the departure of Parley P. Pratt for America he left the British churches under the presidency of Thomas Ward, Lorenzo Snow and Hiram Clark.

At the opening of the year 1843 the *Millennial Star* announced the chartering of "the splendid first class ship, the *Swanton*, Captain Davenport, to sail for New Orleans on the 5th of January." Elder Snow was in charge of the company of Saints, numbering about 200.

Lorenzo Snow while on his first mission abroad accomplished more than appeared at the time. He had sown seed which yielded a rich harvest; for it was during that first mission abroad that he wrote the potent little tract entitled "THE ONLY WAY TO BE SAVED." That little gospel preacher, in its pure simplicity, was like a magic tongue bearing testimony from door to door throughout the British

Isles, and has been translated into every language where the fullness of the gospel has been preached under the Mormon dispensation. It was sown broadcast by the elders in the British mission, years before Orson Pratt published his argumentative series of tracts, and it is not too much to affirm that "The Only Way to be Saved" has brought its thousands of converts into the Mormon Church.

It may also be told again of the unique circumstance of the presentation of the Book of Mormon to the Queen of England and the Prince Consort. President Young, before leaving England, gave directions for copies to be specially prepared and richly bound for that purpose. The honor devolved upon Lorenzo Snow, who duly made the presentation in 1842, through the politeness of Sir Henry Wheatley, and it has been said that her Majesty condescended to be pleased with the gift. This unique circumstance was commemorated by the Hebraic pen of Eliza R, Snow, in a poem entitled "Queen Victoria," in which she sang—

That gift, however fools deride,
Is worthy of her royal care;
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence lend—
The influence of royalty,
Messiah's Kingdom to extend,
And Zion's "nursing mother" be.

On the arrival of Lorenzo Snow at Nauvoo, with his company of Saints, the Prophet Joseph and Eliza R. Snow were at the landing place to meet him with a galaxy of chief personages, among whom was one of the senators of Illinois, to whom the Prophet introduced his young apostolic lieutenant, just home from his foreign campaign. Here we give an entry of that date from Lorenzo's private journal:

Soon after my arrival in the city of Nauvoo, a private interview was accorded me by President Joseph Smith, in which he explained the doctrine of plural marriage—said it was made known to him by revelation from God, by whom he had been commanded to introduce the sacred order by taking more wives. At the same time he informed me that my sister, Eliza R. Snow, had been sealed to him in this relationship by the authority of that priesthood which is recognized in the heavens.

The year 1844 had arrived. It was the year of the martyrdom of the Prophet and Patriarch—the year of bereavement and awful mourning in the Church—the year in which the Saints drank the bitter cup of affliction to the dregs. So dark and terrible was that year of martyrdom to the Saints, that no threatened doom since that time has had power to appal them.

But it was also the year of an election of a President of the United States. The year opened with the culmination of the epic splendor of the Prophet Joseph's life. The *New York Herald*, in several extraordinary articles and notices on the Mormon Prophet and his followers, styled him the "Mahomet of America," and forecast the establishing of a Mohammedan-like empire in the fastnesses of the Rocky Mountains. Others compared him to Napoleon the Great, while his elders in their love and enthusiasm resolved on a political campaign throughout the United States, to seat their matchless Prophet-leader in Washington's place.

Nearly all the leading elders of the Church that year started from Nauvoo on this political campaign and scattered through the States, agitating the east and west, the north and the south with their daring Israelitish platform—God's Prophet, the

best leader for the American nation! To Lorenzo Snow was assigned the charge of the political campaign in his native State, Ohio, in which he was actively engaged when the news reached him of the assassination of the Prophet and his brother Hyrum. The martyrdom quickly returned all the elders to Nauvoo who had gone out on this mission, and no brilliant missionary movement was thereafter made, until the Saints were established in the Rocky Mountains.

Linking the chain of personal events by the way, it may be noted that Lorenzo Snow crossed the Mississippi with the Presidency, and was among the captains of the vanguard of Israel, bound to the Rocky Mountains, but he had to stop at Mount Pisgah, where for several weeks he lay sick nigh unto death, from the exposures through which he had passed. When General Charles C. Rich moved farther west to Winter Quarters, where the main body was resting, Lorenzo Snow was appointed to preside over the temporary stake of Mount Pisgah. The pioneers made their journey to the mountains, and returned for the body of the Church at Winter Quarters, and Lorenzo got up to the Horn just at the moment the great camp of Israel was moving to their Zion of the West, and was appointed by President Young among the captains of hundreds. It may be explained that these captains were in command each of a hundred wagons. They were, to so name them, the major-generals of the Exodus. These hundreds were divided into fifties, with their captains; Bishop Stoker was given charge of one of the fifties of Lorenzo's command, and Leman Hyde the other.

The quorum of the Twelve Apostles, which had been broken, first by the apostasy of William Smith, and the erratic course of Lyman Wight, and next by the reorganization of the First Presidency, was, in the winter of 1848, filled up by the ordination to the apostleship of Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards. The ordination took place on February 12th, 1849, at Great Salt Lake City, under the hands of Presidents Young, Kimball, and Richards.

The Saints were now firmly established in these valleys of the Rocky Mountains, the provisional State of Deseret was organized, the Perpetual Emigration Company (of which Lorenzo Snow was one of the chief personages) was incorporated for the gathering of Israel, and the spirit to mission nations again rested mightily on the leaders of the Church. Apostle John Taylor was chosen for France, Apostle Lorenzo Snow for Italy, Apostle Erastus Snow for Scandinavia, and Apostle Franklin D. Richards for Great Britain, to relieve Orson Pratt. They were called to their missions at the October conference of 1849. Renewed with the giant strength and inspiration which was begotten by an Israelitish exodus, and born in the endowment of a new-found Zion, these Apostles went over to Europe to agitate nations with the mighty testimony of the Latter-day work; and in all history there is not an equal example of the lofty enthusiasm, and the heroic missionary bustle, manifested in the works of these Apostles and the native elders, whom they inspired, while on this mission to foreign lands.

The history of Lorenzo Snow's mission to Italy, with the exhibit of the really grand programme which he laid out to send the Gospel to many nations will be best illustrated in excerpts from his very brilliant and graphic letters. The first letter on the "Italian Mission" is addressed to his gifted, honored sister, Eliza.

SOUTHAMPTON June 14th, 1850.

My Dear Sister:—

Though almost half the world lies between us, I hope this brief record of my trav-

els will reach you in safety. Wheresoever I may be destined to wander, I shall ever remember those charms of relationship, which may be interrupted on earth, but are happily consecrated in your bosom and mine for eternity: they seem like a golden chain, passing over earth and ocean, and linking this foreign shore with your dwelling in the far distant west.

Recalling the scenes of the past, my mind reverts to the 19th of October, 1849, when, in solemn silence, I left what, next to God, was dearest to my heart—my friends, my loving wife and little children. As I pursued my journey, in company with my brethren, many conflicting feelings occupied my bosom—the gardens and fields around our beloved city were exchanged for the vast wilderness which lay spread out before us for a thousand miles. If my mind still glanced onward, there was the stormy main, and, in the far distant perspective, a land of strangers—the field of my mission. We were hastening further, and still further from the mighty magnet—HOME! but we knew that the work in which we were engaged was to carry light to those who sat in darkness, and in the Valley of the Shadow of Death, and our bosoms glowed with love and our tears were wiped away.

Some judged our horses were too enfeebled to bear us over the mighty plain; but when snows began to fall, winds swept our pathway, and enabled us to pass without difficulty, while, on our right and left, the country was deeply covered for hundreds of miles.

One day, as we were taking our noon-tide meal, and our horses were quietly grazing on the prairies, the following scene occurred: A startling shout resounded through our little camp—*To arms! To arms! The Indians are upon us!* We looked and beheld a spectacle grand, imposing and fearful. Two hundred warriors upon their furious steeds, painted, armed and clothed with all the horrors of war, rushing towards us like a mighty torrent. In a moment we placed ourselves in an attitude of defence. But could we expect with thirty men to withstand this powerful host? Onward came the savage band with accelerated speed, as a mighty rock, loosed from the mountain's brow, rushes impetuously downward, sweeping, overturning, and burying every thing in its course. We saw it was their intention to crush us beneath the feet of their foaming chargers. Now they were within a few paces and in another moment we should be overwhelmed, when lo! an alarm like an electric shock struck through their ranks and stayed their career, as an avalanche, sweeping down the moutain side, stops in the midst of its course by the power of a hand unseen—the Lord had said, *Touch not mine anointed and do my prophets no harm*!

Many incidents occurred which often called forth the remark, that in our past experience, the hand of the Lord had never been more visibly manifested. * * *

On the 25th of March I left New York on board the *Shannon*. I had a pleasant voyage over the great waters, and at length, on the 19th of April, came in sight of Albion's shores. I never beheld a more lovely morning. Every thing wore an enchanting appearance. A cheering, calm serenity rested upon the broad bosom of the waters. Old England I saw besprinkled with farms and multitudes of human dwellings with beautiful hawthorne hedges and newly plowed grounds. Around about on the waters in full view, were ships of all nations, some passing in one direction and some in another. In the midst of this enchanting scene, my feelings quickly changed from the high-thrilling tone of animation and fell into pensive melancholy, as thoughts of my loved home crowded upon my mind. Six long months I had been augmenting the distance between myself and those I love, and still I must continue to do so. Things certainly appeared strange to me when I thought of the unknown future of my mission But the Lord of the whole earth had sent me, and in His name I was resolved ever to go forward.

On my arrival at Liverpool I was privileged with the company of Elders Erastus Snow, Franklin D. Richards, and President Pratt's family. After leaving this city I visited the following conferences:—Manchester, Macclesfield, Birmingham, Cheltenham, South Conference, London, and Southampton. Presidents, officers, and members received me with kindness, and contributed liberally towards my mission, and though I have not had the opportunity of visiting Cambria's Hills, the Welsh brethren have sent donations with all that nobleness of soul which gives unasked.

How changed my feelings from what they were some eight years ago! Then, I might say, I entered Britain a lonely foreigner, unacquainted with the manners, laws, customs and institutions of the country. Now, I felt myself comparatively at home. Many who were my children in the gospel, surrounded me as I passed through those conferences where I had formerly labored. I also had the pleasure of seeing men whom I had baptized on my former mission, now preaching the gospel and presiding over important conferences.

The traveler in the desert sometimes finds a green spot which stands in deep contrast to the barrenness of surrounding nature. England appears thus, now I am about to leave its shores for the lands of darkness. The voices of a thousand friends are dying away in the distance, while before me is a land of strangers, whose tongues soon will sound in my ears like the jargon Babal. I have been refreshed with the company of so many kind friends, and go forth on my mission with renewed energy of body and mind.

To-morrow I leave this place for Italy. Farewell, my dear sister, and may heaven's choicest blessings be your continued portion is the prayer of

Your affectionate brother,

LORENZO SNOW.

To Miss Eliza R. Snow,
Great Salt Lake City, California.

Even the address of this fascinating letter is historically valuable, for it reminds us that Utah was once a part of the province of Upper California; but it is the beautiful enthusiasm, tenderness of the spirit and tone, and the graphic eloquence of the description which constitutes the charm of this gem of epistolary literature. Indeed the whole series of Lorenzo Snow's letters, both of the "Italian Mission" and the "Palestine Tourists," would be ranked by any author in the catalogue of literature. The following is letter 3, and addressed to President Young:

LA TOUR VALLEY DE LUSURNE,
PIEDMONT, ITALIE,
November 1st, 1850.

Dear President Young:

When I arrived at Liverpool I sent you a letter, in conjunction with Brothers Erastus and Franklin, which I hope you duly received. Soon afterwards, as I contemplated the condition of Italy, with deep solicitude to know the mind of the Spirit as to where I should commence my labors, I found that all was dark in Sicily, and hostile laws would exclude our efforts. No opening appeared in the cities of Italy: but the history of the Waldenses attracted my attention.

Amid the ages of darkness and cruelty they had stood immovable, almost as the wave-beaten rock in the stormy ocean. When the anathemas of Rome shook the world, and princes fell from their thrones, they dared to brave the mandates of the Pope and the armies of the mighty. They appeared to my mind like the rose in the wilderness, or the bow in the cloud. The night of time has overspread their origin; but these dissenters from Rome existed ages before Luther was born. During the fierce persecutions to which they have been subjected, their limits have greatly decreased. A few narrow valleys, which are in some places only a bow's shot in breadth, are all that remain in their possession, except the mountains by which they are engirdled. But a period of deep calm has at length arrived; and since the storm of revolution swept over Europe, they have received many privileges from the Sardinian government. Thus, the way was opened only a short period before the appointment of this mission, and no other portion of Italy is governed by such favorable laws.

A flood of light seemed to burst upon my mind when I thought upon the subject, and I endeavored to procure some information in relation to this people. The librarian to whom I applied informed me he had a work of the description I required, but it had just been taken. He had scarcely finished the sentence when a lady entered with the book. "Oh," said he, "this is a remarkable circumstance, this gentleman has just called for that book." I was soon convinced that this people were worthy to receive the first proclamation of the gospel in Italy.

I made a short sojourn in England, and visited several conferences. Going to London, after so many years of absence, was a circumstance of uncommon interest. The happiness I experienced during two weeks' stay was no small compensation for the anxieties and difficulties which I had endured in carrying on the work of the Lord there for two years immediately after its foundation had been laid by yourself, Elders Kimball, Woodruff and George A. Smith. When I received my appointment to that city I found thirty or forty members; now 3,000, and many had emigrated. It is one of the largest and most important conferences in England. Here I became acquainted with Elder Stenhouse, president of the Southampton conference. After consultation with Brother Franklin, I felt that it was the mind of the Spirit that he should accompany me on this mission. I therefore proceeded with him to Southampton. During his preparation for departure we went to Portsmouth; and, among "the forces of the Gentiles" we visited the *Victory*, the vessel in which Lord Nelson met his death. We were very politely shown the varied apartments of this mammoth of the deep, the spot where Nelson fell, and the cabin where he expired.

The hour at length arrived for leaving the last home of the Saints. In the parting of Elder Stenhouse with his wife and friends, I was forcibly reminded of what I had experienced in leaving my own. As we withdrew from this scene of sorrow I observed. "Did the people of Italy but *know* the heart-rending sacrifices we have made for their sakes, they could have no heart to persecute."

On the 15th of June we left Southampton by the steam-boat *Wonder*, for Havre de Grace, and then proceeded immediately to Paris. After having our passports countersigned, we continued our journey through the beautiful country of southern France. We passed through Lyons, and arrived at Marseilles in about four days from leaving Paris. We then embarked on the clear blue waters of the Mediterranean for Antibes, the last French port. By disembarking there we escaped being detained six days in quarantine, under the burning sun of Genoa. We then traveled to Nice, the first town in Italy. Here Catholicism began to show itself more prominently. Priests were numerous. Images of the Holy Virgin, with the infant Jesus in her arms, were to be seen on the corner-house of every street and on the front of many others.

We left Nice by diligence and traveled by the shores of the Mediterranean. It was the feast-day of John the Baptist. Labor was entirely suspended, and all seemed to enjoy themselves in honor of this great man. We certainly saw some hundreds of priests—*rather a gloomy introduction*. On the 25th of June we arrived at Genoa. Here we called upon the Lord and offered the gratitude and praise of our souls for His providence. We had accomplished this journey, of nearly 1200 miles, much quicker than we had anticipated. From the time we left England, we had only spent three nights in bed. * * *

On the 1st of July, Elders Stenhouse and Toronto left Genoa, according to my appointment, to visit the Protestant valleys of Piedmont. On the 23rd of the same month I left Genoa, passing through the city of Turin, the capital of the Sardinian States, and arrived at La Tour, in the valley of Lusurne.

The country in which I now find myself bears a striking resemblance to the valley of the Great Salt Lake. Piedmont is situated at the foot of the Alps, the highest mountains in Europe. The scenes of this land embrace all the variety of a region where the heavens and the earth seem to meet. The clouds often enwrap these mighty eminences and hide their frowning grandeurs from our eyes. At other times they are covered with snow, while at their feet the vine and fig-tree are ripening their fruit. * * *

Soon after my arrival here, I considered it necessary to issue a publication in French; accordingly I wrote and compiled a work entitled, *The Voice of Joseph*, containing, "Visions of Joseph Smith"—Discovery of Gold Plates filled with Egyptian characters and hieroglyphics—Their translation into the English language by the aid of the Urim and Thummim—The Sacred History of Ancient America now clearly revealed from the earliest ages after the Flood to the beginning of the fifth century of the Christian Era—Organization of the Church of Jesus Christ of Latter-day Saints—Their Persecutions—Expulsion from the States of Missouri and Illinois—Martyrdom of Joseph and Hyrum Smith—Banishment of many thousand Saints

—Their Travels in the western wilderness—Their present location in Upper California—Their Organization of the "State of Deseret"—The Missionary Labors of their Elders—Sketch of their Faith and Doctrine.

After fruitless endeavors to find a proper person to translate this work, I found it necessary to send it to England, where, through the kindness of Elder Orson Pratt, it was translated by a professor from the University of Paris.

I felt assured that the Lord had directed us to a branch of the House of Israel; and I was rejoiced to behold many countenances that remind me of those with whom I had been associated in the valleys of the west. We endeavored to lay a foundation for future usefulness in silently preparing the minds of the people for the reception of the gospel, by cultivating friendly feelings in the bosoms of those by whom we were surrounded. Yet I felt it rather singular, and no small tax upon patience, to be weeks and months in the midst of an interesting people, without being actively and publicly engaged in communicating the great principles which I had come to promulgate. But, as I felt it was the mind of the Spirit that we should proceed at first by slow and cautious steps, I submitted to the will of heaven.

While surrounded by strangers in a land of darkness, many circumstances occurred of great importance to us, though they may not appear so to those unacquainted with the peculiar difficulties with which we had to grapple. One incident I will extract from my private journal:

"September 6th.—This morning my attention was directed to Joseph Grey a boy three years of age, the youngest child of our host. Many friends had been to see the child, as to all human appearances his end was nigh at hand. I went to see him in the afternoon; death was making havoc with his body—his former healthy frame was now reduced to a mere skeleton, and it was only by close observation we could discern that he was alive. As I reflected upon our situation, and beheld this effort of the Prince of darkness to raise a barrier against us and the establishment of the gospel, my mind was fully awakened to a sense of our position. For some hours before I retired to rest, I called upon the Lord to assist us at this time. My feelings on this occasion will not easily be erased from my memory.

"September 7th.—This morning I proposed to Elder Stenhouse we should fast and retire to the mountains and pray. As we departed we called and saw the child—his eye-balls turned upwards; his eye-lids fell and closed; his face and ears were thin, and wore the pale, marble hue indicative of approaching dissolution. The cold perspiration of death covered his body, and the principle of life was nearly exhausted. Madam Grey and other females were sobbing, while Monsieur Grey hung his head and whispered to us, *Il Meurt! Il Meurt!* (He dies! He dies!)

"After a little rest upon the mountain, aside from any likelihood of interruption, we then called upon the Lord in solemn prayer to spare the life of the child. As I reflected on the course we wished to pursue, the claims that we should soon advance to the world, I regarded this circumstance as one of vast importance. I know not of any sacrifice which I could possibly make that I was not willing to offer that the Lord might grant our request.

"We returned about three o'clock in the afternoon, and having consecrated some oil, I anointed my hand and laid it upon his head, while we silently offered up the desires of our hearts for his restoration. A few hours afterward we called and his father, with a smile of thankfulness, said: *Mieux beaucoup, beaucoup!* (Better much, much.)

"September 8th.—The child had been so well during the past night the parents had been able to betake themselves to rest, which they had not done for sometime before, and to-day they could leave him and attend to the business of the house. As I called to see him Madam Grey expressed her joy in his restoration. I, in turn, remarked—*Il Dio di cielo ha fatto questa por voi.* (The God of heaven has done this for you.)

"Finding circumstances as favorable as could be expected I considered it wisdom to send for Elder Jabez Woodard of London, with whom I had formed an acquaintance while in that city. By the exertions of Elder Margetts, president of the London conference, and the liberality of the Saints, he was enabled to join us

on the 18th of September. The following day, being eleven months from the time the foreign missions left the city of the Great Salt Lake, I proposed we should commence our public business.

"It was well known that we had come to establish a church. This was looked upon by many as an impossibility. But we now found we had the materials marvelously assembled from four different nations, viz: England, Scotland, Italy and America. With one member from each of these countries we proceeded to organize the Church. We ascended a very high mountain, a little distance from La Tour, and having taken our position on a bold projecting rock, we sang praises to the God of Heaven and offered up the following prayer:

"We, thy servants, Holy Father, come before Thee upon these mountains, and ask Thee to look upon us in an especial manner, and regard our petitions as one friend regards the peculiar requests of another. Forgive all our sins and transgressions, let them no more be remembered. Look, O Lord, upon our many sacrifices in leaving our wives, our children, and country, to obey Thy voice in offering salvation to this people. Receive our gratitude in having preserved us from destruction amid the cold wintry blasts, and from the hostile savages of the deserts of America —in having led us by the Holy Ghost to these valleys of Piedmont. Thou hast shown us that here Thou has hid up a portion of the House of Israel. In Thy name we this day lift into view, before this people and this nation, the ensign of Thy martyred Prophet and Patriarch—Joseph and Hyrum Smith—the ensign of the fullness of the gospel—the ensign of thy kingdom once more established among men. O Lord, God of our fathers, protect Thou this banner. Lend us of thine Almighty aid in maintaining it before the view of these dark and benighted nations. May it wave triumphantly from this time forth, till all Israel shall have heard and received the fullness of Thy gospel and have been delivered from their bondage. May their bands now be broken and the scales of darkness fall from their eyes. From the lifting up of this ensign may a voice go forth among the people of these mountains and valleys, and throughout the length and breadth of this land; and may it go forth and be unto thine *elect* as the voice of the Lord, that the Holy Spirit may fall upon them, imparting knowledge in dreams and visions concerning this hour of their redemption. As the report of us, Thy servants, shall spread abroad, may it awaken feelings of anxiety with the honest, to learn of Thy doings, and to seek speedily the path of knowledge.

"Whosoever among this people shall employ his influence, riches, or learning to promote the establishment, of Thy gospel in these nations, may he be crowned with honors in this world, and in the world to come crowned with eternal life. Whosoever shall use his influence or power to hinder the establishment of Thy Gospel in this country, may he become, in a surprising manner before the eyes of all these nations, a monument of weakness, folly, shame and disgrace. Suffer us not to be overcome by our enemies in the accomplishment of this business upon which we have been sent. Let messengers be prepared and sent forth from heaven to help us in our weakness and feebleness, and to take the oversight of this work and lead us to a glorious consummation.

"Remember our families; preserve our lives and hearts from all evil, that, when we shall have finished our missions, we may return safely to the bosom of our families. Bless Elder Toronto in Sicily and give him influence and power to lead to salvation many of his father's house and kindred. Bless President Young and his council, the quorum of the Twelve Apostles and Thy Saints universally; and to the Father, and to the Son, and to the Holy Ghost, shall be the praise, honor and glory, now and forever. Amen."

Other proceedings of the day I extract from the journal of the mission:

"Moved by Elder Snow that the Church of Jesus Christ of Latter-day Saints be now organized in Italy. Seconded and carried.

"Moved by Elder Stenhouse that Elder Loronzo Snow, of the quorum of the Twelve Apostles, be sustained as President of the Church in Italy. Seconded and carried.

"Moved by Elder Snow that Elder Stenhouse be secretary of the Church in Italy. Seconded and carried.

"The Church in this country, this day, is composed of the following: Lorenzo Snow, of the quorum of the Twelve Apostles, Joseph Toronto, of the quorum of Seventies; T. B. H. Stenhouse, elder, and Jabez Woodward, elder

"We then sang, 'Praise to the man who communed with Jehovah,' after which Elder Stenhouse engaged in prayer, calling upon the Lord to bless and preserve our wives and families, and all who administer to their wants during our absence.

"Elder Woodward then implored the outpouring of the Spirit of God upon the honest in heart among the ministers and people of these lands.

"Elder Snow followed, calling upon the God of our fathers, in mighty prayer, to bless and sanction the proceedings of this day, and crown our future efforts with success.

"As the Spirit of God rested upon us, we 'felt it was good to be here.' After singing a song of Zion, Elder Snow prophesied and said: 'The Church of Jesus Christ of Latter-day Saints, now organized, will increase and multiply, and continue its existence in Italy till that portion of Israel, dwelling in these countries, shall have heard and received the fullness of the gospel.'

"Elder Stenhouse prophesied and said: 'From this time the work will commence, and nothing will hinder its progress; and before we are called to return, many will rejoice and bear testimony to the principles of truth.'

"Elder Woodward prophesied and said: 'The opposition which may be brought against this Church will, in a visible and peculiar manner, advance its interests; and the work of God will at length go from this land to other nations of the earth.'

"After we had sung, prayed and prophesied, Elder Snow laid his hands upon the head of Elder Stenhouse, and, through the operations of the Spirit, was led to comfort and cheer his soul with the things of the Kingdom. He then laid his hands upon the head of Elder Woodward, and prayed that he might have the power to act as Aaron, and speak unto the people by the power of God.'

"Having now finished the business for which we assembled, we felt reluctant to leave the spot where we had rejoiced so much in the goodness of the Lord. From the nature of our proceedings—the fruitfulness of the mountains—the rich variety around and the impregnable fortress of mountains behind, Elder Snow proposed that this mountain be known among the people of God, henceforth and forever, as MOUNT BRIGHAM, and the rock upon which we stood, the ROCK OF PROPHECY."

We descended the mount and reached La Tour about six o'clock in the evening. As a sign to all who might visit us, we nailed to the wall of my chamber the likeness of Joseph and Hyrum Smith. From that day opportunities began to occur for proclaiming our message. * * *

It is customary among the Protestants to hold small meetings in private houses for religious worship. These are called "*Re-unions.*" We attend them, and sometimes are permitted to speak upon our principles. This has produced some little stir among the *officials;* and a short time since we received an invitation to attend a public meeting and answer some questions relative to our mission. We did so, and found some of the most talented ministers present, with an evident desire to crush our efforts. But after we had preached and discussed for three hours, one man, at least retired with the conviction that we were the servants of the Lord.

On the 27th of October, this person presented himself as a candidate for baptism. The introduction of the principles of truth in all countries has more or less been attended with anxiety and difficulty; of these we have had our share. It was, therefore, with no small degree of pleasure I went down to the river side to attend to this ordinance. Peculiar, indeed, were my feelings when I thought of the past, the present and, endeavored to penetrate the dark labyrinth of unborn time. I rejoiced that the Lord had thus far blessed our efforts, and enabled me to open the door of the Kingdom in *dark* and *benighted* Italy. My brethren stood on the river bank—the only human witnesses of this interesting scene. Having long desired this eventful time, sweet to us all were the soft sounds of the Italian, as I administered and opened a door which no man can shut * * *

Having thus given you a sketch of my proceedings, I close with my kind love to yourself and family, Elders Kimball and Richards, and all the Saints.

I am, dear President Young,
Yours very affectionately,
LORENZO SNOW.

Prest. Brigham Young,
Great Salt Lake City, California.

Soon after writing the foregoing letter Elder Snow went over to London to publish the Book of Mormon and other works in the French and Italian languages, while the Church, both in Italy and Switzerland, increased with fair prospects. Elder Stenhouse returning to Southampton for his wife, in his report to the *Millennial Star* of the work in Geneva, wrote:

Since Elder Snow visited and left his blessing on the place, investigation has increased day by day. His writings are spreading among all classes. I may say with confidence, there is not a minister, Protestant, Catholic or Methodist, of any shade or color in Geneva, but is more or less acquainted with Mormonism and Lorenzo Snow.

It was about this time that Elder Snow developed and partly put into operation one of the most splendid missionary programmes ever conceived and undertaken by an apostle, either in ancient or modern times. Not only were the nations of Europe comprehended in it, but the gospel resuscitation of the whole eastern Hemisphere was mapped out, and a mission actually sent by him into India, which brought forth quite important results. The programme was worthy of the Prophet Joseph himself; and, indeed, it partook very much of the missionary daring and splendor of Joseph's mind.

The following is an extract from an address of Elder Snow to the Saints in Great Britain as he was about to leave England to return to his missions:

Respecting the progress of these missions which I have undertaken, the prospects of the future, and the fields of labor assigned to the various elders, it may be gratifying to the Saints to have the following particulars, that their faith, interest and prayers in behalf of them may ever be kept in lively exercise. Elder Willis, whom I appointed to take charge of the Calcutta mission is supposed to have about reached his destination; Elder Findlay, late president of the Hull conference, to the Bombay Mission, is now on his way. Elder Obray, late president of Sheerness, whom I have appointed to Malta, is now prepared and will soon set sail for that island: Elder Stenhouse presides in Switzerland; Elder Woodward in Italy. The translation of the Book of Mormon into the Italian is about completed, parts are in the hands of the printer, and will be finished ready for issuing in about two months.

Having set in operation the above missions, I turn my thoughts to the far-distant fields of labor I contemplate shortly undertaking—a mission requiring all my energies, extended over nations, continents, islands, seas, oceans, empires—encountering the freezing Alps, the burning sun of the torrid zone, the dangers of the trackless waters, the pestilential cholera, the miasma of various climes, together with the casualties at sea and land which must be encountered. To aid and assist me in this enterprise deeply do I feel to call upon Israel's God, and for the prayers of my brethren for support and agency. To the service of the Lord I have devoted my life; my *all* has been placed upon the altar of sacrifice, that I may honor Him, do His will acceptably, and spread the principles of life among the children of men. When I reflect upon the past, and trace the hand of the Lord marvelously opening the way, and prospering me in everything relative to these missions beyond my highest expectations, I feel doubly encouraged to press forward to the future; language, indeed, fails to express the deep gratitude of my heart for His blessings. Those brethren and Saints whose liberality of soul and interest for the work of God have

been particularly manifested in these missions upon them may the blessing of the Most High be poured with equal liberality, and when in after years they shall hear the sweet sounds of thousands, and tens of thousands of those nations shouting the praises of the Almighty for the light of revelation, then will their hearts also rejoice in the glad consciousness that they likewise took a part in bringing to pass this glorious redemption.

I take my departure from here to Switzerland, thence to Italy, to Malta, to Bombay and from thence to Calcutta, and shall probably accomplish the circumnavigation of the globe, by returning home, after completing the duties of these missions, by way of San Francisco, San Diego and our newly established settlements through the valleys of California.

But just on the eve of Apostle Lorenzo's departure for India the Presidency of the Church in Zion wrote for the members of the Twelve in foreign lands to return, to lay the foundation stones of the temple in Salt Lake City. An extract from his last letter from Malta, to the president of the British Mission, will give a proper closing view of this great missionary episode of his life. He wrote:

The European Mission, on my departure from these countries, will be left under the superintendence of Elders Stenhouse, Woodward and Obray; the Indian mission with Elders Findlay, Willis and Joseph Richards. These brethren will keep up a correspondence with the presidency at Liverpool, from whom they will receive from time to time that instruction and counsel as shall tend to promote our Master's cause under their direction.

The English and Italian languages are much spoken at Gibraltar as well as the Spanish, and we are anxious to see the Kingdom of God beginning to spread its light, if possible through the Spanish dominions, and feel to do all in our power to effect so desirable an object. We cannot help but believe that the Lord has some good people in that place, that will hearken to His voice, and become instruments in carrying the gospel to their countrymen. In a few days I will have completed my arrangements here, and shall then, the Lord willing, take my departure for that country, and spend there what little time yet remains at my control, with a view of making an opening as wisdom may direct.

If some wise, energetic, faithful and experienced elder, being well-approved by yourself, who wishes to engage in that which will redound to the honor and glory of God, and we hope to the salvation of thousands, will come to Gibraltar, he shall be supplied with appropriate publications from here, and while there I will do for him what lies in my power, and make such arrangements in laying a foundation for his advancement in the work as my time and opportunities shall permit. If another elder can be looked up for India, to aid Elder Findlay at Bombay, I believe I will then have done with my requests upon England, at least till my return from California. It is hardly our expectation to convert all these Catholic nations, but we can scarcely expect any better or more favorable time to furnish them an opportunity for life and salvation, and we feel that there are a few among them at least who will appreciate the sacrifices we make in their behalf, and, giving heed to the word of life, will come forth, fulfilling the words of the Holy Prophets, that a remnant shall come to Zion gathered from every nation, kindred and language. We expect also on our part, in order to accomplish this work, much patience, faith, diligence, perseverance and long-suffering will necessarily have to be exercised and experienced; but in the cities, both in America and England, in which thousands ultimately received the gospel, in several instances many months were spent in seemingly fruitless labors before a proper attention and observance to those principles could be procured; so in reference to these Catholic countries, we may in some of them have not only to employ months, but perhaps even years, but we feel assurred, that through faith, prayer, works, and the blessing of the Lord, we shall ultimately overcome and triumph over all these difficulties to the honor and glory of God; and besides we also ourselves shall have the gratification that we have *done our duty*, and cleared our garments of the blood of all men. Elder Woodward joins me in love to yourself and to all the Saints, praying that you may be attended in all your exertions for the cause of Zion, with the choisest blessings our heavenly

Father bestows upon the faithful, whose hearts and souls are devoted to His service.

Since I commenced writing I have received cheering intelligence from my Indian missions, which no doubt have reached the columns of the *Star*.

Yours affectionately,

LORENZO SNOW.

President S. W. Richards.

With the departure of Lorenzo Snow from his vast field of labor for his home in the valleys of Utah, our historical view of the work abroad properly closes, but it may be summarily observed that for a number of years thereafter the Swiss and Italian mission flourished while the work in India grew into historical repute. But the personal interest continues in Lorenzo Snow as the founder of Brigham City and the organizer of one of the most unique socialistic commonwealths of modern times, for the account of which the reader is referred to the history of Brigham City.

In 1864, Lorenzo Snow, E. T. Benson, Joseph F. Smith, Alma Smith and William W. Cluff, were appointed on a mission to the Sandwich Islands.

On the morning of the 31st of March, their vessel came to anchor about one mile from the mouth of the little harbor of Lahana, when Lorenzo Snow, E. T. Benson, Alma L. Smith and W. W. Cluff got into the captain's boat to go on shore, but Joseph F. Smith remained on board of the ship. On attempting to enter the mouth of the harbor the following thrilling incident occurred as described by Lorenzo himself:

As we were moving along, probably more than a quarter of a mile from where we expected to land, my attention was suddenly arrested by Captain Fisher calling to the oarsmen in a voice which denoted some alarm, "Hurry up, hurry up!" I immediately discovered the cause of alarm. A short distance behind us, I saw an immense surf, thirty or forty feet high, rushing towards us swifter than a horse. We had scarcely a moment for reflection before the huge mass was upon us. In an instant our boat, with its contents, as though it were a feather, was hurled into a gulf of briny waters, and all was under this rolling, seething mountain wave. It took me by surprise. I think, however, that I comprehended the situation—in the midst of turbulent waves—a quarter of a mile from the shore, without much probability of human aid.

I felt confident, however, there would be some way of escape; that the Lord would provide the means, for it was not possible that my life and mission were thus to terminate. This reliance on the Lord banished fear, and inspired me up to the last moment of consciousness. In such extreme cases of excitement, we seem to live hours in a single moment. It was so with me in that perilous scene.

Having been somewhat subject to faint, I think that after a few moments in the water I must have fainted, as I did not suffer the pain common in the experience of drowning persons. I had been in the water only a few moments, until I lost consciousness. The first I knew afterwards, I was on shore, receiving the kind and tender attentions of my brethren. The first recollection I have of returning consciousness, was that of a very small light—the smallest imaginable. This soon disappeared, and I was again in total darkness. Again it appeared much larger than before, then sank away and left me, as before, in forgetfulness. Thus it continued to come and go, until, finally, I recognized, as I thought, persons whispering, and soon after, I asked in a feeble whisper, "What is the matter?" I immediately recognized the voice of Elder Cluff, as he replied, "You have been drowned: the boat upset in the surf." Quick as lightning the scene of our disaster flashed upon my mind. I immediately asked, "Are you brethren all safe?" The emotion that was awakened in my bosom by the answer of Elder Cluff, will remain with me as long as life continues: "Brother Snow, we are all safe." I rapidly recovered, and very soon was able to walk and accompany the brethren to our lodgings.

In the fall of 1872, President Brigham Young suggested to his first counselor, President Geo. A. Smith, to select a company to go with him to Jerusalem, for the purpose set forth in the following letter of appointment:

SALT LAKE CITY, UTAH TERRITORY,
15th October, 1872.

President George A. Smith:

Dear Sir.—As you are about to start on an extensive tour through Europe and Asia Minor, where you will doubtless be brought in contact with men of position and influence in society, we desire that you observe closely what openings now exist, or where they may be effected, for the introduction of the gospel into the various countries you shall visit.

When you get to the land of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the Jews, in fulfillment of prophecy and the accomplishment of the purposes of our heavenly Father.

We pray that you may be preserved to travel in peace and safety, that you may be abundantly blessed with words of wisdom and free utterance in all your conversation pertaining to the holy gospel, dispelling prejudice and sowing seeds of righteousness among the people.

(Signed) BRIGHAM YOUNG.
DANIEL H. WELLS.

The Jerusalem company consisted of the persons—George A. Smith, Lorenzo Snow, Eliza R. Snow, Albert Carrington, Geo. Dunford and several others.

The leading persons of this delegation, in their tour through Europe, visited many celebrated places and obtained interviews with some of the most famous personages of Europe, among whom was the president of the French republic. This interesting episode we will give from one of the Apostle Snow's delightful letters published in a volume entitled *Correspondence of Palestine Tourists*.

At Versailles we enjoyed magnificent views, comprising objects of almost infinite variety. To me, however, our visit to the National Assembly, then in session, was the most interesting, with the exception of our interview with Monsieur Thiers, the president of the French Republic. We owed the privilege of admission to the president of the Assembly, through the request of Monsieur Bartholemy St. Hilaire, private secretary to M. Thiers, to whom we had been introduced by Major Lorin. We were accorded seats appropriated to foreign diplomats and embassadors, an honor we appreciated and duly acknowledged. The grave, sedate, dignified, bald-headed appearance of this great body of French deputies was rather prepossessing. We spent about an hour in listening to their eloquent and animated speeches. I have alluded to Major Lorin—this gentleman distinguished himself as a French officer in the battles fought against Austria and Italy, also in many bloody conflicts between the French and Prussians. In the late war he commanded about three thousand men. On the establishment of peace, only forty-seven remained; the others were either killed or disabled. The Major was covered with French glory—scars and bruises. We had formed an acquaintance with this gentleman, and while visiting Versailles he proposed to present our cards to President Thiers and procure us an audience. We accepted the proposition and drove up to the palace of M. Thiers. In a few minutes the Major returned, accompained by the president's private secretary, who politely stated that M. Thiers would be happy to receive President Smith and party at half-past 9 P. M.

We repaired to the palace at the hour designated. M. Bartholemy St. Hilaire conducted us to the reception hall and introduced us to President Thiers. He was attended by a number of distinguished French gentlemen, principally his cabinet ministers, anxious and curious to witness the interview between the president of the French republic and the delegation from the Latter-day Saints in Utah *en route* to Palestine. Mr. Thiers' personal appearance impressed us favorably—his dignified

bearing, plain and unassuming manners, with a countenance glowing with benevolence and patriotism. He possesses the reputation of being a good English scholar, but I presume the vast crowd of business of late years has allowed him no time to practice the English language, therefore the conversation was carried on in French, Major Lorin acting as interpreter.

After the introduction, President Smith acknowledged our appreciation of the honor accorded the party, in granting this interview—that we were from Utah, *en route* to Palestine, to study the Bible in the land where its recorded events had chiefly transpired—that we sympathized with the president of the French republic in the great cause he is laboring to establish—a republic in France, and had sought this occasion of expressing our sentiments personally.

Upon this being interpreted, President Thiers replied that he was gratified with such assurances from Americans, and pleased to meet this delegation from Utah, and that he was familiar with the history of our people. We replied that we had been twenty-five years laboring under every possible disadvantage to colonize that portion of our American desert, in order to make a destitute people great and prosperous; that in connection with other objects relating to our tour, we wished to gather information and statistics of the progress of older nations, that through their experience we might more successfully benefit and improve the people we represented.

President Thiers replied that while we remained in France, he should take pleasure in rendering any assistance we might require in the promotion of this object.

We acknowledged our appreciation of this courtesy, and thanked him for favors extended to American citizens since the establishment of the French republic.

President Thiers replied that he hoped the peaceful relations now existing between the two governments would never be interrupted.

The interview closed in the following words by President Smith: "President Thiers, God bless you."

These words inspired M. Thiers with renewed interest; he requested the Major to give a literal translation of that expression. The honesty, simplicity and earnestness in which this sentiment was delivered by President Smith, not only excited pleasurable emotions in M. Thiers, but also were visible in the features of his ministers who were now crowding around.

President Thiers cordially shook hands with each one of our party. We then repaired to our carriages and returned to Paris the same evening.

Having performed their mission to the Holy Land, Apostle Snow returned to his home in Brigham City on the 7th of July, 1873.

On the seventieth anniversary of his birth Lorenzo Snow in his character of patriarch of his race gathered his numerous family together, and his wives and his sons and his daughters and his grandchildren celebrated the seventieth birthday of the head of their house; and after receiving filial tributes in appropriate addresses from his sons, the patriarch closed with the following address to his family:

About forty years ago I was an unmarried man, and to this day would have remained so, had I not received an understanding of the law of celestial marriage —its object and necessity in securing eternal glory and exaltation. My heart and soul—all my energies and ambition were enlisted in the service of God, and I thought I could not better please or serve Him than by employing my entire time, unburdened by family cares, in the great field of missionary labor. Joseph the Prophet, in a private interview at Nauvoo, on the banks of the Mississippi, gave me a full explanation of the principles of celestial marriage, and pointed out to me clearly my duty and privileges in reference to that law. This numerous, intelligent and honorable family assemblage is the result of my conformity to the knowledge, advice and counsel received in that important interview.

Peculiar feelings and reflections are naturally aroused in contemplating the past and the singular circumstances in the providence of God, which have brought

about this wonderful change in my present condition and prospects. Forty years ago, a lone bachelor of some thirty years, under the influence of erroneous views on the subject and necessity of marriage, its eternal blessings and crowning glory: no loving wife to say, "Dear husband;" no child to lisp the endearing words, "My papa;" and now surrounded by and in the midst of wives, a host of children and grandchildren. What a grand and glorious transition! My heart is filled to overflowing with warmest feelings of gratitude to my heavenly Father for these marvelous blessings. And let me say, my dear children, that your father's obedience to this sacred law of celestial marriage, at that day, was attended with embarrassments and dangers of no ordinary magnitude. We were surrounded by our enemies, and in our midst were many half-hearted, ignorant Saints, and some of the most wicked apostates, seeking to betray us into the hands of our bitter foes. When I look upon this extensive family—intelligent and gifted sons and daughters, half a score or more of the former having been called, sent forth and performed many years of arduous missionary labor among far-off nations, and upon distant islands; and also behold many of my daughters honored wives and mothers in Israel, surrounded by healthy and happy children, and feel that all this is through the mercy and kindness of God, and the work of the great Jehovah—what shall I say? Language is powerless to express the deep feelings of my heart for this holy and sacred opportunity on this the celebration of my seventieth birthday, of standing here and beholding this glorious and heavenly inspiring spectacle.

But it was not Lorenzo, it was not his wisdom that wrought this marvelous change, but the Lord our God. You, my children, should keep in lively remembrance that you are the fruits of my obedience to the law of plural marriage—that it is your duty to honor and magnify this law as you may have opportunity. I trust your mothers will employ no influence on the minds of their children to cause feelings to grow up in their hearts against these principles.

Allow me here to express my gratification in the consideration that most of you, my dear family, observe the Word of Wisdom, and no one is in the habit of using wine or strong drink, nor guilty of the filthy practice of using tobacco, and that you are accredited with the reputation of living moral, upright and honorable lives; and I trust it may always be truthfully said that you sustain this reputation. Remember, children, to honor and obey your parents, that you may be entitled to the promise, "That your days may be long in the land." Treat your father's wives kindly and respectfully. God has called them to be associated with him through time and eternity, to assist in his duties and responsibilities and share his glory and dominion.

This is the last family re-union we have reason to expect this side of the spirit world. May the God of our fathers help us to keep His laws, live honorable lives, preserve inviolate our virtue and integrity, listen to the whisperings of the Holy Spirit, and seek diligently to purify ourselves, that not a single member of this family be lost by deviating from the straight and narrow path, but may we all prove ourselves worthy to come forth in the morning of the first resurrection, crowned with glory, perpetuating in immortality the family union, and continue to increase down through the endless ages of eternity.

You may expect, if your lives are spared to the common age of man and womanhood, to encounter obstacles in the path of life, which will task to the uttermost your best resolutions, and some of you may be tempted to swerve from the path of truth and honor, and, like Esau, feel to relinquish the glories of eternity for a few passing moments of gratification and pleasure; then, my dear children, seize your opportunity to emulate the example of our Savior when offered the glory of this world, if he would stoop to an act of folly; he replied to his tempter, "*Get behind me, Satan!*" Try, keep trying daily and hourly in all your avocations, in all your walks of life, in all your associations, to be perfect, even as our Father in heaven is perfect. Be upright, just and merciful, exercising a spirit of nobility and godliness in all your intentions and resolutions—in all your acts and dealings. Cultivate a spirit of charity, be ready to do for others more than you would expect from them if circumstances were reversed. Be ambitious to be great, not in the estimation of the worldly minded, but in the eyes of God, and to be great in this sense, "*Love the Lord our God with all your might, mind and strength, and your*

neighbor as yourself." You must love mankind because they are your brethren, the offspring of God. Pray diligently for this spirit of philanthropy, this expansion of thought and feeling, and for power and ability to labor earnestly in the interest of Messiah's kingdom.

We came into the world for a great purpose, the same as Jesus, our elder brother, to do the will and works of our Father; in this there is peace, joy and happiness, an increase of wisdom, knowledge and the power of God; outside of this are no promised blessings. Thus let us devote ourselves to righteousness, help each and all to be better and happier; do good to all and evil to none; honor God and obey His Priesthood; cultivate and preserve an enlightened conscience and follow the Holy Spirit; faint not, hold fast to what is good, endure to the end, and your cup of joy shall be full even to overflowing, for great shall be your reward for your trials and your sufferings under temptations, your fiery ordeals, your heart yearnings and tears; yea, our God will give you a crown of unfading glory, and make you kings and queens in the midst of your posterity, to rule in righteousness through the countless ages of eternities.

The last in date, and the crowning circumstance of the Apostle Lorenzo's life was his imprisonment for the gospel's sake.

On Saturday, January 16th, Apostle Snow's case came up in the First District Court at Ogden. His attorney, F. S. Richards, made a few remarks setting forth the general good character of defendant. and requested that Apostle Snow's age and the fact that he had been convicted on three separate indictments be taken into consideration.

Judge Powers then said: "Mr. Snow. you may stand up. In indictment No. 743, Mr. Snow, you were indicted by the grand jury of this district and charged with the crime of unlawful cohabitation during the year 1884. In indictment No. 742, you were charged with the crime of cohabitation during the year 1885, and in indictment No. 741 you were charged with cohabitation during the year 1883. You have been tried by a jury in each of these cases and in each case a verdict of guilty has been found. Have you anything to say now why the sentence of the law should not now be passed in each case?"

Mr. Snow.—I will say, your honor, that I will not detain the court more than five or ten minutes, and will be as brief as possible.

Your Honor, I wish to address this Court kindly, respectfully and especially without giving offense. During my trials under three indictments, the Court has manifested courtesy and patience, and I trust your honor has still a liberal supply from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place the Court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

I stand in the presence of this Court a loyal, free-born American citizen: now, as ever, a true advocate of justice and liberty. "The land of the free, the home of the brave," has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

I have ever felt to honor the laws and institutions of my country, and, during my trials, whatever evidence has been introduced, has shown my innocence. But, like ancient apostles when arraigned in pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that He is the Son of God; though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

In ancient times the Jewish nation and Roman empire stood *versus* the apostles. Now under an apostate Christianity, the United States of America stands *versus* Apostle Lorenzo Snow.

Inasmuch as frequent reference has been made to my apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an apostle.

First, an apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

Secondly, he must be divinely authorized to promise the Holy Ghost: a divine principle that reveals the things of God, making known His will and purposes, leading into all truth and showing things to come, as declared by the Savior.

Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the gospel, which are confirmed to each individual by divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a president of the French republic. I have also presented works embracing our faith and doctrine to Queen Victoria and the late Prince Albert, of England.

Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards in 1843, fully explained to me by Joseph Smith, the Prophet.

I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God, having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate the sacred obligations.

The prosecuting attorney was quite mistaken in saying "the defendant Mr. Snow was the most scholarly and brightest light of the Apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he "would predict that a new revelation would soon follow changing the divine law of celestial marriage." Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.

Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over 4,000 Seventies, all Apostles of the Son of God, and were these to be slain, there would still remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer gospel ordinances.

In conclusion, I solemnly testify, in the name of Jesus, the so-called Mormon Church is the Church of the living God; established on the rock of revelation, against which "the gates of hell cannot prevail."

Thanking your Honor for your indulgence, I am now ready to receive my sentence.

At the close of the reading the Court said:

Mr. Snow, the Court desires to ask you, for its own information, what course you propose to pursue in the future concerning the laws of your country?

Mr. Snow.—Your Honor, in regard to that question; I came into this court—the prosecuting attorney had, perhaps, sixteen witnesses. By the evidence of those witnesses I was proved guiltless of the charge contained in the indictments. I had three witnesses. Only two of them were able to testify anything in relation to my case. There was not, your Honor, one scintilla of evidence showing that I had cohabited during the last three years, or since the passage of the Edmunds Law, with more than one woman. This, your Honor, I believe, would readily concede. Well, I have obeyed that law. I have obeyed the Edmunds

law. Your Honor, I am guiltless, I am innocent. Well, now, your Honor, asked me what I am going to do in reference to the future. Having been condemned here and found guilty after having obeyed that law, I am sorry—I regret that your Honor should ask me that question, and, if your Honor please, I should prefer not to answer it.

Court.—The Court, Mr. Snow, from its own knowledge of you and from your reputation, which came to the Court before you were ever arraigned here, became and is aware that you are a man of more than ordinary ability. The Court is aware that you are scholar. The Court is aware that you are naturally a leader of men: that you have a mind well adapted to controlling others. and for influencing and swaying others, and for guiding others. No matter in what land you might have lived, or in what position you might have been placed, you have those attributes which would naturally have caused people to turn toward you for advice and counsel. You are a man well advanced in years, and you have been favored by time, because it seems to have touched you but lightly with its finger.

The Court feels, that in view of your past life, of the teachings that you have given to this people, of the advice and counsel that you desire to stand as an example of one who advocates, and the jury has found, also, practices in violation of the law, the Court must pass sentence in these cases in a way and manner that will indicate to this people that the laws of the land cannot be violated with impunity, even by one as aged, as learned and as influential as yourself.

The sentence of the Court, therefore, is: That on indictment No. 741 you will be confined in the penitentiary for the period of six months; that you pay a fine of $300 and the costs of prosecution, and that you stand committed until the fine and costs are paid; and that at the expiration of your sentence in that case, that to you must be given—believing as you state to me you do believe—concerning the laws of your country; and recognizing, further, that you are among the very leaders—a leader of leaders among those who advocate that it is right that the law of the land should be violated, it cannot exercise the leniency and the mercy that it would be glad to extend to a man of your age, if it were not for your great influence and your great power for good or for evil. I sincerely believe that Lorenzo Snow could cause this people to obey the laws of the Union, and put an end to the trouble and discord in this Territory, if he chose so to do. Believing that, and being fully aware that you will not do that—aware of indictment No. 742—you will be confined in the penitentiary of Utah for the period of six months and pay a fine of $300 and the costs of prosecution, and that you stand committed until the fine and costs are paid; and that at the expiration of your sentence in that case, that in indictment No. 743 you will be confined in the penitentiary for the period of six months, and that you pay a fine of $300 and the costs of prosecution, and that you stand committed until the fine and costs are paid.

You will be remanded into the custody of the United States Marshal.

The case of Lorenzo Snow was carried up to the Supreme Court of the United States [see sketch on his attorney F. S. Richards]; and after its decision, the new Governor, Caleb W. West, visited the penitentiary, accompanied by Marshal Ireland, Secretary Thomas, Mr. Adam Patterson (the court reporter), Mr. W. C. Hall and Mr. Webb.

Apostle Snow having been brought into the room where the Governor awaited him, his Excellency informed him that he had come to submit to him a proposition consented to by Judge Zane and Mr. Dickson, as follows: "I have come to say to you and your people here that we would unite in a petition to the Executive to issue his pardon in these cases upon a promise, in good faith, that you will obey and respect the laws, and that you will continue no longer to live in violation of them;" to which Apostle Snow replied:

"Well, Governor, so far as I am concerned personally, I am not in conflict with any of the laws of the country. I have obeyed the law as faithfully and

conscientiously as I can thus far, and I am not here because of disobedience of any law. I am here wrongfully convicted and wrongfully sentenced."

A long conversation then ensued, the pith of which will be found in the subjoined document. After this conversation the rest of the Mormon prisoners were called out and addressed by the Governor, with his proposition; the answer was not required until they had duly weighed the matter. In due time the answer came, as follows:

UTAH PENITENTIARY, MAY 24th, 1886.

To his Excellency, Caleb W. West, Governor of Utah:

SIR —On the 13th instant you honored the inmates of the penitentiary with a visit, and offered to intercede for the pardon of all those enduring imprisonment on conviction under the Edmunds law, if they would promise obedience to it in the future, as interpreted by the courts. Gratitude for the interest manifested in our behalf claims from us a reply. We trust, however, that this will not be construed into defiance, as our silence already has been. We have no desire to occupy a defiant attitude towards the Government, or be in conflict with the Nation's laws. We have never been accused of violating any other law than the one under which we were convicted, and that was enacted purposely to oppose a tenet of our religion.

We conscientiously believe in the doctrine of plural marriage, and have practiced it from a firm conviction of its being a divine requirement.

Of the forty-nine elders of the Church of Jesus Christ of Latter-day Saints now imprisoned in the penitentiary for alleged violation of the Edmunds law, all but four had plural wives from its passage to thirty-five years prior to its passage. We were united to our wives for time and all eternity by the most sacred covenants, and in many instances numerous children have been born as a result of our union, who are endeared to us by the strongest paternal ties.

What the promise asked of us implied you declined to explain, just as the courts have done when appeals have been made to them for an explicit and permanent definition of what must be done to comply with the law.

The rulings of the courts under this law have been too varied and conflicting heretofore, for us to know what may be the future interpretations.

The simple status of plural marriage is now made, under the law, material evidence in securing conviction for unlawful cohabitation, thus, independent of our act, ruthlessly trespassing upon the sacred domain of our religious belief.

So far as compliance with your proposition requires the sacrifice of honor and manhood, the repudiation of our wives and children, the violation of sacred covenants, heaven forbid that we should be guilty of such perfidy; perpetual imprisonment, with which we are threatened, or even death itself, would be preferable.

Our wives desire no separation from us, and were we to comply with your request, they would regard our action as most cruel, inhuman and monstrous, our children would blush with shame, and we should deserve the scorn and contempt of all just and honorable men.

The proposition you made, though prompted doubtless by a kind feeling, was not entirely new, for we could all have avoided imprisonment by making the same promise to the courts; in fact, the penalties we are now enduring are for declining to so promise rather than for acts committed in the past. Had you offered us unconditional amnesty, it would have been gladly accepted; but, dearly as we prize the great boon of liberty, we cannot afford to obtain it by proving untrue to our conscience, our religion and our God.

As loyal citizens of this great Republic, whose Constitution we revere, we not only ask for, but claim our rights as freemen, and if from neither local nor national authority we are to receive equity and mercy, we will make our appeal to the Great Arbiter of all human interests, who in due time will grant us the justice hitherto denied.

That you may, as the Governor of our important but afflicted Territory, aid us in securing every right to which loyal citizens are entitled, and find happiness in so doing, we will ever pray.

This document was signed by Lorenzo Snow, Abraham H. Cannon, Hugh S. Gowans, Rudger Clawson, Wm. Wallace Willey, David M. Stuart, Henry W. Naisbitt, L. D. Watson, Culbert King, Wm. D. Newsom, Wm. Grant, John Price Ball, Amos Maycock, Oluf F. Due, John Y. Smith, John Wm. Snell, Henry Gale, Thomas C. Jones, John Bowen, Wm. G. Saunders, Andrew Jensen, John Bergen, Joseph H. Evans, James E. Twitchell, Geo. C. Lambert, George H. Taylor, Helon H. Tracy, James Moyle, Hyrum Goff, H. Dinwoodey, Joseph McMurrin, Herbert J. Foulger, Stanley Taylor, James H. Nelson, Frederick A. Cooper, James O. Poulson, Robert McKendrick, Robert Morris, Samuel F. Ball, S. H. B. Smith, Geo. B. Bailey, Nephi J. Bates, John Penman, Thos. Burningham, Wm. J. Jenkins, Thomas Porcher, C. H. Greenwell, William H. Lee.

Apostle Lorenzo Snow, and his compeers in bonds, could only answer as they have done, maintaining the integrity of their cause and the righteousness of their lives. Even were it possible to accept the amnesty, it would have to be done by the voice of the whole Church. Judge Powers and the Governor, as also all others of their class generally, have a misconception when they think that any one of the Apostles could lead the Mormon people in a schism over the patriarchal systems of their church, of which plural marriage is the keystone of the arch. Had Lorenzo Snow accepted the offer of Governor West—noble and magnanimous in him, the mediator—he, the Apostle, would have been transformed in the eyes of his Church, to the image of deformity and would no longer have been one of its Apostles. In fine, the last act and conduct of Lorenzo Snow is eminently consistent with his distinguished Apostolic life and character.

Lorenzo Snow was sentenced on three counts for the same offense, he being imprisoned for the term of eighteen months and fined $900.00 and costs. The *Historical Record* summarizes the Snow case in this phase of it as follows:

For the benefit of many of his brethren who had been indicted and others who were likely to be under the "segregating" process, he elected to go to prison to have the question of the right of the lower courts to so construe and administer the law, and other points, tested as early as practicable. The cases were argued and submitted, and, on May 10th, 1886, the U. S. Supreme Court dismissed the cases for want of jurisdiction. To make a show of consistency it reconsidered its own decision in the case of Angus M. Cannon, formerly disposed of, repealed its mandate therein, and treated it in the same fashion, as it belonged to the same class of cases as those of Lorenzo Snow.

On October 22nd, 1886, he petitioned the First District Court for a writ of *habeas corpus*, which was denied the following day, but on the 25th, pursuant to section nine of the Organic Act of Utah and section 1909 of U. S. Revised Statutes, an appeal to the Supreme Court of the United States was allowed. This finally came up for hearing on Jan. 20th, 1887, and a decision was rendered on Feb. 7th to the effect that:

"(1) There was but one entire offense for the continuous time. (2.) The trial court had no jurisdiction to inflict a punishment in respect of more than one of the convictions. (3.) As the want of jurisdiction appeared on the face of the proceedings, the defendant could be released from imprisonment on a *habeas corpus*. (4.) The order and judgment of the court below must be reversed, and the case remanded to that court, with a direction to grant the writ of *habeas corpus* prayed for."

The next day (Feb. 8th), agreeable to this decision, Apostle Snow was liberated from the Utah Penitentiary. The following extract from a letter to his family, dated Salt Lake City, Feb. 9th, 1887, speaks for itself:

"Eleven months I had been incarcerated within the walls of a gloomy prison! Imagine for yourselves, how like a dream it seemed, when, suddenly and unexpectedly the prison gate flew open, and clad in my striped convict suit, I was at

once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. O, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!

"Having gone the rounds of this animating introductory scene, I repaired to the tailor's department of the prison, and donned a new black broad-cloth suit and 'Richard was himself again.'

"Amid the soul-enlivening and heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter Eliza S. D., my son Alvirus, and a son of Hon. F. S. Richards.

"When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the Quorum of Apostles, Hon. F. S. Richards and wife, Abraham H. Cannon, representing the Seven Presidents of Seventies, John Nicholson and Geo. C. Lambert, representing the *Deseret News*, President L. W. Shurtliff of the Weber Stake, and many others—ladies and gentlemen—noble men and women of God, of whose society I am justly proud."

This venerable Apostle whose classical intellect and domestic instincts naturally exalt the home circle to the cast of man's earthly paradise is now at large, but without the "home" in his high native sense, living with neither of his wives, but traveling throughout Utah in his apostolic capacity visiting and comforting the Saints. Thus closing the review of his illustrious life, this historian, in reverence and with brotherly sympathy prays, that, if not on earth, then in the better world, "home" may be restored to Lorenzo Snow, enhanced in its domestic comfort and bliss a hundred fold as a reward for his noble conduct and conscientious sacrifice.

HEZEKIAH THATCHER.

Hezekiah Thatcher son of Isaac Thatcher and Mary Gano, was born at Gano Town, near Martinsburg, Berkley County, West Virginia, August 25th, 1809. Both his father and his mother were of old American families and were members of the Presbyterian Church.

Hezekiah Thatcher was married to Alley Kitchen, February 28th, 1828; she was born at the same place April 12th, 1808. When they entered upon the career of married life they were poor, being in a hard country, where slaves and land-holders obtained. There appearing no chance for the enterprising young man to improve his condition in his native place, he and his young wife directed their course westward.

He had labored for seven dollars per month, timber clearing, lumber cutting, etc., putting in overtime running a saw mill at nights, working sixteen hours per day; while his wife wove and spun. Thus struggling in the first days of their married life, they accumulated sufficient means to take them four hundred miles into Ohio; this being as far as their means would carry them. They left Virginia in 1831; and for awhile settled in Clark County, Ohio, where he rented land and engaged in farming. There he remained till 1836, when he moved farther west and settled in Sangamon County, Illinois. Here he also leased land, farmed and

worked on the "State House," While engaged in the quarry getting out stone for that building he met with a somewhat serious accident, getting one of his hands badly crushed. During those days he became personally acquainted with Abraham Lincoln and Stephen A. Douglass, then rising young politicians,

At this place he heard the gospel which he embraced, and was baptized Dec. 19th, 1843, by Elder Frederick W. Cox, who was afterwards President of the High Priest Quorum of the Sanpete Stake of Zion, Utah. An extract from the journal of Elder Cox, written at the time, states that the ordinance "was witnessed by a considerable number of people who were much affected, many of them shedding tears." In order to reach the water, ice to the thickness of a foot had to be cut away.

During the spring of 1844, Mr. Thatcher removed to Macedona. This was about the time when mobs began to rise in Illinois where the Saints for a brief space had found refuge after their expulsion from Missouri. Nauvoo was besieged and the Prophet and his brother hunted from place to place, which called the Mormon people together in defence of their leaders and their community generally. On his part Mr. Thatcher went as a member of the Macedona militia company to Nauvoo and aided in guarding that city, and he was there at the time the Prophet Joseph and the Patriarch Hyrum Smith were martyred at Carthage; he saw their remains on their arrival at Nauvoo, and witnessed the mourning of the Saints in that terrible day of the supreme bereavement of a restored Apostolic Church over the martyrdom of its Prophet and founder.

After this tragedy Mr. Thatcher removed his family to the mound near the city, and purchased one hundred acres of land, upon which he built a substantial house, fenced and made other improvements, from which, however, he was driven, at the time of the expulsion of the Saints from Nauvoo. During the troubles he was called away to defend the people and his sons were left to take care of and husband the crops. He was away all the summer of 1845. Mother Thatcher has often stood guard over her house while her husband was away defending the homes of his brethren. The mob threatened to burn them out, but she heroicly told them she would not go until the family got ready.

During the winter of 1845-6, Mr. Thatcher effected a sale of his property at an immense sacrifice, getting for it only about $250, a span of horses and an old wagon, though at the time of the exodus a portion of his land, four miles from Nauvoo he had purchased at $12 per acre.

Early in the spring of 1846, he moved towards the Rocky Mountains in the exodus of his people, crossing to Iowa at Fort Madison; he had four or five teams for the journey when he left Nauvoo. After crossing the Mississippi to Iowa, he struck the main companies at about Mount Pisgah, from which place he went on to the Bluffs, and was there when the Mormon Battalion was mustered into service.

While at the Bluffs Mr. Thatcher and his son John B. Thatcher went into Missouri to obtain provisions. Returning they crossed the river and went on to Cutler's Park, but it having been resolved by the authorities after the departure of the Battalion, not to proceed to the mountains that year, Mr. Thatcher took his family and with a few others went to Florence, cut and put up hay and made temporary improvements. Others following, the place became the Winter Quarters of the main camp. Here while he was building a log house Mother Thatcher came near losing her life. While trying to hold a log in its place her head and face were

crushed and bruised between the upper log of the house and the one she was holding—the latter turning when Mr. Thatcher lifted the other end up. She will carry the scars resulting therefrom to her grave, though soon after the accident she was able to be around again and thereafter as on former occasions helped her husband on every possible opportunity.

During that season, he and his son Joseph several times went to various places, rustling about to get an outfit to continue with the advance companies in the spring of 1847.

Soon after the start of the Pioneer band under President Young, Apostle Parley P. Pratt's company was organized at the rendezvous at Elk Horn, and Mr. Thatcher and his family were organized in Parley's hundred, and in P. G. Session's fifty. At the Elk Horn River he and his sons rendered efficient service in helping to "raft" the Saints and their effects over, being almost constantly in the water for several days. With his family he reached Salt Lake Valley in September, 1847, having met the Pioneers at the Sandy, on their return journey to Winter Quarters to bring up the body of the Church.

The family located during the winter of 1847, in the Old Fort and in the spring of 1848, farmed near Neff's Mill, in what is now Sugar House Ward. At this place they planted corn and put in five acres of wheat, which, in consequence of insufficient water with which to irrigate, they had to pull, when it became ripe: that is the remainder of the crop left by the crickets which they had fought during the season in common with the other settlers to preserve the infant colony from actual starvation which threatened them.

During the fall of 1848, Mr. Thatcher returned east as far as Sweetwater to aid the gathering Saints. Severe exposure and insufficient substantial food on this trip, shattered his health so badly that he never fully recovered therefrom. He was engaged in the first Indian difficulty at Battle Creek, Utah County.

There were from fifty to sixty of the colonists in this engagement. The Indians had entrenched themselves under a bluff in the creek among the willows and brush. In order to dislodge them some of the men went up on a mountain and tried to roll rocks down upon the Indians; but Mr. Thatcher and a few others, being impatient to route them went down to the bank and jumped across, when three Indians rose up and fired upon him, an arrow taking effect in the breech of his gun. He promptly returned the fire, and afterwards had a silver plate put over the wound in the gun, which was more easily cured than would the wound have been had the shot taken effect in his own body.

In the spring of 1849, after raising one crop Mr. Thatcher and his family left Salt Lake City for California, and after a three months' trip, arrived at Sacramento on the last day of June. At that time there was not a house in that now important city. There being nothing more than shanties and tents. Having remained at Sacramento a short time he went to the mines, first to Auborn, where he remained only a few days and then returned and established what was known as the Half Way Eating House. This place he sold out in December '49 and went freighting into the mines and obtaining considerable means he purchased a house and lot on what is now Jay Street, between Second and Third Street in the city of Sacramento. He was there during the flood of 1849-50 during which he employed boats to remove to a higher place.

In the spring of '50 he went back to the mines, and located at Salmon Falls, where he established a hotel and a store. His sons went into the mines but their father was not able to do so.

After he left Sacramento the second time for the mines he was induced by a friend of his to loan all the money which he had made to a man by the name of Barton Lee, who was a banker; but the bank broke and Mr. Thatcher lost all the means he had accumulated and so had to commence life again.

In the fall of 1852, he removed with his family to Yolo County, 30 miles west of Sacramento City, where he bought considerable realty, farmed and raised stock. William B. Preston then a young man, now Presiding Bishop, occupied a ranch about a mile from the purchase. Being the family's nearest neighbor and becoming intimate with the boys who frequently went hunting with him, he finally sought the hand and heart of their sister. Harriet being the only daughter, Father Thatcher was by no means anxious to have her carried off by the young Virginia bachelor, hence he did not favor the suit; but when Preston joined the Church, filled a mission and accompained his sons to Utah, his manifestations of perseverance and constancy pleasing the father he finally consented to the union and William was thereafter treated with the same consideration, kindness and confidence as that bestowed upon his own sons, who were ever willing to share with him the favor and support extended by the father while they carefully laid, under his direction, the foundation of their future work.

In 1854, Father Thatcher went east to visit his friends in Virginia, Ohio, and Illinois, and on his return to California brought two of his brothers and a nephew with him.

The family remained in Yolo County till 1857, when Father and Mother Thatcher with their sons Joseph and George W. and their daughter Harriet started from California about the 4th of July, leaving their sons John B. Thatcher Aaron D. and Moses on missions in California; they followed with Wm. B. Preston, who had joined the Church, the gospel having been introduced to him by the Thatcher family. During his stay in California, no missionary ever came to him without receiving generous aid, and on the solicitations of Apostles Rich and Lyman he contributed largely towards the purchase of the San Bernardino Ranch, in southern California. While Mother Thatcher earnestly advocated the principles of truth as revealed by the Prophet Joseph to hundreds of people, Father Thatcher, with substantial means, caused numerous gospel messengers to go on their way rejoicing.

Father Thatcher returned to Utah by the Humbolt route. He arrived with the before-named part of his family in August, 1857. He brought splendid horses with him from California, the Thatcher band were the finest in the Territory for a long time.

On his arrival in Salt Lake City, before unloading he went into the President's Office and paid his tithing. The following voucher will show the generous amount:

General Tithing Office, Great Salt Lake City, September 7th, 1857.

This certifies that Hezekiah Thatcher has paid his tithing in full to August 19, 1857, being the time of his arrival in the valley, amounting to $1055.00; cash tithing $900.00; property tithing $155.00.

H. K. Whitney clerk.

When his other sons arrived on the first of January, 1858, John B. Thatcher bringing means which he had collected for his father, he further paid tithing to the amount of $440.00. Judging by the amount paid, President Young told him that

none of the brethren who had gone to California had succeeded as well financially as he.

In the spring of 1858, Father Thatcher and his family went south in the "move," as far as Payson. The people of Utah this year being short of clothing and merchant goods generally, consequent on the suspension, by the "Utah War," of the importation of states goods, Father Thatcher sent his sons Joseph W. and Aaron D. Thatcher and his son-in-law Wm. B. Preston to California for merchandise. After an uneventful winter's work in crossing and recrossing the desert they returned in the spring of 1859, with three six mule teams ladened with goods with which he opened a small store in the Seventh Ward, Salt Lake City.

After the "move" it was at first the intention of the family to settle permanently at Payson, notwithstanding Father Thatcher had previously purchased valuable property in Salt Lake City, but the presiding authorities and people in that district feeling that there was no room for new settlers, offered no encouragement to this enterprising and comparatively wealthy family. Father Thatcher desiring to keep his family together as he had always done and hearing that Cache Valley offered abundant room, he fitted out, in August, 1859, his son John B. Thatcher and his son-in-law Wm. B. Preston with a span of horses, light spring wagon, and merchandise sufficient to meet incidental expenses, sent them under instructions to carefully explore the valley and report upon its facilities, saying that if they found it a good country the whole family would remove thither and he would use his means in helping to develop the country by building saw and grist mills while his sons secured farms and made themselves homes. The report proving favorable, John B., Aaron D. and Preston were promptly sent forward and in September, 1859, built the seventh log house in Logan and cut and put up hay for their stock. In the spring of '60 Father Thatcher came with the remainder of his family, employing Nathan Davis, to lay out the present Union Mill race, engaged and employed all the hands he could get, and opened the first canal ever constructed in Logan. Pending its completion, the building of the first saw and grist mills in Cache Valley were being pushed forward. He also brought the first steam saw mill into the country. Thus the energy and wealth for which the people of Payson could find neither room nor use, found both in Cache Valley. With what result may be found in the foregoing general history and the personal history from this date of Father Thatcher whom the people, blest by his unbounded benevolence, have named, "The Joseph of Cache Valley."

The courage, pluck and perseverance of the man are exhibited in his rise from obscurity and almost abject poverty, to influence and comparative wealth—wrung from the elements—while facing difficulties and hardships unknown in this age of electricity and steam. He was subjected to numerous financial losses incident to the journey, with family and effects, from the tides of the Atlantic to those of the Pacific, crossing the continent with ox teams and scanty stores, at a time when wild Indians and howling wolves infested plain and mountain and long before trans-continental railways and luxurious palace cars, now binding together and speeding from ocean to ocean, were thought of.

A natural pioneer, inured to hardships, yet the trying scenes of '47-8 drew his generous heartstrings tightly across the keyboard of misery and want, as he daily beheld his scanty supplies grow less while his children, half clad and bare-foot, endeavored to add to them by digging roots on hill and plain, when watching his meagre flocks.

But in the midst of it all his faith in God never failed, nor did his perseverance cease, for under adversity most of all did the qualities of head and heart inherited from his British and German ancestors, shine most steadily, and most brilliantly. In ordinary matters Father Thatcher was an ordinary man, but in emergencies, he never failed to display the characteristics of greatness. Modest and unassuming as a child, yet was he positive and firm. Being quick to comprehend the thing needful to be done, he usually acted first and thought about it afterwards. Thus was he guided more by the intuitive impressions of the Spirit than by judgment matured by reflection. If the hungry came to him he never sought for reasons why they should not be fed, or if naked why they should not be clothed. The cry of pain or the moan of anguish never touched his ear, without awakening a responsive cord in his sympathetic heart. For deceitful hypocrites of every creed and color he entertained supreme contempt, but his naturally unsuspicious mind, like that of Grant was shamefully betrayed by the insincere and dishonest, who at his death, left his estate a hundred thousand dollars poorer than it would have been had those who were able and fully competent to do so, paid their just obligations to him during his lifetime. Through the treachery of the unscrupulous, who defrauded, he sometimes spoke and acted harshly, but if he ever did so to the deserving without promptly making amends by heaping favors upon the injured, it was rare indeed, for his kindness and sense of justice were proverbial, extending not only to his fellows, but to brutes as well. Illustrative of this trait of his character a single instance in his life, as applied to the latter will suffice:

A poor man needing a team with which to cultivate his farm applied to Father Thatcher and was supplied on easy terms with a fine, large span of horses in excellent condition; for he never would permit, if he could help it, animals of his to be poor and neglected. Seeing the team a few months later he was grieved and pained by their thin and starved appearance, so acting impulsively, he addressed the owner saying: "Please drive to the mill and I will give you some feed for your horses, they need it." On complying the man received a full load and the request to come again when out; "for," said Father Thatcher, "I can't bear to see Dick and Bill look like that."

So little of the aristocrat was there in his composition that to enjoy a meal without sitting at the same table with his hired help was impossible. Such was his life's tribute to honest labor, which he regarded as the true source of prosperity, wealth and happiness. The honest, conscientious worker he regarded as being superior to a king living on the industry of others. Being a man of few words he regarded fine language of less value than good examples, in the battle for improvement. In public he prayed little and preached not at all, yet in his consideration of the weak and help for the poor, none were more prompt and generous than he. In relieving the distress of widows and orphans, administering to the needs of those in want he discerned the chief corner stone of true religion, yet he was not unmindful of the fact that his inherent modesty and bashful timidity prevented him from voicing his thoughts to the good of others.

Being at a meeting in the "Old Hall" many years ago he listened with interest to the profuse apologies of one of the speakers who feelingly declared that his frequent non-attendance at the Sunday gatherings of the Saints was due to his lack of decent apparel in which to appear in public. Whereupon Father Thatcher from his chosen seat in a remote corner cried out: "Brother McN., I'll furnish the

clothing if you will do my preaching." It was a bargain quickly closed, and the next day Brother McN. appeared in a completely new outfit from "top to toe" and one, in those days, of no mean value; and thereafter preached many an excellent proxy sermon—sometimes taking for a text, "Those who give to the poor, lend to the Lord."

It once having become necessary for Father Thatcher to travel through Sanpete Valley on business, and being aware of the prevailing custom then obtaining among the Saints to manifest courtesy by requesting callers to pray and say grace, and remembering his own bashfulness, provided himself with a traveling companion equal to emergencies of that kind and with whom he made arrangements to perform devotional services when called upon. So whenever Father Thatcher was requested to pray or ask a blessing on the food, he, as per contract, transferred the duty and pleasure to his companion. The arrangement working satisfactorily to both, and somewhat financially profitable to one of the parties, continued to the great relief of the payee until thought no longer necessary. But, alas, for human foresight! Important business having compelled Father Thatcher's personal presence at Salt Lake City he stayed over night, on his way thither, with a friend, who, at breakfast the following morning, said: "Brother Thatcher, please ask a blessing."

Being completely taken by surprise he was greatly confused and, acting on the force of his former habit, turned, in his embarrassment, to the person nearest him, gave him a furtive glance, desperately poked him in the ribs and said, "Ask a blessing! Ask a blessing!" The man was a rough miner from Montana, over whose hills and vales at that time a prayer had seldom if ever echoed. He was thunder-struck and awed but not convinced, so turning meekly said, "Niver did such a thing in me loif!" While others were ready to burst with laughter the son of the Emerald Isle was amazed and puzzled. Father Thatcher for a moment was cornered but not conquered, for turning to the host he said fiercely: "George, ask your own blessing." And George did it.

Notwithstanding the modesty causing him to shrink from society in public gatherings, when aroused he knew neither physical nor moral fear and never shrank from a post of duty because sometimes a post of danger. His whole nature vibrated as if electrified and his usually silent tongue became fierce in denunciation of the wicked and strong when seeking to oppress the weak and innocent and under such conditions his moral courage exalted his physical bravery.

In the defense of right he feared no living man and few wrong-doers with whom he came in contact ever got high enough to be out of the reach of his scathing rebukes. And yet in repose he was humble as a child, ever ready to admit his own errors and make amends for his own mistakes.

For the Deity he entertained profound, silent but deep veneration, and for those who held and honored the holy Priesthood he entertained an affectionate and devoted regard as evidenced by his willing obedience to their counsels.

When in 1867 the great effort was made under the call of President Brigham Young to gather the deserving poor from Europe, no man in the Church, however wealthy, contributed more means for that purpose than did Father Thatcher. And when co-operation, with its spirit of union and brotherly love, came like a new coin struck from the mint of a great mind, he gladly laid on the altar of good will a mercantile business built up by himself and sons that had netted him more than a thousand dollars a month.

When a golden stream poured from the mines of Montana into the lap of northern Utah, Father Thatcher refused five dollars a bushel for wheat stored by him against a time of need, but at the request of Brigham Young let the Church have two thousand bushels at the tithing price of two dollars, and Brigham paid him the high compliment expressed in the words, "I do not believe that another man in the Church would have done it." But Brigham went beneath the surface to form his estimate of men, and found under Father Thatcher's rough exterior a good heart and great mind—unselfish and noble. To Brigham's counsels, whether pertaining to temporal or spiritual things, Father Thatcher never turned a deaf ear. Each knew the other, there being in many, indeed in most respects, perfect harmony of views between them. Both men were frugal and economic.

"The saving man shall never want." Believing that scripture to be founded in sound philosophy, Father Thatcher made frugality, industry, perseverance and economy the practice of his life. Once a poor, shiftless, wasteful brother saw him gathering wheat that had run on the ground through a hole gnawed in his granary by a mouse and sneeringly observed. "See that old man bending his stiff back to pick up a few grains of wheat when he's worth his thousands." Before the next seed time and harvest had passed that same unwise brother and hundreds of others came for wheat to that "old man," who had bent his aching back to save it for him and his heedless kind.

To the honest, truthful and good Father Thatcher was ever a friend, extending gladly when needed a helping hand. But having read men more than books he despised every species of man-worship and held in supreme contempt fawning sycophants who feed with flattering words the vanity of some while defaming the good name of others. In the presence of greatness he had heard some of that class grow eloquent in praise of the living whose memory when dead seemed unworthy of vindication by the same class. Such men never gained his confidence, never retained his esteem, for he thought them treacherous to the living and false to the memory of the dead. Those whom he trusted and in whom he confided, were, outspoken, candid, independent, brave and honest. For double-faced cringing duplicity and deceit he entertained a holy horror, but for God's noblest work—an honest courageous man—he entertained, next to the Almighty, the highest respect.

At his death he left behind him seven sons and one daughter, none of whom have been a discredit to his name. In their training he was exact but at no time did he ever place them under the degrading ban of distrust, realizing that when suspicion wounds, malice often follows up to kill.

No higher tribute can be given to his abilities than that found in the union that bound his family together in the strong and enduring cords of confidence and affection until the day of his death when all his living children received his last admonitions and dying blessings. And though the head of the family—the silent, grave, thoughtful and affectionate head—recognized by them all as their leader, justly so by the force of the example of a great mind and pure heart is gone, yet does his memory and the fruits of his good deeds bind their hearts together. While living and since dead the good who knew him speak well of him. The bad speak ill of him. Than this there has been found no truer test for genuine merit.

In 1870, Father Thatcher after years of absence visited his relatives and friends, in his native land, West Virginia. He was accompained by his wife, and

their son George W. This visit was especially pleasant to Mother Thatcher, as she had not previously visited her relations in her native place for forty years. Hence they spent many happy reunions, not only in Virginia but also with their friends in Ohio and in Illinois.

While enjoying the society of these old associates they had opportunities of expounding to them the principles of the gospel, as well as relating to them their adventures while subduing the wilderness, erecting new settlements and establishing their new homes in the snow-capped mountains of the far west.

We close this brief sketch of the life of a man whose works rather than words carved for himself a record of which none need ever be ashamed, with the following extract taken from his obituary notice shortly after his death on April 27th, 1879:

On special request of the late President Brigham Young, he came to Cache Valley, locating at Logan, for the purpose of building saw and grist mills to aid in the development of the settlements then being formed. In this work, he afterwards, in obedience to the same authority, formed a co-partnership with the late Apostle E. T. Benson. Since that time until now, scarcely a year has passed without being marked by some improvement suggested by his active mind and carried out by his willing hands. In aiding public improvements and fostering co-operative movements he has been among the foremost, and has certainly on more than one occasion proved to the people of Cache Valley, what Joseph in Egypt was to his kindred. An inspiration seemed always with him regarding the counsel to save the grain in case of need. At no time during the past eighteen years has he been unprepared or unwilling to help the people who needed assistance in this and other respects.

He has been a kind and generous friend to the poor. Many who rejoice in Utah to-day because of their pleasant surroundings can trace their deliverance and gathering to his liberal aid. His judgment and business ability were excellent, showing a clear comprehension of results to be reached. His character was positive, but in his disposition he was retiring and unassuming. Few men have ever lived and accomplished as good a work and thought as little of it and themselves as he did. In nothing did he desire to be regarded above his fellows and always manifested most pleasure in occupying the humble positions.

He entertained the highest regard for the servants of God, and esteemed truthful and honest men wherever found. His devotion to the gospel was consistent and earnest though manifest in private more than in public. His sympathies were quickly moved by the cry of distress and his affections were deep and lasting. If any came to him in want of raiment he clothed them, or if hungry he fed them.

His health had been gradually failing for several years, preceptibly so during the past two years. During 1878 he lost flesh rapidly and became much debilitated, suffering frequently intense pain caused by an enlargement near the spine and a growth in the bladder. On the 15th of April he was confined to his bed, and from that date up till within a few hours of his death, which occurred at 11.42 o'clock on Sunday night, April 27th, was unable to retain either food or medicine on his stomach. And as a result inflammation of the stomach set in and caused his death.

During all his sickness not a word of complaint passed his lips, and day by day, as his body grew weaker his spirit grew brighter, enabling him to show forth in blessings upon and in words of wisdom and advice to the members of his family, a power which he had never before manifested. His mind and memory were clear up to the last hour of his life; and as early as Friday evening he called all the members of his family around him and blessed them, saying also, that he was full of gratitude to God that all his family who were living were with him to comfort him now; that he was resigned to the will of God, and that he had said all he desired to say, and was satisfied. He remarked afterwards, "I am only staying

with you by request." The request being fulfilled, his spirit passed quietly from his suffering body. Peace be unto him and his forever!

His closing days, while attended with the sickness and pains of dissolution, were, through the mercy of Christ and power of God, made sublimely glorious. His departure leaves a void in our community, but our loss, we know, is his great gain, and we bow in humble submission to the will of Him who causes to live and suffers to die, and maketh to live again, never to die.

We can heartily endorse all the above sentiments in relation to Father Hezekiah Thatcher, who has finished his course on earth, having "fought the good fight" to the end, and for whom a crown of eternal lives is laid up till the great day of accounts.

We learn that the funeral ceremonies, which took place yesterday at Logan, were attended by a vast concourse of people, who mourned the loss of a widely known and generally respected brother and friend. A procession formed at the residence of the deceased, and marched to the tabernacle, where the services were conducted, remarks being made by Brigham Young and Moses Thatcher, of the Council of Apostles, and Elder Jas. A. Leishman. Fifty vehicles filled with people, as well as many persons on foot, followed the remains to the cemetery.

Father Thatcher's descendents, living and dead, number eighty-nine. He filled up his life in usefulness, has gone to his grave with the blessings of his family and friends, and while he ministers to the spirits of the departed behind the vail, leaves worthy representatives of his name and principles to follow in his footsteps in the flesh. His family, though mourning his absence, have borne their trial with Saint-like firmness, and we extend to them our deepest sympathies in their bereavement.

PETER MAUGHAN.

In traveling through the Territory, taking notes for my biographies of leading men, north and south, whenever Peter Maughan has been named, I have heard him spoken of as one of the most marked and stirling characters that the Mormon community has produced, and there is no name and memory that the people of Cache Valley is more interested in or duty bound in keeping alive than the name and memory of Peter Maughan, their pioneer.

Peter Maughan was born at Brekenridge, in the parish of Farley, in the county of Cumberland, England, on the 7th of May, 1811. He was the fourth son of William and Martha Maughan. In the year 1825 he went to live at Alston, where he was employed in the lead mines. In the spring of 1829 he married Miss Ruth Harrison. She died in 1841, leaving him six small children, the youngest being only a few days old (this babe was buried in the sea when he emigrated to America).

In the spring of 1838 he became a member of the Church of Jesus Christ of Latter-day Saints, being among the first fruits of the Church in her foreign missions.

In the spring of 1841, Brigham Young ordained Peter Maughan an elder in the Church, and at that early day the position of an elder in the mission was a very responsible and select one, there being, at that date in the British mission only about eighty elders with a total membership of four thousand. Peter Maughan was one of those eighty elders.

Just before the return of the majority of the Twelve to America and, as it would appear, almost immediately after his ordination to the office of an elder, his wife died in March, 1841, leaving him with six small children, as already noted. In consequence of this bereavement, President Young counseled him to pick up his little ones and emigrate to America in the same ship on which the Twelve were about to sail for home. This he did, having only a few days' notice. He crossed the sea in the ship *Rochester*, which sailed from Liverpool on the 21st of April, 1841, having on board 130 souls of the Saints including seven of the Twelve Apostles—namely, Brigham Young, Heber C. Kimball, John Taylor, Wilford Woodruff, Orson Pratt, Willard Richards and George A. Smith; Parley P. Pratt being left to preside over the British mission and Orson Hyde on his way to Jerusalem.

The ship *Rochester* arrived in New York harbor. There the company disembarked. The Twelve proceeded to Nauvoo; but the company separated, going in various directions, while some remained in New York City. On his part, Peter Maughan with his little children went to Kirtland, attracted to that point from the fact that Kirtland was the first gathering place of the Saints.

He staid in Kirtland about two months, during the hot weather, and while there he became acquainted with Mrs. Mary Ann Weston Davis, who emigrated from Gloucestershire the same year, coming by way of Quebec. She and a part of her company were tired of traveling and they, like Peter Maughan, went to this still famous "City of the Saints" to rest awhile ere proceeding on their journey to Nauvoo, which at that time was just lifting her head on the banks of the Mississippi, attracting the attention of the gathering Saints as the "second Zion" of the dispensation; yet was Kirtland a place of strange fascination to the English Saints, because of its Temple and sacred many reminiscences. To Peter Maughan and Mrs. Davis their sojourn at Kirtland was as a providential event in their lives; for, the sister being a young widow, and Peter Maughan a widower with a family of small children, their meeting led to their union as man and wife.

Having staid at Kirtland seven weeks, Peter Maughan's company, which included now Mrs. Davis, started for Nauvoo; from Cleveland they journeyed up the lakes and arrived at their place of destination in the fall of 1841.

In the winter Peter Maughan married Mrs. Mary Ann Weston Davis, Apostle John Taylor officiating. At Nauvoo they lived in the "Kimball Addition" on Parley Street, near the residence of General Charles C. Rich. There he followed the trade of a stone mason, and in the building of the Nauvoo Temple he worked on its walls.

The following is copied from an autobiographic fragment preserved among Peter Maughan's papers:

We lived in Nauvoo until the spring of 1844, when I, in company with Elders John Saunders and Jacob Peart, was sent by President Joseph Smith on the Mississippi and Rock rivers in search of stone coal. We traveled for eight days and viewed many tracts of land for sale which had beds of stone coal on them. We purchased eighty acres on Rock River which had an excellent bed of coal five feet thick upon it, and then came to Rock Island. About ten o'clock on Saturday

evening, while the good lady was cooking supper, I picked up a newspaper, which had been printed that day, and to my surprise it gave an account of a great battle having been fought in Nauvoo on the Thursday previous, in which thousands were killed on both sides. As we were not suspected of being Mormons, we had full opportunity of beholding the mob spirit prevailing in the great mass of people in that region, the Mormons and the great battle being the chief topic of conversation; however, on Tuesday morning a boat came along on which we took passage for Nauvoo. At every place the boat stopped it was taken for granted that troops were *en route* for the seat of war. On Sunday morning a steamboat load of U. S. troops went down the river, and as the boat did not call at Rock Island, we held a council and concluded to take the first boat that came down as our families were still at Nauvoo. The Mormons and the great battle were the subject of conversation until we got to Burlington, where we ascertained that the great battle had not been fought, but had to come off next Friday. This seemed to increase the anxiety in the minds of the passengers. We told them we were thankful at the intelligence; that we were Mormons and had families in Nauvoo, and inasmuch as the great siege had to come off on Friday we should have a hand in it. At this statement an old Missourian began to break forth in oaths against Joe Smith and the Mormons. We tried to reason with him and also with some of the rest of the passengers, but found it impossible to make any impression on their minds. They continued their abusive language and I felt like answering a fool according to his folly. The chief mate of the boat at length took me aside and said he wished to give me some advice. He said there were some old Missourians aboard, and he did not think my life safe in their midst. I told him I had paid my passage on that boat and did not wish myself and friends, with our religion, to be misrepresented without having the privilege of defending ourselves, and would talk as I pleased. When we got to Pontoosick a mob meeting was just dismissing. We landed in Nauvoo about seven o'clock in the evening and found the city under martial law for the defense of our families against mob violence.

After our return to Nauvoo we took our relative positions in the Legion and continued active in the defense of the city till the martyrdom of the Prophet Joseph and his brother Hyrum, the Patriarch of the Church, who were murdered in Carthage jail, June 27th, 1844; at the same time Elder John Taylor was wounded, he having four balls shot into his body. Willard Richards was the only head to whom the Saints in Nauvoo had to look for counsel, the rest of the Twelve being on missions in the eastern states.

Brother Willard counseled us to go back to Rock Island and take our families with us, which I did in August, 1844. A few days after our removal Brother Peart came with his family. We soon learned that we were right in the midst of a mob. There had been 200 men collected all around us, armed and equipped to go to Nauvoo to "help kill the Mormons." A Methodist preacher came to us and said he understood we were Mormons. We answered in the affirmative. He then said he would give us some good advice. He said he knew it would be our best plan to take our families and go right back to Nauvoo; that if there should be any stealing or any other depredations done, the inhabitants would shoot us down without judge or jury, the same as they did the Indians in the Black Hawk War. We thought this some of the most pious counsel that could come from such a corrupt source; but the Lord had His way of giving us protection. That night I retired early to rest, and as soon as I had laid down on my bed I became enwrapped in a vision. Beheld the room filled with light so that I saw everything in it, just as I could see it in daylight. I looked out at a large east window and beheld Brother Joseph descending to the earth a few rods from the house. He came to my bedside and said "The conduct of this people towards you will be in accordance with the testimony of the truth that you bear to them." He turned and went away and ascended in like manner as I had seen him descend. I was instantly wide awake, and in sober reflections on the best course for us to pursue, when a determination rested upon my mind to give them Mormonism in its purity to the best of my ability.

Next morning I related the circumstance to Brother Peart, which had the same effect on him; so we concluded to go forth and do those things we had been sent to do.

Colonel Buford, a senator for that county, came to us and offered to furnish us with 3,000 feet of lumber for building our houses and he would give us credit for it. We felt to thank our Heavenly Father. This seemed to open up our way; but I would here say that Col. Buford was the most benevolent person we met with in that region of country.

We afterwards had the opportunity of laying before the public the testimony of the truth according to the counsel of Joseph Smith to us in the vision. But the Methodist minister and his power and influence began to fail among his neighbors and friends, while we continued our pursuits.

During the building of our houses Brother John Saunders took sick. We put him on a steamboat and he got safely home to Nauvoo, but soon died. Brother Peart also took sick, and was sick all the winter, but we built our houses and opened out a coal bank.

Myself and wife and little son went to Nauvoo to attend the April Conference in 1845, at which time we received our blessings.

I presented our case before President Brigham Young, who had been chosen Joseph Smith's successor, and I was counseled to go back to Rock Island and settle up our business and return with our families to Nauvoo; but about the time I got ready, I took the fever and ague and was sick till the next spring; also all my family were sick.

I went to Nauvoo in January or February of the year 1846, when myself and wife received our endowments in the temple at Nauvoo.

At the April Conference of 1846, to attend which President Young and some of the Twelve returned to Nauvoo from the "Camp of Israel," which was then at Sugar Creek on the Iowa side and about to start for the Rocky Mountains; the brethren left behind were counseled to disperse and take their families. They were not sent to preach Mormonism, but to get enough money to take them to the body of the Church wherever its standard was erected.

The sickness of myself and family rendered us unable to go out with the first companies of Saints, and, as we could get no help, I determined to go to the lead mines at Galena, and get a fit out, if possible, to help myself to follow the Church to the valleys of the Rocky Mountains.

I landed at New Diggings, twelve miles above Galena on the 15th day of April, 1846, and there I staid with my family till April 17, 1850. The Lord had shown me in a dream, the spring previous, where to dig to get our fit out; so my boys and I went to work and obtained eight hundred dollars in eight weeks.

Having thus obtained means for our outfit we took up our line of march for Great Salt Lake City. After crossing the Mississippi, I was appointed captain of the company which was composed of Mormons and Gentiles. We continued so organized until we got to Kanesville, where we arrived in May, safely and doing well. We were then organized into Captain Wm. Walls' company, and I was appointed "Captain of Ten." We left the Missouri River in June, *en route* for Salt Lake City. We had a great deal of sickness and death by cholera on the plains. On the 12th day of July I was driving my first team, when my son Peter, aged about three years, fell out of the wagon, and the wheels passed over his breast and bowels, so that he only lived about one hour. We made him a coffin and buried him on a little elevated spot of ground, and we then proceeded on our way.

We arrived in Salt Lake City, September 17th, 1850. I was then sent to Tooele to make me a farm and search for lead in the mountains. While exploring we found a great number of veins, but not one particle of lead ore.

In April, 1851, Tooele County was organized and I was appointed county clerk and assessor, which offices I held until 1853. I was chosen one of the selectmen for the county and appointed city recorder for Tooele City. In September I was appointed county treasurer, and in November, I was appointed in company with Ormus E. Bates and Bishop John Rowberry as a committee to superintend the locating of E. T. City, and building a dam at Rock Springs to get water to irrigate with. After we had built the dam at a cost of about $700, the water found an underground passage and would not rise; so we had to go to work and bring the water from E. T. Benson's mill to irrigate with, at a cost of $300 more. We did not raise much crop that season.

In Oct. 1854, I was appointed to preside at E. T. City, G. W. Bryan and Howard Cory were my counselors.

In 1855, after our crops were looking pretty well, the grasshoppers came down upon us like a cloud and destroyed our crops almost entirely. In 1856, the most of our crop at E. T. City was destroyed by saleratus.

On the 21st of July, 1856, I was sent by President Brigham Young to pick out a location in Cache Valley for a settlement. Brothers Z. Riggs, G. W. Bryan, Wm. Maughan, J. Tate, M. Morgan and myself started and made choice of the south end of the valley for our location.

At the August election I was elected representative for Tooele County.

In September I left Tooele County with my family, in company with G. W. Bryan, Z. Riggs, John Maughan, Wm. Maughan, F. Gunnell, D. Thompson and their families and landed safe in Cache Valley the 15th day of September, 1856. We spent two days in looking round about the valley, then went to work cutting hay, building houses, yards, etc. On the 27th my wife was delivered of a girl which we called Elizabeth. She was our first daughter and the first child born in Cache Valley.

I started for Fillmore on the 25th of November to attend the Legislature, and arrived in Salt Lake City on the 29th. On Sunday, the 30th, I attended meeting in the Tabernacle and heard President Brigham Young preach. On Monday evening J. M. Grant died; he was much lamented by the Saints.

On Tuesday, the 2nd of December, I left Salt Lake City for Fillmore, in company with W. W. Phelps, P. Rockwood and T. Grover, members of the Legislature, Leo Hopkins of the council and two printers. I staid all night at Brother Filche's at American Fork; Wednesday night with Lyman, at Provo; Thursday night with Bridges, at Payson; Friday night with Father Calkins at Salt Creek. Saturday we had a tedious day, through the snow being very deep. We camped at night about two miles south of the Sevier River, in company with many of the brethren and sisters. It was a severe cold night. We could not stay in the wagons, but had to keep by the fire all night. On Sunday the snow fell two feet deep; camped that night at Johnson's Fort. Next morning drove ten miles to the state house at Fillmore where the Legislature assembled and opened, the Hon. Stoal elected Speaker of the House; then adjourned for dinner; met at two o'clock in joint session and in consequence of the absence and supposed death of A. W. Babbitt, no preparation having been made, or stationery, etc., provided, the Legislature adjourned to meet on the 10th at the Social Hall, Salt Lake City.

On Tuesday morning we left Fillmore City on our return. When we had traveled about nine miles, the lead span of horses took fright, and wheeled about so quick that the other horses and wagon were turned as by magic; the driver, holding on to the lines was dragged out of the wagon; at this instant all the lines broke off; the lead span broke loose and galloped about a mile among the snow and sage brush, then came to a large ditch; one of them fell on his back, the other one right across it, and lay in this position until the driver got them out. To our great astonishment nothing was injured, only some straps broke. We were soon on our way again, and after a very tedious and cold journey we arrived in Salt Lake City, Sunday evening, December 14th.

On the 18th, the Legislature assembled and went into joint session, when we received the governor's message, which was followed by the greatest discourses from Brothers Brigham Young and Heber C. Kimball that I ever heard. We were instructed day by day till the 30th of December, when we adjourned for the members to be rebaptized in the baptismal font. I was baptized by F. D. Richards and confirmed by L. Snow and O. Hyde. There were between fifty and sixty baptized that evening. We had a good time. The spirit of God was with us, and our hearts were made glad. We assembled next day in the Legislature and being of one heart and mind we did a great deal of business pertaining to the Territory. I never saw such a change in a body of men in so short a time. We continued our business day after day till the 16th day of January, 1857, when we adjourned *sine die*. Next day I filed my bonds for Probate Judge, having been elected by the Legislature for Cache County.

Here the autobiographic notes of Peter Maughan end, which seem to be all this sturdy pioneer and city founder has left of personal writing of his eventful life as a leader among his people. Of this fragment his wife, the Mary Ann Weston Davis, prominent in this sketch, says: "The account ends here. I found this among some old papers. It was written with pencil and was nearly illegible, but knowing his writing so well, I think I have copied it correctly."

Mrs. Mary Ann Maughan has also supplemented the narrative of her husband with a brief sketch, which may be given for its interesting points amplifying the foregoing. We take up her fragment at the point of their removal from Nauvoo. She says:

Leaving Nauvoo we landed in New Diggins, Lafayette County, twelve miles beyond Galena, our only object being to get means to follow the Saints. On the 17th of April, 1850, we left our home *en route* for the home of the Saints. We did not eat or sleep in a house again until we moved into a house of our own, about the 15th of November, in Tooele. The Indians were very troublesome while we lived there, Mr. Maughan's sons being called out to help recover our stock or fight them if compelled to do so. The Indians had some of their dead buried a little south of our fort, and they used to come and hold pow wow over them. Mr. Maughan and others moved their houses once every year while we staid there, on account of the Indians. In August, 1854, we moved to E. T. City; this was in the grasshopper war and bread was very scarce, but we all lived through it, though it was very hard for us and our stock. We left there the first part of September. Brother Brigham said all the brethren that wanted to go with Brother Peter could do so. Some were glad of the chance. Six of the brethren with their families started with us. Brother Bryan hired a man to work for him, making eight men. Our son Charles rode our pony and helped to drive our stock; so the lot of driving the team in which myself and little children rode fell on me; it was the same I crossed the plains in, Mr. Maughan followed close behind with our other wagon, weather pleasant and all in good spirits.

We found Wellsville Canyon rough and very narrow in some places, and a very steep hill to go down. We got through all right and stopped to gaze at the beautiful valley before us. We then drove on to the bank of a creek (where Brother Bankhead's house now stands) and camped, mine being the first team driven into this valley for a settlement. This was on the 15th of September, 1856. We made our canvas homes as comfortable as we could, but it soon got too cold and windy for camping out.

On the night of the 26th we had our first snow, it was very deep. In the midst of it, on the morning of the 27th, our first daughter was born: she was the first child born in Cache Valley. Having moved into our log cabins, Mr. Maughan started for Fillmore on the 25th of November. The storm he speaks of must have reached Cache, for our fences, woodpile, wagon, etc., were soon covered up by drifting snow; we did not see them again until spring. We dug down to the end of a log of wood, drew it out and cut it; when that was burned we got another the same way. We dug ditches in the snow to keep the cattle off the tops of our hay stacks. It was a very cold winter. The next spring and summer, we raised some crops, and then came the year of the move. In the spring of 1858, about the last of March, we loaded our wagons to leave Cache Valley. The weather being so bad we did not start for ten or twelve days. Then word came for us to go to Brigham City and stop there for the present. We went as soon as possible, as we were in danger by the Indians in this valley. We camped at Brigham some time; then went to Salt Lake City and staid there one or two weeks; then went to Pond Town (now Salem) and camped on the bank of the pond. There were many other families camped around the pond. About the 5th of July we again took our march for some place in the north. We did not expect to go into Cache Valley that winter, as the brethren were counseled not to take their families there, on account of the Indians, to go and harvest their volunteer grain, but not to stay the winter.

We went to a place called Roger's Pond, one mile north-west of Willard City. We staid there and put up hay for our stock. During the winter the Indians were very bad, passing the house every day; sometimes they were friendly sometimes not. In the spring Mr. Maughan went to conference. After his return we left there for our home in Cache Valley, in April, 1859. Arriving at our home, which is now Wellsville, we found our house all right, but our chairs, etc., were visiting all over the fort and Indian camps.

From this time people came every day to look at the country. Mr. Maughan said to them: "Tell all who want to come to Cache Valley to bring their families and come on. Do not spend your time in coming to see the place. We want men with their families." Logan and Providence were started.

There were many letters brought and left with me for people that had come to Cache. I remember one addressed to Mr.—— somewhere in Cache Valley, *Go find him.* I sent it up north; as it did not come back, I supposed it found him. From this time the settlements were laid out by Mr. Maughan as fast as he could do so. He was at home but very little. In the fall of '59, Brother Benson came with others of the Twelve to help organize the Cache Valley Stake of Zion and name the settlements then made. Mr. Maughan was appointed Presiding Bishop and President, and counseled to move to Logan as the most central place. In May, 1861, we moved to Logan. The Indians were very troublesome in 1860 and 1861.

Much of the general record of Bishop Peter Maughan has been embodied in the foregoing history of Cache County; we may therefore close with the following passages from his obituary, published in the *Ogden Junction*, April 29th, 1871, which contains the salient points of his personal history from 1857 to the termination of his mortal life:

From the first organization of Cache County he has acted as its Presiding Bishop, and every year has represented it in the legislative assembly, laboring indefatigably for the public good. He was regimental quarter master of the Cache Valley military district in the Nauvoo Legion, ranking as colonel, was President of the High Council of the Cache Valley Stake of Zion, and a prominent officer of many public associations. He has been slightly afflicted with asthma for many years, but was otherwise a stout and robust man, of tall stature, and fine physical development.

On Monday, the 17th inst., while writing in the Tithing Office, he complained of a violent pain in his side, and was compelled to go home; inflammation of the lungs supervened; every attention possible was given to his case, but after suffering extreme pain, he gave instructions to his family as to the disposal of his property, and calmly breathed his last on Monday, 24th inst., at half past five P. M.

The funeral took place on Wednesday, April 26th, and was conducted in the following order:

At half past nine o'clock A. M., Major Moses Thatcher—marshal of the day, with his assistants—Colonels S. Collet and A. Crocket; Major W. Robinson and Captains M. Fletcher and N. Birdno, accompanied by the Bishops and a number of the principal citizens, preceded by the brass and martial bands, marched to the residence of the deceased and conducted the remains to Logan Hall. An immense congregation assembled, a great portion not being able to enter the hall.

After the usual opening services, Elder Lorenzo Snow addressed the assembly in an impressive manner, referring to the virtues of the late Bishop, and exhorting all to emulate them, and to acknowledge the hand of the Lord in this affliction, and concluded with consoling remarks to the bereaved. Bishop A. M. Musser followed, bearing testimony to the strict integrity of the late Bishop, and his close adherence to the counsel of the President, even to the very letter; and showed that the views of the Saints concerning the resurrection were brighter and clearer than those of the world, therefore, their consolations in afflictions were strong and hopeful.

The body enclosed in a handsome coffin, partly covered with plate glass, was brought out to the front of the hall, and the congregation took a farewell look at

the corpse, followed by a great number of Indians, who each made to it a solemn obeisance.

THE PROCESSION

was then arranged, and proceeded to the cemetery as follows:

Brass and Martial Bands.
Company of Cavalry.
The Hearse.
Family and Relatives of the Deceased.
Bishops and Priesthood.
Citizens in Carriages.
Company of Shoshone Indians.
The Pall-bearers were
Bishop M. W. Merrill, G. C. Pitkin,
H. Hughes, O. N. Liljenquist, L. H. Hatch,
S. Roskelly, W. F. Littlewood,
Thomas H. Smith.

The procession formed in order around the grave, about fifteen hundred persons being present; the choir sang, the bands each played a funeral dirge; the coffin was enclosed in another, and committed to the earth, and Elder C. W. Penrose, in a few words expressed the thanks of the relatives to all present for their attentions, and dismissed the assembly with a benediction.

Bishop Peter Maughan has gone to an honored grave. His many good qualities will be remembered by the people of Cache County in years to come, and the tongue of the slanderer will be stilled by a thousand expressions of respect for his merits. Staunch and true to his conceptions of right, he was a power in the midst of the people, and his counsels will be missed in Israel. The Indians lament him as a good father lost. Peter Maughan was always their friend, and they declare he never spoke "with a forked tongue." The Cache Valley pioneer has gone to his rest, and awaits the day when "the trump shall sound and the dead shall awake," and the faithful and true shall receive the reward of their labors and integrity.

The closing affirmation of this obituary—that the many good qualities of Peter Maughan would be remembered by the people of Cache County in years to come, has been fully verified. Their veteran pioneer lives in the hearts of the people of that County and his memory is cherished by his compeers, the bishops, with a reverence which attaches to but few other Presiding Bishops in Utah.

We have given to Bishop Peter Maughan the frontispiece of the history of Cache County as the pioneer even as to Father Hezekiah Thatcher we give his proper place as founder of the commerce of Cache County. Thus fitly honored will they live in the history of this Territory.

DR. OLIVER C. ORMSBY.

Dr. Oliver Cromwell Ormsby, the distinguished physician of Cache County, is the son of John S. Ormsby and Jane Hindman Ormsby. He was born at Bunker's Hill, Westmoreland Co., Penn., July 24th, 1843. His father, who was born in Pennsylvania, Aug. 23rd, 1826, was a member of the medical fraternity and was killed in his profession. He was a graduate of the Homeopathic School and practiced that system of the healing art for several years. He subsequently underwent a course of study in the Allopathic School, which method he adopted as his practice and continued so to do the remainder of his life. In 1849, in company with his brother, Major Wm. Ormsby, he went to California, being attracted thither by the discovery of the gold mines in that far western part of the American continent. They settled at Sacramento where the doctor practiced his profession.

Traveling in the land of gold in those early times was both difficult and dangerous. They had neither railroad nor steamboat facilities for the transportation of passengers or the conveyance of mails. The doctor and his brother, Major Ormsby, established the first stage lines that were run in California, and also had the first contract for carrying the United States mails in that country. This line ran from Sacramento to Placerville and return, and thus opened up the means of mail communication between the citizens of those towns and other places. They continued to run these stages about three years. Early in the year 1852, Major Ormsby returned to Pennsylvania to fetch out his family and the family of his brother, the doctor. He arrived there in due time, and having settled his business and completed his preparations, in the month of May the families and other parties left the states for their homes in the golden west. The company numbered about one hundred souls. Their outfit was one of the finest of the kind that had left the Missouri River for an overland journey across the mighty, extended plains to the Rocky Mountains. It consisted of one hundred head of splendid Kentucky horses and fifty rockaway carriages, with all other necessary equipments. They traveled at great speed, passing all other conveyances on the route. But the expedition cost them dear, for by the time they reached Salt Lake City, which they did in the month of July, they had scarcely an animal left out of the one hundred. The company tarried in the capital of Utah about two weeks to rest and recruit. They then procured a supply of mule teams and resumed their journey towards the setting sun. In due time they reached their destination in health and safety, but of course considerably fatigued from the effects of such a long trip through rough, uneven country with road, or rather trails, at times scarcely visible.

Some time after arriving in California John S. Ormsby opened a large ranch on Russian River which he completely stocked with horses, cattle, sheep, cows, etc. Much of his land he plowed and brought to a high state of cultivation which yielded profitable results.

During this year a terrible fire broke out in Sacramento. The conflagration raged with such uncontrollable fury that every house in the place, except that of old Governor Bigler, was completely consumed.

In the fall of 1852, Dr. Ormsby left Sacramento and removed with his family on his ranch. Here young Oliver found ample opportunity for the development and exercise of his muscular powers in working on the farm and assisting to cultivate, and taking care of the garden, orchard, etc., as well as the dairy. They had at the ranch, among other stock, seventy-five to one hundred milch cows, and only three persons, viz., Mrs. Ormsby, Oliver and a hired man to do the milking. At break of day each morning he sprang from his couch and hied himself to the pasture to gather up and milk the cows. In the winter time after he had performed his morning chores he traveled three miles to school, where he laid the foundation for his education which has since made him so proficient in his profession. On his return in the evening he resumed the chores of the farm.

In 1858, the doctor removed his family from the ranch and went with them to Healdsburg. This was the first town that was built on the Russian River. It received its name from some Russian Missionaries who first settled there. At this place they also established the "Russian River Academy," a most excellent institution of learning, and the first that was ever established in Western California. To this institution Oliver C. Ormsby was sent to acquire an education. He was diligent and earnest in the pursuit of knowledge. The establishment was amply supplied with eminent professors and instructors in numerous branches of learning. Oliver passed through a thorough course of studies in all the branches of a high English education—in mathematics, the Greek and Latin languages, etc., in which he acquitted himself creditably and honorably.

Four years later the family were domiciled at Healdsburg. In 1862 they moved and went to Maryville where the doctor continued the practice of medicine. For several years previous to this date, Oliver had been a great deal with his father in his office and had thus acquired considerable knowledge of medicines. The father was anxious that his son should study and adopt the healing art as his profession. The young man reluctantly consented. He went into the office and studied for about a year, when his attention was attracted by the excitement caused by the discoveries of gold in Nevada, and in the spring of 1864, he left his paternal roof and wended his way to the gold fields. He first settled for a while at Virginia City. Here he acquired a considerable amount of money by speculating in mining property. He next went to Humboldt where the country was just being opened for mining purposes. There he prospected considerably and located a number of new mines, but he did not realize any returns from them. At this place also he formed the acquaintance of a "cute Yank" from Massachusetts in whom he reposed great confidence but who swindled him out of his money and left him a poorer but much wiser man in the ways of the men of the world. This man had been prospecting there. He located some claims which he pretended were very valuable. He induced Ormsby to purchase them. They proved, however, to be worthless.

The next place to which he wended his way was Carson City. However he remained there but a short time, ere his mind was filled with bright visions of the gold that glittered in the Montana mines, and he determined to go there. He started for that territory but he never reached his intended destination.

Late in the season he reached the fair vales of Utah, and determined to winter there. In the spring, in company with an old St. Louis friend, he went south as far as Manti, in Sanpete County. He took with him a stock of medicines, but not with the intention, at that time, of practicing as a physician. Shortly after arriving there, he was requested to visit the wife of Judge George Peacock, who was suffering severely from hemorrage and was in a critical position. He at first declined to visit the patient, telling her daughter, the young lady who called on him to visit her mother, that he had not come there to practice medicine. However, she insisted that he should visit and look at the lady if he did nothing more. Mr. Ormsby yielded to earnest solicitations. He prescribed for the patient and to the inexpressible joy of herself and her friends she recovered.

Mr. Ormsby spent the winter in that place and opened an establishment for the sale of medicines and general merchandise. During this time a mutual affection had grown up between himself and Miss Sarah Peacock, daughter of the judge; and the young couple desired that it should culminate in their becoming husband and wife. Mr. Ormsby was at that time a Gentile, and the judge refused his consent to their union, unless the suitor for the hand of his daughter be baptized and become a member of the Mormon Church. This, however, he refused to do; not that he was an enemy to the people, but, as he said, he did not sufficiently understand the principles and doctrines of the Mormon Church to enable him to endorse them; and therefore he would not be a hypocrite even to obtain possession of the object of his affection and choice for a wife. Meantime the courtship continued and the attachment grew stronger between the young couple. The lady's father was inexorable and would not give his consent to their marriage. Finally, after other mediations had failed, it was proposed to refer the matter to the arbitration of President Brigham Young, and although Dr. Ormsby was still a non-Mormon, he agreed to it, and said he would abide the decision whatever it might be. The subject was therefore laid before the President and after particularly hearing all that was said by the parties he replied:

"The young man has been strictly honorable. He has done all that can be asked of him. Tell Brother Peacock to remove his stakes, and as Sarah makes her bed so shall she lie on it."

The Judge still withheld his consent, but the high contracting parties being still determined, were married at Salt Lake City, December 17th, 1865, by Judge Adam Spiers. After the marriage Judge Peacock and his son-in-law became fully reconciled, and the young husband and wife were received into his house at Manti. They lived there about one year. They remained at Manti until July the following year, when they removed to Springville with the intention of settling and making it their future home. The doctor rented rooms in which to carry on his business. Shortly after arriving in Springville Mrs. Ormsby was taken sick. She did not get any better. On the 21st of August she gave birth to a son whom they named Oliver Cromwell, but she did not survive the maternity. The child lived, was healthy and thrived until it was three months old, when it went to join its mother in the Paradise of God. The manner of the little one's death was sudden and singular. One morning his aunt, Miss Rozella Peacock took it up to feed it. The child appeared to be in usual health, lively and cheerful. She was placing a small napkin beneath its chin, when she thought she felt some one pulling it from behind. She turned round to see who or what it was. There was no one

touching the child that she could see, but when she turned to look at the child again, the vital spark had fled—the little one was dead. In the language of its father, "Its life went out of it like the puffing out of the light of a candle."

Now commenced a long season of sorrow, loneliness and misery, for the widowed husband. In a few short months he had been bereft of a devoted, affectionate wife, and his darling son. The light of his life was eclipsed—indeed, it seemed completely extinguished. He felt lonely, desolate and helpless. All that made life dear and worth living for had been snatched from him by the rude hand of death, and he had no hope of meeting and claiming them beyond the tomb. The gospel was a sealed book to him. He could not yet comprehend it, and therefore did not embrace its principles, which would have made him free, and planted within him the bright hopes of eternal life and the right to a reunion with and the possession of his wife and son in the resurrection of the just. He was sometimes reduced to the verge of despair and he knew not how to extricate himself from his unhappy condition. He did not, could not rest by day or sleep by night. One night when "all nature seemed wrapt in sweet repose," he lay sleepless and unhappy, tossing from side to side on his couch unable to compose his mind or take any rest. Suddenly his room door opened and a bright and lovely vision burst upon his sight. It was the wife of his youth—his first love. She appeared to be in great distress concerning him. She bent over him as he reclined on his couch. He knew her well. Her attitude was a pleading one. She pointed to other personages that were in the room. She spoke to him. She addressed him by name. Her voice fell softly and musically upon his ears. He had heard it many times before, and as he listened his heart thrilled with joy—he was filled with unspeakable emotions and inexpressible happiness. "Oliver," said she pointing to the other personages. He knew them. "Oliver, if you wish or desire me for your wife in the next world, you must obey the gospel. Will you do it? If you do not, I shall be given to one of those, and this would make me unhappy. I want to have you. Oliver will you obey the gospel and claim me for your wife?" He did not promise. She bent forward and kissed him; and then with her countenance beaming with a bright, benignant smile, she left the room.

This visitation made an indelible impression upon his mind, the hope of again possessing and enjoying the society of his loved but seemingly lost ones, filled him with rapture and delight; but the thought of ever losing them filled him with deep despondency and almost with despair. He studied more attentively and investigated more seriously the principles of Mormonism with a desire to understand and embrace. He had many conflicts with the opposing influences which seemed to compel him for a time to resist the truth and render him still more miserable. At last truth, which is mighty, prevailed. He could hold out no longer. It was near daybreak on the 11th of November, 1866, when Oliver C. Ormsby went to the residence of Dr. Jeter Clinton, in Salt Lake City. He roused the doctor from his morning slumbers and requested him to get up and administer to him the ordinance of baptism for the remission of his sins. Dr. Clinton cheerfully acceded to his request. They repaired to the waters of the City Creek, descended the banks, broke the ice, the rite was administered and Oliver C. Ormsby emerged from the liquid elements a new man in Christ Jesus. His mind was at rest, and he enjoyed that peace that the world knows not of. It does not understand it. Neither can the world give nor take it away. He realized that it is a pearl that cannot be bought,

but it can be obtained "without money and without price" by accepting and obeying the truth. He was confirmed the following Sunday in the Thirteenth Ward meeting house by Elder Robert L. Blythe. Shortly after his baptism into the Church he was ordained an elder.

Elder Ormsby spent the winter of 1866 in Salt Lake City. In 1868 he went north with a view of selecting a location for his future home. He spent a few days in Ogden during which time he was the guest of Hon. D. H. Peery. Leaving the Junction City he went as far as Brigham City. That place suited him. He located there and opened a drug store—the first one that was established north of Salt Lake City. At this place he also followed his profession and soon obtained an extensive practice.

In this city he formed the acquaintance of an estimable young lady, Miss Maretta Smith, the daughter of Judge Samuel Smith. She was born in Utah on the day that it became a Territory. She soon became the queen of his heart; and with the approbation of her parents he obtained her heart and also her hand. They were married at Salt Lake City, October 11th, 1869.

Three weeks after this event he left home for Chicago, where he entered the Rush Medical College and took a full course of instruction in medicine and surgery. As elsewhere observed the doctor had previously had several years study under the tuition of his father. He had also practiced two years as a physician which he now found of great service to him, as he was enabled to complete his course, graduate and receive his diploma all in one winter—something that is very unusual with students of the medical profession. During his absence his wife had charge of the drug establishment in Brigham City, which she managed very successfully. By her economy, business tact and ability, she realized sufficient money to meet all current demands and to be free from debt when her husband returned. He therefore had no encumbrances to meet and was able to resume the practice of his profession without let or hindrance. By his industry and strict business integrity he acquired a good practice in that city and neighborhood.

In the fall of 1872, at the earnest solicitations of Hons. Wm. B. Preston and Moses Thatcher of Logan, Cache County, Dr. Ormsby removed from Brigham to the Temple City of the north.

At Logan he opened a small drug store on Fourth Street. The following spring he erected the house on Main Street known as the "Pioneer Drug Store" which cognomen the doctor himself bestowed upon it. Into this establishment he removed his goods to which he greatly added both in quantity and variety. In the fall of 1880 he associated with him Mr. B. F. Riter as partner, under the firm name of "Ormsby and Riter."

In the spring of 1881 he was called by the First Presidency of the Church to go on a mission to Great Britain. On arriving in Liverpool he was appointed by Apostle A. Carrington to travel and labor in the London conference where he labored four months. He was then appointed to the presidency of the Birmingham conference. President O. C. Ormsby had been in Birmingham but a few days when he was sent for by an invalid sister who lived at Smethwick. She had been confined to her bed and unable to help herself for a long time. President Ormsby was accompanied in his visit by Elder David Spilsbury. When they entered the chamber where she was confined the sister knew President Ormsby and called him by name. She said she had seen him in a dream which she related as

follows: She dreamed that she saw him standing on a high hill at some considerable distance from her. Between him and her there was a large field of wheat, and she believed that if she reached him she would be healed. But the wheat was very heavy and very much tangled up, and she felt a little fearful that she could not get through the grain. However she tried, and though it was with much difficulty, she succeeded.

After some conversation and prayer Elder Spilsbury anointed her with consecrated oil in the name of the Lord, according to the scriptures. They then laid their hands upon her head. President Ormsby was mouth in prayer. He rebuked the disease in the name of Jesus Christ and pronounced upon her the blessings of healing. He then said to her, "Sister, we will retire to another room below and leave you to dress, and then you can join us at the tea table." They retired accordingly, and in a few minutes they were joined by the sister who was fully restored to health by the power of God.

The above is one of the numerous instances in which the power of God has been manifested in healing the sick through the administrations of Elder Ormsby and many other servants of God.

He was successful in his missionary labors. He preached the gospel to thousands of the inhabitants of Great Britain and baptized forty-two persons into the Church in that land.

During this mission Elder Ormsby made an extensive tour of the European continent.

From London he went to Paris, where he spent three weeks, thence to Marseilles, Genoa, Pisa, Rome, Naples, Mount Vesuvius, where he, with Elder Joseph Jennings, ascended the mount and climbed to the mouth of the crater; there he witnessed the fearful throes of nature as she belched forth her streams of lava.

From Vesuvius he returned to Rome, visiting Florence, Venice, Verona and Milan; he crossed the Alps through Mount Cenis tunnel to Geneva in Switzerland. He then returned via Lyon to Paris. He also visited Vienna. He spent three months in London. He also visited Edinburgh and Glasgow in Scotland. This tour was taken by the instruction of the First Presidency of the Church.

The chief object was to visit all the most prominent hospitals in Europe and collect information to be utilized by him for the benefit of similar institutions in Utah. After laboring faithfully in England sixteen months he was released to return home. He sailed from Liverpool on board the *Wisconsin* on June 25th, and arrived in Logan July 12th.

Previous to his mission Elder Ormsby was appointed assistant Stake Superintendent of the Sabbath schools in Cache Valley Stake. He was next appointed superintendent with F. Turner and C. W. Nibley as assistants. He held this position until called to go on his mission in 1881. On his return from England he was appointed a Sunday school missionary. He labored in this capacity from 1882 till 1885 when he was again appointed superintendent. W. H. Apperley and W. G. Reese are his assistants. We may here note that the Sabbath schools under his administrations are in a flourishing and progressive condition.

In March, 1884, O. C. Ormsby was elected a member of the City Council of Logan City. He served two years to the satisfaction of his constituents who, in 1886, re-elected him to the same position.

When Dr. Ormsby first came to Logan there was no business block in that city. The only mercantile establishment there was the one owned by Thatcher and Sons. The doctor built the first business houses of note that were erected on Main Street. He is the pioneer druggist in the north. He has labored assiduously and honestly thirteen years during which time he has built up a solid and expansive business which extends throughout all northern Utah and into the adjacent territories of Idaho and Montana and west into the state of Nevada. He is one of the founders of commerce in the northern counties. He is well and very favorably known in financial circles and his credit is unquestioned wherever he is known; and among his various positions of business management in public affairs may be named that he is president of the Electric Light Company.

As a physician and surgeon Dr. Ormsby is eminent. He is skillful and safe in the treatment of the most delicate cases of medical or surgical operations, and the people in the community where he resides have unbounded confidence in him as a professional man.

Of his positions in the Church it may be noted that he is one of the seven presidents of the Fortieth quorum of the apostles of the seventies. He was ordained to this position September 9th, 1883. As a superintendent of the Sunday Schools of Cache County he has earned the entire confidence of the authorities of the Church and the parents of the children who are growing up under the moral and religious training of the school institution over which he presides. He searches out and adopts the best methods for imparting spiritual instruction to the youth intrusted to his care, and he is ably supported by his assistants and an efficient corps of teachers.

Oliver Cromwell Ormsby is a man of strict probity and honor. Like his great name sake he despises shams. He is plain, straightforward and outspoken. And while he claims the right to think and act for himself on all subjects—religion, politics, civil rights, social ethics, etc., he willingly accords the like privileges to all others. He fearlessly, but courteously, enunciates his convictions—he stands by them and is willing to be judged by his record. In 1885 he sold out his interests in the drug business and has turned his attention to blooded stock-raising. He has a large number of fine horses and horned stock; also a herd of several thousand excellent sheep, which, in summer are pastured on the range, and in winter, they are taken into quarters.

In concluding this brief sketch we may affirm that Dr. O. C. Ormsby is one of the solid men of the north. All his interests are identified with those of the people with whom he has cast his destiny, and he devotes his energies, his talents and influence to still build up and promote the material, moral, intellectual and educational welfare of all. His motto is:

Pro Bono Publico.

WM. B. PRESTON.

The ex-president of Cache Valley Stake who is now the Presiding Bishop of the Church, was born in Franklin County, Virginia, November 24th, 1830. His family branch belongs to that stock of Prestons who have figured with distinction in Congress for Virginia and North Carolina. William Ballard Preston of Virginia and W. C. Preston of North Carolina were cousins of his father. When he was a boy, hearing of the gold fields in California and of the rush of men of all nations to the "Golden State," he was prompted with a great desire to see this wonderful gathering and fusion of many peoples and races. As he grew older his enthusiasm increased with his comprehension of the national importance of this marvelous migration to California; and at the age of twenty-one, in the year 1852, he also migrated to that State, which had already become famous in the growth of our nation.

After his arrival, his early enthusiasm still predominating, he took more satisfaction in beholding the people of many nations gathered together in the founding of the new Pacific State than he did in the exciting pursuit of gold hunting; so he turned his attention to the more healthy and legitimate life of a farmer and stock raiser, settling in Yolo County, California. Father Thatcher's family located also at Yolo and were his adjoining neighbors.

Father Thatcher was in one of the first companies of the Mormon pioneers. He was not, however, of the special pioneer band, but was in the company of pioneers under P. P. Pratt. With his family he went from Utah to California, where he formed the acquaintance of William B. Preston, who subsequently married his daughter, Harriet A. Thatcher. More of the personal history of Father Thatcher will be found under his own biographical head.

Having become acquainted with the Mormons, through his association with neighbor Thatcher, Wm. B. Preston was baptized by Henry G. Boyle, in the year 1857. As soon as baptized, he was called to the office of an Elder and sent on a mission by George Q. Cannon, who was then presiding over the Pacific Coast mission. He was sent to labor in Upper California. Here he continued in his ministry until President Young called home all the elders and Saints in consequence of the Utah war. This was in the fall of 1857. It being too late to cross the Plains that season, they traveled from Sacramento down the coast, by way of Los Angeles and San Bernardino, into Southern Utah, and thence to Salt Lake, at which place they arrived January 1st, 1858. The company consisted of William B. Preston, John B. Thatcher, A. D. Thatcher, Moses Thatcher, H. G. Boyle, Wm. H. Shearman, F. W. and C. C. Hurst, Marion Shelton, David Cannon, Mrs Elizabeth H. Cannon (wife of George Q.) and her infant son, John Q. Cannon.

There were also several families from Australia and a few families from Upper California. H. G. Boyle, who was one of the Mormon Battalion and knew the road, was the leader of the company.

Wm. B. Preston married Miss Harriet A. Thatcher on the 24th of February, 1858. He was in the Utah exodus and went south as far as Payson.

Early in the spring of 1858, as soon as they could travel, President Young called a company of twenty-three of the "boys," among whom was Wm. B. Preston, to go to Platte Bridge and bring on the goods and merchandise which had been cached there. These goods, freighted by the "Y. X. Company," belonged principally to Nicholas Groesbeck. Some of the goods also had been consigned to a mountaineer to be commercially disposed of, and in the settlement with the trader a fair and honorable account was rendered of them.

One of the reasons why President Young called this company was to give assurance to General Johnston and his army that the Mormons intended to keep the treaty which had been made with the Peace Commissioners, which President Buchanan had sent to conclude the Utah war. But the army and its officers were suspicious, which was itself proof of the wisdom of Brigham's policy in sending out this company thus early after the conclusion of the treaty. This fact, however, was the cause of the expedition running considerable personal risk; but, after some narrow escapes from the soldiers at Bridger, the company which was under Captain Groesbeck, with his efficient assistant, Abram Hatch, succeeded in effecting a passage to the Platte; and on their return the advance of Johnston's army had gone in, and they met no further difficulty.

After his return, during the summer of 1858, Wm. B. Preston built himself a house in Payson, making the adobes and shingles with his own hands.

In consequence of the war, the people of Utah were still short of clothing and merchant goods generally, so Wm. B. Preston, with a company of others, went into California in the winter of 1858-9, and he brought in two wagons of goods for Father Thatcher. In this necessary mercantile trip into California, Wm. B. Preston had quite an eventful winter's work in crossing and re-crossing the desert. He got back in the spring of 1859.

Finding they had not sufficient land to cultivate of their own in Payson, the Preston and Thatcher families resolved to remove into Cache Valley.

Their journey and the settlement of Logan, with Wm. B. Preston as bishop, having been already given in the general history, we pass to the years 1860-1.

In 1860-1, there was a new apportionment made by the Utah Legislature, by which Cache County was entitled to two representatives and a councilor. At the next election Bishop Preston was elected one of the representatives, Peter Maughan the other, and Ezra T. Benson, councilor. The winter of 1862-3 was spent in the Legislature.

In the spring of 1863 President Young called for 500 ox-teams to go to the Missouri River to bring the poor across the plains. Cache Valley was called on for fifty of those teams, and Bishop Preston was appointed their captain. This emigration business filled up the Bishop's labors during the principal part of the remainder of that year. In 1864 Bishop Preston made another emigrational trip to the Missouri River, he being appointed to take charge of the teams from Cache, Box Elder and Weber Counties. In the winter of 1863-4 he was in the Legislature.

At the April conference of 1865, Wm. B. Preston's name was among the forty-six missionaries called on missions to Europe. He was appointed by President Young to take charge of this company of missionaries as far as New York. They started from Salt Lake City on the 20th of May, to cross the plains in the usual manner, there being as yet no railroad any portion of the way this side of

Omaha. On arriving at New York he decided to go into Virginia to visit his father and mother, whom he had not seen for thirteen years and of whom he had heard nothing during the civil war. He found them, with hundreds of other families, broken up in their property by the devastations of the war, scarcely knowing where to get their bread. After making a short but pleasant visit with his relatives, he proceeded on his mission to England.

He arrived in Liverpool, Wednesday, August 23d, 1865, and was appointed to preside over the Newcastle and Durham conferences. At a conference held at Birmingham in January, 1866, he was called to the business department of the Liverpool office under the direction of Presidents Brigham Young, Jr., and Franklin D. Richards. President Young, by letter, had instructed his son to place the business management of the mission in the hands of Bishop Preston. For three years he labored in the office. In the fulfillment of his duties, he did the correspondence and general business of the European mission, including that of the emigration. During his stay in England, in company with Elder Charles W. Penrose, of the *Millennial Star* department, and A. Miner, missionary, he visited the Paris Exposition, in August, 1867.

After being on a three and a half years' mission abroad, he returned home. He left Liverpool July 14, 1868, and arrived in Salt Lake City, in September, bringing with him a company of six hundred and fifty Saints. As soon as he came home he went out into Echo Canyon to assist in building the Union Pacific Railroad, as one of the contractors under President Young, during that winter. On his return he resumed his labors as bishop of Logan, and at the next election was again sent by his county to the Legislative Assembly.

In 1872, John W. Young and William B. Preston organized the company for the building of the Utah Northern Railroad. John W. Young was president, and Bishop Preston vice-president and assistant superintendent.

Copy of Message from Bishop Preston to President Young and Answer in regard to the building of the Utah Northern Railroad.

"LOGAN, August 15th, 1871.

President Young, Salt Lake City:

"Will it be wisdom for us in Cache County to grade and tie a railroad from Ogden to Soda Springs, with a view to Eastern capitalists ironing and stocking it, thereby giving them control of the road? The people feel considerably spirited in taking stock to grade and tie, expecting to have a prominent voice in the control of it; but to let foreign capitalists iron and stock it will, if my judgment is correct, give *them* control.

"W. B. PRESTON."

THE ANSWER.

"SALT LAKE CITY, August 15th, 1871.

"*Bishop Preston, Logan:*

"The foreign capitalists in this enterprise do not seek the control; this is all understood. What they want, and what we want, is to push this road with all possible speed, if you decide to have one, so that it shall run through and benefit your settlements and reach Soda Springs as soon as possible.

"BRIGHAM YOUNG."

In a few days after the receipt of this telegram, Bishop Preston called together the leading citizens and laid before them the railroad project; whereupon they voted that they would go to work and build the railroad, and take stock for grading and tying the road. The road was completed to Franklin, May, 1874. Preston was vice-president, until it passed into the hands of the Union Pacific Company.

In the reorganization of the Cache Valley Stake by President Young, in May, 1877, (it being the last stake the President organized) Wm. B. Preston was appointed first counselor to President Moses Thatcher. This position he occupied until Moses was called into the quorum of the Twelve, when he was appointed in his stead. He was ordained president of the stake under the hands of Apostle John Taylor and others of the Twelve; and on the death of Bishop Hunter, he was ordained to succeed him as the Presiding Bishop of the whole Church.

The position which Wm. B. Preston had occupied for a quarter of a century previous to the death of Edward Hunter, naturally brought Preston into a distinguished prominence and marked him as a historical character of the Mormon community; but it was the death of Bishop Hunter that raised the man destined to succeed him to his real native cast—raised him as in a moment from a medium stature to a colossus, for such is the comparative figure of the Presiding Bishop of the Church, as well historically as in the very cast of his office. During a period of twenty years, the question had been growing in the mind of the Mormon people as to who would succeed Edward Hunter as Presiding Bishop of the Mormon Church? And even the Utah Gentiles, who knew something of the temporal significance of the office, took some interest in the question.

A similar question had arisen concerning Brigham Young, relative to his successor, yet not till he approached the age of seventy; for, up to that time, that wonderful man had declined nothing in his native strength of character, nor lost a particle of his executive ability. It was the inevitable law that terminates all human action that started the question in his case. Brigham must die; therefore, "Who shall succeed him?" The question was often put, not only at home, by the Mormon people themselves, but also by American journalists, who would ever and anon, when Mormon affairs came uppermost, interest their readers with their fanciful conceits on the probable successors of Brigham Young. The question was at length answered, in the person of Apostle John Taylor; and, as soon as given, "manifest destiny" seemed to Amen the answer: John Taylor was the right man! There was scarcely any person of worthy judgment who doubted it.

With the death of Brigham the question of the successor of Bishop Hunter grew ten times in importance to the Church; and though the very satisfactory answer given in the call and election of John Taylor to the Presidency of the whole Church, both in its spiritual and temporal branches, for awhile absorbed the interest and held in abeyance the question of the probable successor to the headship of the Aaronic Priesthood, the great age of Bishop Edward Hunter quickly brought it to the exact point of issue which the question of the successorship to Brigham Young had reached just prior to his death. Indeed, within the two closing years of Bishop Hunter's life, various names of the seemingly most promising men for the office were occasionally suggested, and their fitness canvassed in the confidential circles of their friends. There were many of the brethren who believed that this Presidency of the Aaronic Priesthood of the Mormon Church

should properly work upon its own primal order—that is to say that the incumbant should be the veritable successor of Aaron, which according to the revelations, given to the Prophet Joseph at the organization of this grand division of the Priesthood, the Presiding Bishop substantially is. He is Aaron's successor, whether he be lineally so or not; and the strict law is that in due time the rightful *inheritor* will sit in his father Aaron's place; and, though the assumption is not at present made, nor the claim put forth before hand, who among the mystics of the Church shall say that this has not been so from the beginning? If the rules hold good, the president of the Church, and the Presiding Bishop of the Church are born to their offices—Joseph Smith, Brigham Young and John Taylor are predestined characters, as, by their parallels, so are Newel K. Whitney, Edward Hunter and Wm. B. Preston. Such the mystic laws of their order would make them. The same predestination may be also true of at least some of the Apostles and other elders; but, speaking according to the primal principles of the Mormon Priesthood, it must be true of the head of the Melchisedek Priesthood and the head of the Aaronic Priesthood, in all their lines of strict succession. Of course the first bishop of the Church—Edward Partridge is not excepted; but Whitney, Hunter and Preston are the names most known to Utah; and, indeed, these three are the succession of the Presiding Bishops, in the organic sense, notwithstanding Edward Partridge was the first bishop.

Previous to the call of Wm. B. Preston to the office of the Presiding Bishop of the Church, as successor of Edward Hunter, the writer never heard Preston's name mentioned for the office, but other names often. It clearly seems to have originated with President John Taylor and his counselors, unless President Brigham Young or Bishop Edward Hunter had indicated as much; this latter supposition, however, is not necessary seeing that the order of the call is properly by revelation. Without intending a prescient forecast of Wm. B. Preston's call to his present office, the writer in December 1880, composing for his Magazine his article, entitled "The Cities of Cache Valley and their Founders," described as follows:—

PRESTON'S CHARACTER.

The force of character and true greatness of a presiding man will always be seen in the class of men who grew up around him. Without designing to apply the examples which may be suggested in a superlative degree to Bishop Preston, a passing view may be properly taken here illustrative of this fact.

We know Napoleon the Great almost as much in the person of his marshals, as we do in his own extraordinary genius and career. Indeed, the supreme proof of Napoleon's genius was in his creation of great men, or rather in his quick discovery of those near him whom nature had largely endowed with capacity and force of character, and afterwards in his creating for them extraordinary opportunities in the splendid action of his own life. The same may be said of Joseph Smith, who was the Napoleon of Prophets. It has often been a matter of wonder to Gentile writers, not that Joseph Smith discovered a book, but that he found and surrounded himself with such men as Brigham Young, Heber C. Kimball, Parley and Orson Pratt, John Taylor, Wilford Woodruff and others who were capable of succeeding him and carrying on his work. The same trait of greatness as a leader was remarkable in Brigham Young. In a lesser degree, this trait of character is seen in the administration of William B. Preston.

It will be seen in the magnificent steel engraving which our artist has made, that Bishop Preston has a face remarkably endowed with strength and decision of character. He has, indeed, the true leonine face. The head is very large, which

phrenologically signifies great mental capacity, combined with immense character-force; for it will also be noticed that he has a powerful structure of the body, with ample shoulders and a capacious chest. With such an organization, the brain being large and the face of the leonine type, the man was bound to make his mark among any people or in any State. He was born to be a society-leader and to legislate for the people, both in the temporal and spiritual callings. Such men *are* born for their work! It was formerly the fashion to say that the Lord made Brigham Young. Perfectly correct was this, but more so than the people meant. The Lord made Brigham Young in his birth, as the Lord also made Wm. B. Preston for a bishop and a city founder. When the assertion has been given, belittling Brigham's native greatness, that *he was nothing* till the Lord made him, there has been either too much envy of him by his compeers, or a touch of sectarian piety in the affirmation, and too little scientific truth. There was never a time when Brigham Young was nothing. In power of character and will, and the native capacity of a State founder, Brigham Young was *more* than any man in America; and the Lord made him *more in his organization*. Precisely the same is true in a degree of George Q. Cannon and William B. Preston, who are both of Brigham Young's class and type of men. Take the portraits of the three and notice the power of their physique, their leonine face and capacity of brain. It would be difficult to find three better specimens of the leonine type of men in any State than Brigham Young, George Q. Cannon and Wm. B. Preston, which signifies that they belong by nature to the class of historical personages who are born to lead society and found cities and States. To mark the character type and executive capacity of Wm. B. Preston with one dash of the pen, we will style him the Brigham Young of Cache Valley!

No sooner had Wm. B. Preston taken the reins of government of the temporal department of the Mormon Church—or speaking in the simple language of the Saints, the temporal affairs of the Kingdom of God—than many realized at once that a great man had risen among them.

The native decision of character of Wm. B. Preston was at once called forth in the inaugural duties of his office, the very exercise of which is through the methods of an active temporal administration, partaking of the nature in some respects of a thorough business management, requiring much business experience, a familiar every-day knowledge of men and means, and a pre-eminent capacity to organize and direct public affairs. His impassive will and inborn self-reliance, which had been indicated in his career as a city-founder and Presiding Bishop of a county, began their higher manifestations in that simple but impressive manner which marks every truly great man in his ascent to a great office: at last Wm. B. Preston had found his own place; and it is the opinion of this writer that no man in the Mormon Church was more fitted for the office of Presiding Bishop than the present incumbant.

The appointment of Preston to this position was opportune; for a crisis in the Mormon Church had come both in its temporal and spiritual affairs. At this very moment Congress, in its special legislation, was not only aiming to suppress the patriarchal institutions of the Church, but measures were proposed by leading statesmen contemplating the control and disposal of the Church property, by a board of Trustees-in-Trust appointed by the nation, in order to break up the Mormon power in its temporal organization and financial unity. The exalted, uncompromising apostolic character of John Taylor—the almost martyr-like seal of his life given in the scene of Carthage, when the Prophet and his brother fell as martyrs to establish the Church, made President Taylor the most fitted man living to bear up the spiritual superstructure unchanged and unchangeable in this trying hour. So in the temporal department of the Church a corresponding strength was

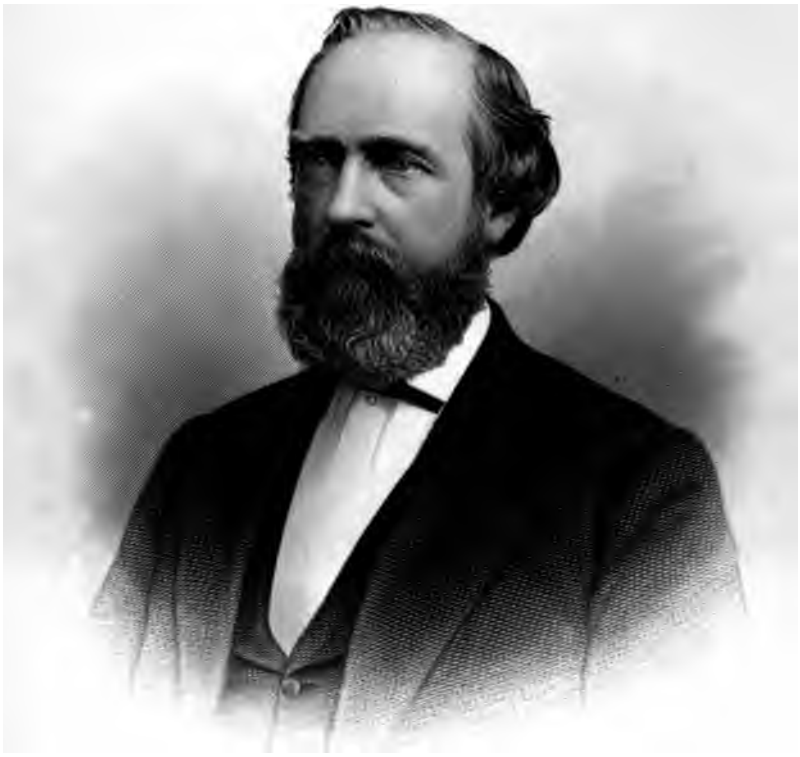

Photo. H. T. Bell's Sons, New York

Chauncey. W West

required, to bear up his hands in his direction of this part of the government; and Bishop Preston, both from his business experience and long familiarity with the affairs of the bishopric was pre-eminently fitted to be the counselor and chief business manager of the Church, under the First Presidency and Twelve Apostles. Edward Hunter had passed the age of ninety years; and though no man could succeed him to the detriment of his venerated memory in the hearts of the Mormon people, yet evidently a Wm. B. Preston was needed at the present time. Preston is now only fifty-six years of age, with his character fully matured, his experience ripe and sufficient for his daily duties, and his life free from deserved reproach. In fine, the strongest and most distinguished part of Wm. B. Preston's life is most likely yet to come.

CHAUNCEY W. WEST.

Chauncey Walker West was one of the most distinguished persons in the history of this Territory. His colonial ancestor Francis West, who settled in Duxbury, Massachusetts, about the year 1620, is supposed to be identical with the Captain Francis West, brother of Lord De La Ware, who was elected governor of Virginia in 1609.

Chauncey Walker West was born on the sixth day of February, 1827, in Erie County, Penn. In his early childhood his parents removed to the State of New York, and it was in that State that he embraced the Mormon religion in the sixteenth year of his age. He was baptized at Ossian, Alleghany County, by William Hyde, late of Hyde Park, and Probate Judge of Cache County, Utah.

Soon after his baptism young Chauncey was called to preach the gospel, and in company with a companion, he began holding meetings in the neighborhood.

In the fall of 1844 he gathered with his parents to the City of Nauvoo, and in the following winter he was ordained into the twelfth quorum of the "Apostles of the Seventies." This was a very distinguished position in those days for a young man only eighteen years of age.

In the month of May, 1846, Chauncey W. West was united in marriage to Miss Mary Hoagland, daughter of Bishop Abraham Hoagland, and in the following June he left with the Saints in their memorable exodus to the Rocky Mountains.

The family tarried at Winter Quarters during the winter of 1846-7, and it was here in a period of great suffering, sickness and destitution, that his father, mother and brother Joseph died. This placed the entire responsibility of caring for the remainder of his father's family upon him, including Israel, Alvin and Adelia, all of whom were quite young. He was then but nineteen years of age and possessed no available resources of any consequence except his labor.

On the 13th of June, 1847, he started with his family for the crossing of the Elk Horn River, which was the point designated where the Saints were organized into large companies for mutual aid and safety in traveling through the Indian country.

Chauncey W. West belonged to the company immediately presided over by Apostle John Taylor, with Bishop Edward Hunter as Captain of the Hundred, and Joseph Horne as Captain of the first Fifty and Mr. Talbott Captain of the second Fifty.

On or about the 4th of July this large emigration began its journey to the Valleys of the Rocky Mountains, following the trail of the Pioneers. After a long, perilous and toilsome journey, across wide-spreading plains, turbulent streams, rugged mountains, through canons and valleys, they at length reached the Valley of the Great Salt Lake, in the month of September, 1847; young Chauncey having brought his father's family safely to the Valley, and preserved them from want and suffering during that long and eventful journey.

Here they found a fort commenced and partly built by the Pioneers on the present site of Salt Lake City. It covered ten acres of land and was partly enclosed by a wall and some log and adobe buildings. They also found a city laid out and a public square dedicated for a Temple.

In March 1849, Chauncey went with John S. Higbee and company of about thirty families and founded the city of Provo. The names of himself and his brothers, Ira and Lewis Alvin West, appear among the names of this colony.

At a special Conference of the Church held at Salt Lake City on the 26th of September, 1852, Chauncey W. West was called in connection with thirty-six others to go on a mission to Asia, his special field of labor being Siam. He immediately began to make preparations for his departure and for the care of his family during his absence.

On the 19th of October 1852 he bade farewell to his family and started for the Kingdom of Siam, his appointed field of labor, in company with thirty-six missionaries for Asia and the Islands of the Pacific.

The party halted for the night at Big Cottonwood. On the following day at 11 a. m. they reached the point of the mountain dividing the Salt Lake and Utah Valleys. From this eminence they took a last lingering farewell view of the home and city of the Saints. The party reached Provo at noon Oct. 21st, where they called upon Apostle John Taylor and received his blessing.

On the 3rd of December, forty-four days after their departure from home, they reached San Bernardino, where they remained three weeks. From here they went to Pueblo, Los Angeles and thence to San Pedro. At this place Elder West was taken ill. A number of the brethren retired to a remote place and prayed for and administered to him, and he was healed. The party then took passage for San Francisco where they arrived on the 8th of January, 1853, after a stormy voyage of ten days.

On the 12th of January the missionaries met in council, for the purpose of considering and adopting some plan by which they might raise means to take them to their various fields of labor. After some deliberation, it was finally decided that certain ones of each mission should be appointed to go through the city of San Francisco and call upon the people, both rich and poor, for assistance; and that the others should go to the mining region and the regions round about. The following is the Appeal which was circulated among the people of San Francisco:

"To All to Whom this mayCome, Greeting:

"We, the undersigned missionaries of the Church of Jesus Christ of Latter-day Saints, from Great Salt Lake City, Utah Territory, to the different nations of

the earth, respectfully represent to the honorable men of San Francisco, that we, like the Apostles of old, left our homes without purse or scrip, and we are now in your m dst, waiting a passage to our respective fields of labor. We, therefore, humbly ask you in the name of our Master, to assist us with means to defray expenses incident to our journey and the God whom we serve will reward you a hundred fold.

San Francisco, Cal., January 13, 1853."

Here followed the names of the missionaries, thirty-six in number. The amount required to take this important body of missionaries to their respective fields of labor was $6,250.

Elder West, accompanied by Brother John Orr, visited the mining camps, where they found many friends and brethren, to whom they preached, and who liberally contributed of their means to help the missionaries reach their far-distant fields of labor. They returned to San Francisco on the evening of January 28. The brethren who had remained in the city had been anxiously looking for their return, as they had obtained sufficient means to pay their passage to their various fields of labor; soon after commencing to circulate their petition Brother Horner of San Jose hearing of their wants sent word to them to engage their passage on the first ship sailing to their places of destination, and that when they came to sail whatever means was lacking to pay their passage he would furnish if it took $5,000.

On Thursday, the 25th Elder West made a contract with Capt. Zenas Winsor, of the ship *Monson* for the passage of the Hindostan and Siam missionaries to Calcutta, agreeing to pay him the sum of $200 per passenger or $2,600 for the party.

At 2 P. M. of January 28th. the brethren of the Hindostan and Siam missions embarked for Calcutta, bidding the brethren of the other missions an affectionate farewell. They passed out into the bay and anchored for the night.

On the 28th of January they put out to sea. On the 2nd of February Elder Richard Ballantyne and Levi Savage broke out with the small-pox, which caused considerable consternation among the crew. The Captain seemed especially fearful. The Elders were accordingly called together in the cabin of the ship and prayed fervently unto God for the restoration of their brethren, and also for the preservation of themselves and the crew from the dreadful disease. Elder West says in his journal that the spirit of the Lord rested down upon them, and they received a testimony that God had heard and would answer their prayers.

February the 15th, Elders Ballantyne and Savage came out of their bunks and the small-pox which, at first, seemed so threatening, disappeared from among them.

On the 3rd of March, the wind having subsided, and all being well the missionaries met on the mid-deck of the ship at 10 A.M. On motion of one of the brethren, William Carter was called to the chair. After various ones had spoken it was decided to appoint presidents over the missions. On the motion of Elder Carter, Elder N. V. Jones was unanimously elected to be president of the Calcutta mission. On motion of Elder Dewey, Chauncey W. West was elected president of the Siam mission. After these appointments were made the Elders laid their hands upon the brethren and blessed them, and set them apart to the ministry and callings to which they had just been elected.

At 6 P.M. on the 25th of April, just eighty-seven days from the time of their embarkation, the vessel *Monson* cast anchor in the river, in front of the city of

Calcutta. Elders Jones and West immediately went ashore to find the few Saints residing in the city. They secured a guide and were conducted to the Latter-day Saints' Chapel on Inan Bayor Street. On making inquiry, there, they were directed to the residence of Elder McCune, but on arriving there found him absent. He was in the English service in the Ragoon war. His wife received them quite cordially, although they learned that she had been considerably tried in her faith by the principle of celestial marriage, that had been but recently made known to them. They found the Calcutta branch of the Church nearly broken up, only about six members remaining who acknowledged the faith of the Saints.

The missionaries having held a conference at Calcutta, Elder West in company with Elders Leonard and Wooley took passage on a native Bungo boat for Chin-Surah, a distance of forty miles, where they found Elder Richards and were welcomed by the Saints of that place. They immediately began to notify the inhabitants of their mission, going from house to house, after which they returned to Calcutta. On the 15th of May Elders West and Dewey bade adieu to the brethren of Calcutta and commenced their voyage to Ceylon on board of an English steamer.

During the voyage Elder West cultivated a friendly acquaintance with several of the passengers to whom he had talked religion and given tracts. Among the number were several officers of the English army. He also became quite favorably known to the captain; and next morning a number of the passengers asked for books upon the Mormon faith, and were supplied. They reached Porte De Galle on the Island of Ceylon on the 25th of May and went ashore. They met a number of gentlemen including a leading minister soon after landing. On the 26th of May they took stage for Columbo, where they remained until the 7th of June, laboring diligently among the people, and seeking to find a hall to preach in, but to no purpose. Finding their way completely hedged up they concluded to return to Galle, and being out of money were compelled to walk the entire distance under the scorching rays of a tropical sun, sleeping wherever night overtook them, without beds, bedding, or anything to make them comfortable. They reached Galle weary, footsore, and sick on the 11th of May. They remained at Galle, until the 29th of the following June, laboring diligently among the people, but with no better success than at Columbo. The ministers and newspapers were almost constantly assailing them, and warning the people to keep away from them. They were abused and insulted wherever they went and finally it became dangerous for them to remain longer in the place, as plots were being laid to mob them. They prayed earnestly and almost incessantly for deliverance, as they could do no good among the people in Ceylon; they were without funds, without money, and in almost constant danger of being assaulted, so bitter and vindictive was the spirit against them. Finally Elder Findlay of Bombay, learning of their situation, gathered a little money and sent it to them. With this and what they were enabled to obtain from the sale of Elder West's watch, their gold pens, a couple of pairs of blankets and some shirts they were able to arrange their passage on the old ship *Panola* for Bombay. They were compelled to board themselves and sleep on the deck of the vessel, which is described in Elder West's journal as being as dirty as a hog pen. During the elders stay on the Island of Ceylon, they visited about fifty towns and villages, and labored zealously and diligently to bring the people to an understanding and acceptance of the gospel, but without success. On the 29th of June the

captain having succeeded in gathering his crew, they weighed anchor and put out to sea. On the 23rd of July they came near being shipwrecked. The captain had been drunk for a few days before and in consequence had made a mistake in his reckoning and just at day break the lookout espied land within a short distance of the vessel. The captain immediately ordered "bout ship," and they but barely escaped being thrown upon the rocks. The surf was running high at the time, and the wind was blowing a gale. On the 24th the wind moderated. The captain expected to make Bombay by 2 p. m. At noon he took his observations, the sky being clear, but being still under the influence of liquor he made another mistake in the reckoning, and came very near getting ashore again. He then put out to sea and sailed down the coast towards Bombay, the wind blowing a gale and the sea being very rough. They had not gone far before the vessel grounded. The following is Elder West's description of this terrifying occurrence. After speaking of the terrific gale that was blowing at the time he says:

"The first thing we knew the vessel grounded on a sand bar, and came near throwing her masts out of her. Every time the swell of the sea would come it would lift the ship high off the bar and then dash it down again with tremendous force. It seemed that the vessel would momentarily go to pieces. The waves rolled over the deck, and the utmost consternation prevailed. All hands flew to the boats, but the sea was running so high that the first boat launched immediately filled with water. It at once became evident that it would be impossible to save ourselves in the small boats, unless the wind and waves should subside. I told Brother Dewey that we would call upon the Lord and ask him to stay the winds. We did so and in a few moments the wind abated. The captain had a large freight boat on board, but it was so heavy that we could not get it over the side of the vessel? We thereupon cut a hole in the bulwarks and pushed it overboard. The vessel now swung off the sand bar, and hope revived. The ship carpenter went below to sound the pumps, and found three feet of water in the hold. By this time the wind had abated, and the captain concluded to try to take the vessel to Bombay. He accordingly made sail on her, and tied the life boats behind, so that should the vessel fill with water, or run aground again, they would be launched ready to man. By the blessing of the Lord, however, we kept afloat and at 11 P. M. the pilot from the Bombay light-house came aboard and an hour later we anchored safely within the Bay of Bombay."

On the 25th of July, one month after their embarkation, they were landed at Bombay and immediately went in search of the brethren. They found Brother D. W. Davis at the mint. He was very glad to see them, but being very busy could not leave just then. He hired a carriage and sent them to his home, where they were very kindly received by Sister Davis, a most estimable lady. Elder Findlay called upon them soon after. He was over-joyed at meeting the brethren and said that he had been anxiously expecting them for days. On the following evening the Saints of the place and the elders held a meeting, at which it was decided that Elders Dewey and Findlay go to Poona to labor and Elder West remain in Bombay. On the 6th of August Elder West baptized Martin A. Bransin, formerly a member of the Church of England.

During the absence of Elders Findlay and Dewey at Poona the work in Bombay rested entirely upon Elder West. He held meetings almost daily, and on Sundays two or three meetings. He made frequent calls upon the people of the place and received calls from a great many of all classes, both rich and poor, natives and foreigners. To them he preached the gospel and bore his testimony, and while not baptizing many, convinced nearly all whom he met that his religion was in harmony

with the scripture of divine truth. Many acknowledged this but had not the manhood to obey his message. On the 8th of September Alen Findlay arrived from Liverpool, having been appointed a missionary to India, and on the 14th his brother, Elder Hugh Findlay, returned from Poona.

On the 26th of September Elder West was taken very ill and continued so for several days. During his sickness his deceased father came to him. Among other things he asked him if he was still a Mormon and he answered that he was.

Elders Findlay and Dewey returned from Poona on the 8th of the following October. On the evening of the 10th of October, Elders Findlay, Davis, Dewey and West hired a small boat and went out to Gibet Island, about a mile from the shore. While there Elders West and Dewey retired to a sequestered spot to call upon the Lord. They had employed every means in their power to reach Siam, their appointed place of labor, but had failed. They now desired to again call upon the Lord, as they had so often done before, and ask Him to open the way and signify to them His acceptance of their past labors. Elder West in his journal says:

"We felt the spirit of God resting down upon us in mighty power, and in such clearness as we never before experienced, witnessing unto us that He was well pleased with us. Also revealing unto us that it was our duty to go to our field of labor (Siam) as soon as the way should open. It was truly a time of rejoicing. After these blessings we again knelt before the Lord and offered up our grateful thanks for those expressions of His kindness unto us, His servants. It was truly a time long to be remembered. We reached home about twelve o'clock at night. Soon after retiring I fell asleep and President Kimball came to see me. We conversed some time relative to the rejection of the gospel by the inhabitants of the earth. He said that all that was required of us was to be faithful and discharge our duty to them in calling them to obey the gospel. He told me not to worry or fret about things, that they were just as they should be and all was right. I was about to ask him some questions when I awoke. I felt as calm as a summer's morning and my heart was filled with joy indescribable. I related my dream to Elders Findlay and Dewey and we rejoiced together before the Lord."

Elders West and Dewey continued their labor in Bombay and vicinity until the 9th of January 1854, when they took passage in the sailing vessel *Cressy*, commanded by Captain Bell for Batavia or China. They had no money to pay their passage but received permission to ship as sailors and work their passage.

On going on board the vessel they found the ship's crew in a state of rebellion, refusing to work and intimidating others from doing so. The captain was finally compelled to get a crew of native sailors to take the vessel out to sea.

Elders West and Dewey at once began to adapt themselves to the service of sailors taking their turn with the few who were willing to work, and laboring with a will in their new occupations. After a few days the unruly sailors concluded that they had better go to work, as they saw that the vessel could be managed without them, and that should they continue idle much longer their pay would be forfeited.

The next four months were occupied in making the voyage to Wampoo. The vessel in which they took passage proved to be an old sea tub, a slow sailer, and rotten throughout. It leaked badly requiring almost constant attention to the pumps, during the latter part of the voyage. In addition to this its course lay up the coast of Borneo among the coral reefs, and scarcely a day passed but what it ran aground, from one to a half dozen times. Had it not been for the assistance of a vessel that overtook them en route, and remained during the greater part of the voyage, it is difficult to say what the result of the voyage would have been. This

vessel was the *Burlington* commanded by Captain Gamble. When they would get fast on a reef they would either pass a cable to the other vessel, which would be brought to anchor for the purpose and pull it off, or ground an anchor some distance away and pull it off by this. It will at once be seen that the voyage was not only very perilous, but a most tedious and laborious one for the seamen. The brethren worked very hard and suffered considerabl from the intense heat of a tropical sun.

The seas through which they passed were filled with pirates, and frequently the sailors were called to arms to repel an attack. It is presumed that the company of the other vessel was also a great protection to them in that respect. Many heavy gales were encountered and it is quite marvelous how they escaped the perils of the deep. Elders West and Dewey were among the most trusted and faithful of the crew. The former was finally entrusted with the painting. He was also detailed to assist the ship carpenter, being somewhat accustomed to the use of tools.

On the 9th of May they reached the city of Whompoo, on the river Tigress, just below the city of Canton, China. Finding it impossible to reach Siam, and being out of money and strangers in a strange land, they concluded to make their way to California. Accordingly they began to inquire for a vessel bound for San Francisco. They called on Captain Gamble of the *Burlington* and he agreed to take them if they would ship as sailors, but Elder West said he would rather pay him two hundred dollars than do so. It is true he had no money, but he had friends at San Francisco from whom he thought it could be obtained on his arrival. They next called upon Captain Dible of the American vessel *Hiega*. Elder West told him that he and Mr. Dewey desired a passage with him to San Francisco. That they were out of money, but would be able to pay him on their arrival. He examined their papers and finally concluded to take them for one hundred dollars each. They brought their things on board and on the 11th the vessel started upon its voyage. Some little difficulty was experienced in getting out to sea, when fair winds soon wafted them to Hong Kong, where they arrived on the evening of the 14th. The vessel remained here until the 23rd. Just before the time fixed upon for its departure Elder West had a dream in which he saw the vessel in which they had engaged passage to San Francisco wrecked upon a reef with hundreds of Chinamen clinging to her, and many were in the water. The dream was repeated several times during the night, and it made such an impression upon him that he at once concluded to leave the ship. He and Elder Dewey took a small boat, and after arranging for their passage to that point removed their trunks to the shore to the evident astonishment of the captain, who could not understand the cause that led them to so suddenly change their minds. They found a friend, a Mr. Yong, who was willing to board them until they could secure another passage. On the the 24th Elder West took the steamer *Hong Kong* for Whompoo, where he arrived at 4:30 P. M. On the 25th he was invited by a gentleman, with whom he became acquainted on the voyage from Hong Kong to accompany him to Canton. He hired a small boat rowed by four Chinamen. They visited the city and spent the day in sight-seeing, returning in the evening. The apparent object of Elder West's return to Whompoo was to secure another passage for himself and friend to California. He went on board many vessels and finally made an arrangement with Captain Miller of the *Cressy* (the vessel that brought them from Bombay)

to help take his ship to Hong Kong. Captain Bell had died a few days before and Mr. Miller had succeeded him. On the 4th of May Captain Miller, learning that the vessel was going to California offered Elder West fifteen dollars per month to go with him, which offer was accepted. He immediately wrote to Brother Dewey to come down to Whompoo, but for some reason he did not do so. They reached Hong Kong on the 15th, when Elder West went in search of his friend Brother Dewey. He found him at Mr. Yong's, very sick with chills and fever, and nearly discouraged. He at once began to administer to him and give such relief as he could command and he began to improve, but not quite as rapidly as was desired.

One day he felt impressed to take him on board the *Cressy*. They accordingly packed up what things they needed for immediate use, leaving their trunks etc., and went aboard. For some days past it had been raining very hard in that section. Soon after they left Mr. Yong's, the storm loosened a large rock from the mountain side near by and it came whirling down at a fearful rate directly for Mr. Yong's house. The inmates fled precipitately, but having to descend a stairway they were a little late in making their escape. One man was killed and several injured. Had the brethren remained there they would in all probability have been killed outright as Brother Dewey was sick and could not have fled from the building in time, while Elder West would have remained to aid him. Soon after this they learned that the party who had chartered the vessel *Cressy* for California had failed in their contract and that the vessel would not go. It now became necessary for the elders to find another passage. Elder West visited a number of vessels and finally arranged with Captain McDonald of the *John Grey* for the passage of himself and Elder Dewey from Hong Kong to California, for the sum of two hundred and fifty dollars payable on their arrival at San Francisco. In the meantime he met a number of the crew of the *Hiega*, the vessel on which their passage to California was first arranged but which they were warned to leave before it put to sea, and learned from them that she had been shipwrecked on the reefs, and that she lay on her beam end nearly full of water. They left about 300 Chinamen on her top side, while 250 more men sought safety on an island about five miles distant. Thus another marvelous deliverance was wrought out for them through the mercy and goodness of God. One day while Elder West was conversing with the captain of the ill-fated vessel after his return to Hong Kong he insisted upon knowing why the elders had left his ship, when Elder West related his dream. Said he with an oath "Why did you not tell me?" Elder West replied that had he done so he would have paid no attention to the warning, but would have denounced him as a fool. Says the captain, with another oath, "I guess you're right."

At 2 P. M. on the 14th of June the vessel *John Grey* weighed anchor and started upon its voyage to San Francisco. Nothing of special importance occurred during the voyage which occupied nearly three months. On the 7th of September they anchored safely in the bay of San Francisco and upon going ashore learned to their great joy, that a number of the brethren were there direct from Salt Lake City, and among their number Apostle Parley P. Pratt, who had charge of the affairs of the Church in that section. To him Elder West made a full report of his mission. Apostle Pratt accepted of his labors and said that he had done just right in all his moves, and especially in their return after so long an absence, under the difficulties that had attended their labors.

After filling an appointment given him by Apostle Parley P. Pratt Elder West

went into the mines to earn money to pay the expenses of his journey home. Being a very industrious man, he soon earned enough to purchase a carriage and a span of horses. with which he made the journey, via San Bernardino, to his home in Salt Lake City, arriving there on the 15th day of July, 1855, two years and eight months after his departure from home.

He made a report of his mission to President Brigham Young, who accepted his labors and approved of his return, although he had been unsuccessful in his efforts to reach Siam, his appointed field of labor. In the fall of 1855 he sold his property in Salt Lake City, and went with his family to Bingham's Fort, Weber County, having purchased a place there of Mr. Lowe. He also purchased 160 acres of land from Joseph Taylor, situated in what is now known as Harrisville. To this place he subsequently built a canal from Ogden River, a distance of about eight miles. The severe winter that followed his removal to Bingham's Fort killed nearly all his stock and reduced his family, as well as the Saints generally, to very destitute circumstances.

Nothing but the patriarchal condition of the community and their willingness to share with each other to the last preserved thousands from famishing.

In the spring of 1856, Chauncey W. West was called to go to Ogden and to this place he removed his family on the 29th of May. In the fall of the same year he was appointed bishop of the Third Ward and chose for his councilors Winthrop Farley and Alexander Brown.

Soon after his appointment to the bishopric of the Third Ward, he purchased lots Nine and Ten, Block 33, Plat A situated on the west side of Main between Main and Fourth Streets and built him a home, where he continued to live up to the time of his death. He here took charge of the Tithing Office and continued tithing bishop of the county until the year 1870, the date of his decease. He was appointed post master at or about this early period, and continued in the office during the next fourteen years. He was also elected to the Legislature in 1856 and served continuously, with the exception of one session when in Europe till the time of his death. In 1856 he took charge of the erection of the Ogden Tabernacle, which at that time was quite a herculean undertaking for the people of Ogden, and labored with untiring energy and ability until it was completed in 1859.

In the organization of the militia military of the Weber District, which occurred on the 25th of April, 1857, Chauncey W. West was elected colonel of the first regiment and placed in command of the district. He received the commission from Governor Young, as colonel of the 5th regiment of infantry; and on the 2nd of March, 1858, as a Brigadier General of the Nauvoo Legion. In the Utah war he greatly distinguished himself and to the Weber County troops, under his command, was given the post of honor and danger. It was for his gallant military spirit and commanding capacity evinced during this campaign that he was created Brigadier General in the Utah Militia. He also took the part of a leader in the "move" of the people south and in their return to their homes.

On the return of the people from the "move south" Chauncey W. West opened up several industries giving employment to a large number of persons and developing the latent resources of the country. He first bent his energies in the direction of opening the Ogden Canon by constructing a wagon road therein, he being one of the principal managers in a company chartered for this purpose by the Territorial Legislature. He also took an active part in the construction of the Ogden,

Weber and Harrisville canals, the latter of which followed the line of the smaller canal constructed by him in 1856. About this time he received a charter for Wheeler's canyon, agreeing to construct a wagon road up the same for the use of the timber therein. He made the road, built a water saw-mill at the junction with the Ogden Canon and commenced the manufacture of lumber. He did a large business. In the course of time the timber in this canyon becoming well thinned he purchased a steam saw-mill and placed it in a fine grove situated in what is now known as the Basin, just back of Observatory Peak, due east of Ogden City. He continued the lumber industry until the timber in this section was about exhausted. He also built and opened a tannery and in connection with it established a boot and shoe and harness and saddle manufactory, in which latter industry F. A. Hammond became his partner. These were situated on the north-east corner of the junction of Young and Fourth streets. He had a wagon and blacksmith shop on the present site of the Methodist church, and a meat market at the south-west junction of Main and Fourth streets. He owned at this time all of block 32 plat A. the block on which the Co-op now stands, with the exception of the north-east and south-east corners and a lot owned by Captain James Brown, a little north of the middle of the block. On this were situated his orchards and gardens, which were the finest in this section. He also operated a large ranch at Harrisville. These various industries gave employment to a large number of persons. There were scarcely any industries or public enterprises of any importance with which he was not prominently connected.

In the spring of 1863 Chauncey W. West was a member of the Legislature of the incohate State of Deseret which drafted a constitution and sent Hons. W. H. Hooper and George Q. Cannon, senators, as a delegation to ask the admission of Utah into the Union of States; and at the April Conference Elder West was sent to England to take charge of the European Mission, to give George Q. Cannon, then presiding over that mission the opportunity to go to Washington in this State interest.

Upon the departure of Elder West for England people gathered into Ogden from all parts of the country to bid him good-by. The artillery fired a farewell salute and a cavalry escort with bands of music accompanied him a short distance on his journey. The public demonstration of esteem for one whose brief sojourn of six years among them had won the friendship of his fellow-citizens was only equalled by the royal welcome that met him on his return sixteen months later.

General West left Ogden City April 21st, 1862, and on Friday evening the 26th, in company with Hon. Wm. H. Hooper and his brother Lewis Alvin West started from Salt Lake City.

June 21st at 12 M. General West sailed on the steamer *City of Washington* for Liverpool. Brother Godbe came on board to wish him good-by.

During the passage he held repeated conversations with the principal cabin passengers one of whom was a clergyman of the Church of England, another a Methodist minister and a third an ex-officer of the Confederate navy who was taken prisoner at the surrender of New Orleans, and a Mr. Bell of California who was deeply interested in the subject of the Mormons and their institution of polygamy. The animus of sectarianism was, on several occasions, quite rudely manifested against the Mormon Elder; but, nevertheless, during the voyage he won the general respect for himself, and frequent expressions of admiration for the principles he

expounded, among the fair minded portion of the select persons of the captain's room. Of his arrival on British shores we copy his diary notes:

July 3rd. Pleasant. Several vessels in sight. At 2 P. M. came in sight of the English coast. At 5 P. M. the pilot came on board. At eight in the evening came in sight of the light house at the entrance of Liverpool harbor. At 10 P. M. a steam tug came along side and commenced to take off the passengers and baggage, but the weather was so rough that they had to give it up until morning. I being among the few that got off, I came with the tug to Liverpool, where I arrived at two in the morning. On landing I took a cab and went to 42 Islington and found all shut up and asleep. I rapped gently when Brothers John Kay and Wm. H. Perkes came and let me in. I had a pleasant visit with President Bigler and the other brethren who worked in the office. All were well. Sister Cannon's health was improving. I went to bed but could not sleep. Kept up conversation with Brother Kay until after sunrise.

July 4th. Got up and took a walk through the city, visiting St. George's Hall and other points of interest. I returned and took breakfast; after which I introduced my business and showed my letters of instruction to Brother Bigler and the brethren in the office and took charge of the affairs of the same and of the mission agreeable to my written instructions from the First Presidency. In the afternoon took tea with Brother and Sister Graham.

Elder West continued in charge of the European mission until the 26th of July, when President Cannon arrived from America. In the meantime he had gone to Scotland, and while there the telegram reached him announcing President Cannon's return. He soon after went to Liverpool, where he remained assisting in the affairs of the mission until the 8th of August, when he returned to Scotland. He now visited all the notable places of interest in that land and assisted the elders in the work of the ministry. On the 21st of August he went to London, and there joined President Cannon and party, and spent several days in visiting the wonders of that city and vicinity, returning to Liverpool with them on the 27th. On the 1st of September President Cannon and wife started for a two months' absence on the Continent, again leaving the affairs of the office in Elder West's charge. In January, 1863, he and Brigham Young Jr., who had accompanied President Cannon from America, visited Ireland and Wales, returning to Liverpool on the 1st of February. While in Ireland he and his companion slept in a damp bed, that had not been properly aired, and they caught a very severe cold from the effects of which he never recovered. His lungs were delicate before this occurred, and he had occasionally suffered from them, especially during the Echo Canyon campaign, where he was compelled to drill his troops so incessantly in the open air. These injuries, however, were not permanent. During the winter his lungs grew worse and it was thought best for him to go upon the Continent.

The exact date of Elder West's departure for the Continent is not given, but on the 24th of June he and Brigham Young Jr. were in the city of Rome. During his absence of several weeks he visited Scandinavia, Switzerland, Italy, Austria and France and returned to Liverpool on the 28th of July, much recruited in health and with renewed spirit.

During Elder West's mission to England, besides faithfully and efficiently filling the presidential charge in the absence of Apostle Cannon, he was very actively engaged in the ministry. He visited the various conferences of the mission, and traveled almost incessantly from place to place, comforting and counseling the Saints and preaching the gospel to all who came to hear him. It was this active service so characteristic of him coupled with the effects of a damp English climate, that made

his departure from the field in which he had become so interestingly engaged an imperative necessity.

On the 1st of August, 1863, having received his release to return home, Elder West sailed in company with Brother Brigham Young Jr. per steamship *China* for New York, arriving there on the 11th. On the 13th they started for Atchison going via Albany and Chicago, where they arrived on the 15th. They remained here two days and then took stage, per Wells, Fargo & Co., for Salt Lake City. On the 22nd of August, just sixteen days after his departure from Liverpool, he arrived home, having been absent a little over sixteen months. He was met by a company of cavalry some distance out and escorted with military honors to Ogden where a rousing and enthusiastic reception awaited him. As he entered the city Captain Thomas Wadsworth's artillery fired a salute. The military bands met and preceded the cavalcade to his home, where hundreds of people from all parts of the country had congregated to bid him welcome. Nearly an hour was occupied in handshaking and words of welcome and congratulations. Seldom has Ogden witnessed such an ovation as that given to Chauncey W. West on this occasion, evincing more than words can express the deep-seated affection and esteem in which he was held by those who knowing him best, best knew his worth as a citizen, as a soldier, as a business man of pre-eminent enterprise and ability and as a never-failing friend and benefactor of his fellow-men.

On the 25th of October, after his return the whole of Weber County was organized into one ecclesiastical ward, though divided into districts with a president over each, and Chauncey W. West was appointed the Presiding Bishop over all.

Soon after his return from England, Bishop West (which now became his distinguishing title) engaged largely in mercantile pursuits and numerous branches of local business, and also purchased and built up some of the principal portions of Ogden's Main Street, a sufficient account of which has been given in the commercial chapters of the History of the City. The last great enterprise of his life was in building and superintending the construction of a division of the C. P. Railroad, of a large contract taken by a company under the name of "Benson, Farr & West."

In grappling with this herculean undertaking, with its many complications outside the original contract, which grew out of the famous competition between the U. P. and C. P. in the construction of their roads to the Junction City, which has formed one of the grand episodes of the general history of American railroads, and in struggling with the financial difficulties consequent thereon,—the health of Bishop West, which for some time before had been seriously impaired now completely broke down, so great had been the care and anxiety of his labor.

As soon as he could gather sufficient strength and arrange his business affairs, Bishop West went to San Francisco for the dual purpose of recruiting and making a settlement with the Central Pacific, but almost from the moment of his arrival there he began to grow worse. The climate was found to be the very worst to which he could have gone. In addition to this, difficulties and misunderstandings arose in the settlement of his affairs with the railroad company which weighed heavily upon him; for at the conclusion of the contract the work had cost, over and above what the company of "Benson, Farr & West" had received from the C. P. company, about $166,000.

It soon became evident to his wife, Mrs. Mary West, and Col. D. Gamble who had accompanied him to California, that the Bishop's end was rapidly approaching.

On the 6th of Jan. 1870, he was compelled to take to his bed, from which he never rose again. In his last moments his greatest anxiety was to prevent grief on the part of his family. "Just previous to his departure, he declared to his wife that he had been visited by the spirits of his mother and many of his relatives who had departed, who had expressed their joy at the prospect of welcoming him speedily to their society. At six o'clock on the morning of the 9th of January his noble spirit passed away to the mansions of the just. He expired in the presence of his wife, Col. D. Gamble, Mr. John E. Baker and others of his friends:" So records the *Ogden Junction* in its obituary.

At eleven o'clock on Sunday, the morning of his death, a telegram was received at Ogden bearing the news which caused profound mourning among all classes of its citizens, and on the following evening his son, Joseph A. West, started for San Francisco to bring his remains home. The following is a passage from his son's journal:

I found my mother almost broken hearted. Her careworn and sorrow-stricken features revealed but too plainly the result of her long and almost incessant vigils, as well as the deep and agonizing sorrow that now possessed her soul. Father's remains had been carefully encased in an iron casket and everything was ready for our early departure on the following morning. Accordingly after a sleepless night we bid good-by to our few friends and acquaintances and started for home, where we arrived on the morning of the third day following our departure from San Francisco. We were met at the depot by numerous sympathizing and affected friends who escorted our beloved parent's remains to our home where a scene of woe and grief burst upon our almost distracted senses that time with all its vicissitudes can never efface.

On Sunday morning January 16th, the time appointed for the funeral service of the late Bishop, great numbers of the citizens of Weber County came to Ogden to join with its citizens in paying the last tribute of respect to the mortal remains of their deceased friend.

In paying its tribute to Bishop West's memory the Ogden Junction said:

Weber County has lost a man of great value, the Church on earth a bright light and a devoted and faithful minister, and the poor a generous and large-souled benefactor. Among the many encomiums passed upon his character, one of the brightest and best and most frequently repeated, is, "he was a friend to the poor." Chauncey W. West has passed from the sight, but not from the memory of his friends. His faults are drowned in the sea of his great virtues, and his name will be numbered among those of earth's greatest and noblest. He has left a numerous family to perpetuate his name among men and He whom the departed served so faithfully, will not suffer them to lack a friend or any needful thing. Peace be to his dust! Honor be to his memory; and may we who remain emulate his good examples, that we may be worthy to meet him in a brighter sphere where death and pain are banished forever.

This biographical sketch of Bishop Chauncey W. West will be most fitly closed with the following brief but exceedingly appreciative review of his labors in the British Mission and of his life and character in general, from a private letter to his son Joseph A. West, dated Jan. 1887, written by President George Q. Cannon:

"His labors during this mission were greatly appreciated by myself and the Elders and Saints. During my entire acquaintance with him, from the time of his arrival at Nauvoo until his death he was a man of untiring energy and industry. He was remarkable for these qualities and for his great hopefulness. I do not think he ever had a feeling of discouragement in his life. His boundless hope doubtless led him into enterprises from which other men would shrink and made him carry

loads which others would not attempt to lift. He had an excellent command of his temper, and a very pleasing address, and being a man of a handsome face and figure, he made friends wherever he went. The experience which he had had in public life, combined with these personal advantages, made him a most valuable aid to me in my labors, and our association together, while he was in that mission, forms one of the most pleasant recollections of my life.

"In the early years of my acquaintance with him, and especially at Summer and Winter quarters and in crossing the plains and the first two years of our settlement of Salt Lake Valley which was as long as I remained there before taking my first mission, I was always greatly impressed with the ripeness of his physical and mental powers. He was a self-confident, full-equipped and well-developed, mature man, when others of his age were but youths in appearance and action. I was the more impressed with these characteristics of his because there was not a month's difference in our ages, and I was the older. When he left Nauvoo he was only nineteen years, and when he reached Salt Lake Valley only twenty years of age; but among those of his acquaintance who did not know his age he always passed as a man several years older."

From this and many like expressions given to the memory of his life by noble compeers, his record may close thus:

"Chauncey Walker West was held in the highest esteem and regarded with the deepest affection by those who knew him best; he is spoken of as having been a worthy citizen; as a militia commanding officer of high spirit and courage, as a business man of pre-eminent enterprise and ability, and as "a never failing friend and benefactor of his fellow-man."

COL. JAMES H. MARTINEAU.

The following very interesting sketch is culled from the family journals of Col. Martineau which, to preserve its personal expressions in their simplicity and purity, we give in an autobiographic form: and we should have been pleased, had space permitted, to have reproduced his autobiography entire, not only for its valuable narrative of general history of our northern and southern settlements interwoven with his personal, but also for the literary merits of his autobiographic composition. He says:

I, James Henry Martineau, son of John and Eliza Martineau, was born in Port Jackson, Montgomery Co., New York, March 13th, 1828. By my father I am a descendant of Elie and Marguerite Martineau, one of the Huguenots who fled from France about the year 1682 after a heroic but vain struggle for religious liberty. My mother was of the English Puritan stock, who also preferred a life in the wilderness, exposed to dangers from Indians, starvation and hardships, to a life of ease, with religious slavery in England. Some of her ancestors distinguished themselves in "King Philip's War;" and her great uncle, Stephen Hutchinson son of Lord Hutchinson, was killed at the massacre of Fort William Henry by the Indians under Montcalm in the old French and Indian War, in 1757, in which

war he served as an officer in the British regulars. Another ancestor, John Mears, was a major in the Colonial forces in the same war, and was captured at the taking of Oswego by the French, and sent to France; but on the way was recaptured by a British ship and taken to England. After an absence of some years he returned to his home and found a stone erected to his memory in the village grave-yard, by his sorrowing wife. My great grandfather served as a Commissary under Washington during the Revolutionary War; and my grandfather served in the war of 1812, and was engaged in the battle of Sackett's Harbor. These facts are mentioned to show that I came of a liberty-loving ancestry. My grandfather, Stephen Martineau, was a farmer near New York City during its occupancy by Sir Henry Clinton during the revolution.

Ethan Allen, the captor of Fort Ticonderoga in 1775, was a great uncle of my mother. My father went to England when nineteen years of age, and remained several years studying medicine, and while there married as his first wife the grand daughter of the Earl of Stanhope, by whom he had four children. Returning to America his wife and two children died in Baltimore, after which he married Eliza Mears, my mother, she being then seventeen years of age. My father afterward, adopted the profession of civil engineering, in which he became eminent, being one of the engineers who built the Croton waterworks of New York City, as also many important bridges in various states. In the universal financial crash of 1837 he lost over $70,000, leaving his family comparatively poor. I was thus compelled at an early period to engage in the battle of life, and thus to become in a measure courageous, persevering and self-reliant. For several years I was a student in the Monroe Academy, at Elbridge, N. Y., graduating with credit in English and Latin grammar, chemistry, geology, philosophy, history, algebra, etc. In order to gain this education I served as janitor, taking care of the collegiate buildings for my tuition, and had to endure much scorn and abuse from those boys whose parents were wealthy and who looked upon me with contempt. While this, to a sensitive spirit, was hard to bear, it never for an instant caused me to falter in my purpose, but made me more than ever determined to succeed. At the age of sixteen I left school, engaging as clerk in my uncle Peter Martineau's store in Sennett, Cayuga Co., N. Y. In 1845 I determined to become a printer and entered the office of the *Cayuga Tocsin* published in the city of Auburn, N. Y. Entering as "devil" I soon became a compositor, and later ran the power press, one of the first introduced into central New York. About this time I had a severe trial. Our editor was elected to Congress, and, being a favorite with him, I obtained by his aid an appointment as midshipman in the navy. This was my darling ambition—I had an adventurous disposition and a military spirit, and this position would indulge it; I could travel over the world as a gentleman, and should war arise, could see some thing of it. But my mother opposed it. My father was dead and I was her only son. She tried by every means to dissuade me—pictured the dangers of storm and shipwreck, of possible wars, and not least in her eyes, the danger of contracting wicked habits. The more she talked the more I wished to see it, so she ceased, and sat silently weeping. Then I yielded, and thus passed the turning point of my life. In 1846 a recruiting office was established in Auburn for enlistment of recruits for the Mexican war then in progress. I went to the officer to enlist in his regiment of the Mounted Rifles destined at that time for California or Oregon, but finding I was not of age he refused to enlist me without my mother's consent, which I knew I could not get. He was soon relieved by another officer not so scrupulous who enlisted me and arranged to send me to the general depot for recruits at 2 o'clock P. M. At noon my mother walked into the office, claimed me as being under age and took me away, much to my chagrin. Not wishing to return to the printing office to be ridiculed by the boys, I went to Milwaukee, Wisconsin, and engaged in the *Sentinel* office as compositor and to run the power press. Here, as in Auburn, I daily heard the fife and drum, and soon enlisted again for the war. Under instruction from Lieutenant A. W. Wright, the recruiting officer, I soon learned not only the drill but to make out enlistment papers and reports to head quarters.

After some months' drill our party of 130 left Milwaukee for Newport Barracks, Ky., the general rendezvous for all the northwestern states, going by steamer to

Toledo, Ohio, thence by canal to Cincinnati, thence crossing the Ohio river to the Barracks. With the exception of a few months spent in Cleveland on recruiting service, I remained at Newport Barracks; part of the time as drill sergeant, some of the time as clerk in the ordnance department, and as a clerk in the office of the general superintendent, at Cincinnati. Peace having been declared, I was honorably mustered out of service about the first of July, 1848, and returned to Milwaukee via St Louis and the Illinois river. While passing up the Mississippi on July 6, 1848, my mother died. I came up the river with the first Michigan volunteers, the men of which regiment were so enfeebled by disease that some of them died daily. A man would be walking about, feel tired, sit down to rest, and die unnoticed by any one.

On my return to Milwaukee, I engaged as clerk in the large book store of Hale & Chapman, and remained there until the spring of 1849, when I determined to go around the world, purposing first to spend a year in the California gold mines, thence to go by way of China, India and Persia to Europe. My uncle, whose adopted son I was, endeavored with all his power to dissuade me, offering me every inducement which his great wealth would permit, and quoting the proverb: that "a rolling stone gathers no moss." I wanted my moss rubbed off, and told him so. After a tedious journey of six weeks I found myself at St Joseph Mo., too late to join any overland company of emigrants, and so remained in Missouri until the spring of 1850, teaching school in a small settlement near St Joseph.

Leaving the Missouri river May, 15th, we started into the then unknown western wilds and arrived at Salt Lake City, July 22nd, 1850, and after a journey of a thousand miles without seeing a house, we were all overjoyed. During the journey I had two very narrow escapes from death. Once, while among the rocks near the Sweetwater I was obliged to swing myself around a rocky point by means of a small bush growing in the rock, over an abyss four hundred feet in depth, and then found myself upon a narrow ledge not more than a foot wide, along which I was obliged to crawl for about 100 feet, before I found a place of safety. Another time I was in imminent danger from a furious buffalo bull which I had wounded, and from which I narrowly escaped, being on foot and alone. I knew the danger of attacking him alone and with no place of refuge, but could not resist the opportunity.

During the journey I had been told the Mormons were guilty of every kind of wickedness, but on my arrival at Salt Lake City I found I had been so much deceived by these lying reports that I determined to remain in the valley during the winter, study the people for myself, and go on in the spring to California. I hired to William Walker, a resident of Farmington, doing all sorts of farm-work, and began to inquire into Mormonism. In September, 1850, I was one of the company of militia who went to the place where Ogden now is, to rescue the people from an attack by the Indians, which was brought about by the killing of *White-Cloud* an Indian chief by a settler named Urban Van Stewart, who saw him stealing corn in his lot. The Indians killed one man, burned and destroyed much property, and started north with a band of horses they had taken. Three companies of mounted men and one of infantry under command of Gen. H. S. Eldredge, left Farmington and Salt Lake City about 10 o'clock P. M. and arrived on the Weber just before sunrise. A vigorous pursuit of the marauding Indians caused them to throw away much stolen property; but they got away with all the stolen horses, the pursuit terminating at the ford of Bear River.

I joined the Church Jan. 8th, 1851, and was baptized on the Temple block by Wm. McBride. In March, 1851, I started south to locate in Iron county, and arrived there in April, traveling with Parley P. Pratt's company of missionaries. During the year 1851, I spent much time in exploration, and in expeditions against the Indians, who gave us much trouble. No man could leave the fort, as Parowan was called, without being well armed. Apostle Geo. A. Smith, the military commander of the district constantly advised the utmost caution; and for three years a regular guard was kept in the fort by night, and a picket guard was stationed by day on a hill about a mile away, which commanded a full view of all the country round about. Besides this, the men were organized into two companies, one of cavalry and one of infantry, which paraded and drilled every two weeks. This

constant state of preparation was closely watched by the Indians, both Pah-eeds and Utes, and was one of the principal causes of preservation from destruction. Many times was the settlement exposed to great danger, the nearest point of help being Provo, more than 200 miles away—too far to be of any aid in sudden emergencies.

On one occasion, Walker the great chieftain of Utah, with 400 warriors well armed decreed the massacre of the people in Parowan, who numbered some 120 families. The Utes made the night hideous with their war-dance and scalp yells, while inside the fort men were under arms and their wives were busy moulding bullets and barricading doors and windows with beds and furniture. In the morning the Indians, despairing of being able to find the garrison off their guard, went on a horse stealing expedition in southern California. Upon another occasion I went in company with eleven others to recover from a band of Utes a little Indian girl belonging to Wm. K. Rice, whom they had stolen from him. We went to their camp nearly a mile away and demanded the girl. The Indians denied all knowledge of her, and began to send away their squaws and portable property as fast as possible, which we well knew portended war. By order of John Steele our temporary captain, one of our men seized a horse and his pack, just as a squaw was about to go off with it. The Indians showed fight, and our whole party retreated, stepping backwards slowly, with rifles cocked and leveled first on one Indian and then another, as they showed themselves here and there in their vain endeavors to find us unprepared, and in this way gained the fort without loss of life, with the captured horse and pack. The Indians ransomed the horse by giving Rice a little Indian boy whom they had captured on the Colorado River. Two days afterward Rice's little Indian girl returned to him, having escaped from her Indian masters. The boy, named Mosheim, and the girl, Cora, both grew up to maturity in Farmington, Utah, in Rice's family. Many were the narrow escapes of the settlement and of myself from the Indians, but this narration belongs more properly to the history of Southern Utah, and in all these incidents I bore my part.

On Feb. 8th, 1851, I was ordained a Seventy in the Council House, Salt Lake City, by Jedediah M. Grant. On Feb. 7th, 1883, I was appointed second counselor to Christopher Layton, who was called to preside over a new Stake embracing Southern Arizona and Northern Mexico, called St. Joseph Stake: the first stake ever organized taking in any part of a foreign government, I still hold this position. In civil affairs I have always been busy. I arrived in Parowan April 9th, 1851. This place was at that time called "Louisa" in honor of Louisa Beaman, the first woman who received the law of plural marriage in this generation. When President Brigham Young and party visited this place on May 11th, 1851, at a public meeting the name was changed to Parowan, the Pah-eed Indian name of the place. I served as third Sergeant in Captain James A. Little's company of cavalry until November, 1851, at which time a regiment was organized, with George A. Smith as Colonel, Jas. A. Little, Lieutenant; M. Carruthers, Major; John L. Smith, adjutant; and myself, Sergeant Major. On Sept. 15th, 1851, the first Territorial election was held, I being clerk. On Nov. 17th, 1851 I was elected city recorder of Parowan, and appointed county clerk. I taught school this fall, and on Jan. 8th, 1852, was married to Susan E. Johnson, daughter of Joel H. Johnson, and began life with very little of this world's goods. I was tithing clerk, also, but for all my public services received little or nothing. In September Bishop Tarlton Lewis appointed me one of his counselors, though I felt very incompetent for the place. November 1st, 1852 I was appointed Church Recorder in place of James Lewis, who went to China as a missionary. During 1852 and 1853 we had many alarms from the Ute Indians, and had many animals stolen by them, some of which we recovered. I spent about one third of my time on military service against the hostile Utes, besides which we could place no dependence upon the Pah-eeds among whom we lived, and this was a great burden. If any one needed wood, for instance, he had to wait until a party of twelve or fifteen men could go together, half of whom stood guard while the others loaded their wagons; and in returning one man would drive two teams, while the others served as front and rear guards, rifle in hand. Men always slept with loaded rifles at hand, and also carried them to the Sunday meetings, each man sitting with his gun between his knees. In March

1853, myself and nine others organized as a mutual improvement society; and I was appointed one of the school examiners. April 10th, 1853, I with twelve others was taken prisoner by Walker, the Utah Chief, and about four hundred warriors. For a time death appeared certain, as the Indians stood around us, their rifles cocked and leveled at our heads. I dislike looking into the muzzle of a loaded rifle with an angry Indian at the other end of it, but have had to do so many times. By a little strategy we got out of the crowd and with the Indians made a very exciting race back to Parowan, some seven miles distant. In such cases a good horse is highly appreciated. But by good management this difficulty blew over. About this time I was appointed Adjutant of the Cavalry Battalion, which included the horsemen of Parowan and of Cedar City, eighteen miles south. On July 24th, 1853, we received accounts of the breaking out of hostilities with the Indians at Payson, the killing of men and the loss of stock; also received orders from Gov. B. Young to provide for our safety by forting up and going always armed. Also for people living alone to move into the forts, and for small settlements to be abandoned.

At a conference held in Cedar Nov. 21st, 1853, my father-in-law was appointed to teach, instruct and civilize the Indians; and all his children were to do so forever, after him, their mission covering all North America.

In March, 1854, I was commissioned Notary Public, also as second Lieutenant and as Regimental Adjutant. It being determined to build a wall around Parowan six feet thick and twelve feet high, I worked on it all the season, to the amount of $600.00. In April, 1854, myself and a few others organized as a Dramatic Association. I painted the scenery; the first performance netted the handsome sum of $6.75, the greater part of the audience being "dead heads." At this time I had a bass-viol, made for me by Barnabas Carter,—probably the first instrument made in Utah. I used it in the choir, of which I was the leader. In April, 1855, I went to Salt Lake City on horseback with some returning missionaries, and not finding any company for my homeward journey, started alone, although it was very dangerous, as no one traveled the road except in strong companies, well armed and keeping guard day and night. I had about 200 miles of Indian country to traverse, so I took only nine small biscuits as provisions, wishing to travel easily. I knew my danger, but felt able to surmount it; and I accomplished the distance in two and three-fourth days. I camped in open view before sun-set, ate one biscuit, made my bed, (of one blanket) and tied my horse to a bush, as if intending to stop all night; but about an hour after dark I quietly saddled up, stole away, and traveled five to eight miles, and then camped in earnest. Before day-light I left that place as swiftly as I could, so that if Indians had discovered my camp, I could get away before they could crawl up on me. I slept with the end of my horse's rope in my hand, listening to the wolves about me till I would drop asleep. It is a lonely and very hazardous way to travel, but safer than to have a party of four or five, with one fool among them, who would be sure to bring danger upon the party.

In March, 1855, I was elected city councilor and made out consecration deeds for those who desired it, and in May was ordained a High Priest by George A. Smith and set apart as first counselor to President J. C. L. Smith. In July, 1855, I began to teach the Deseret alphabet, in which I was very proficient. In December I attended a session of Judge W. W. Drummond's court, in Fillmore, as witness in a criminal case and saw a prostitute sitting by the side of the Judge on the bench in open court, and this disgraceful scene was repeated day by day. The Judge was very bitter against polygamy among the Mormons. In January, 1856, I made a copy of the map of Utah for Hon. J. M. Bernhisel, Delegate for Utah in Congress, to be used by him there. In March I assisted Col. W. H. Dame to survey the line between Iron and Washington counties, and in April surveyed the Beaver City townsite. September 14th I filed my bond as sheriff of Iron County in the sum of $5,000. Also my bond as assessor and collector of Fortification District No. 1, embracing Parowan, in the sum of $15,000.

December 8th I was elected clerk of the Representatives, Territorial Legislature which convened in Fillmore that day. A resolution having passed, changing its sessions to Salt Lake City, the Legislature adjourned to the latter city, arriving there on the 14th. After its adjournment I started on my return

to Parowan on January, 19th, 1857 the snow being about two feet deep, and got home on the 28th. April the 6th I was elected alderman in Parowan city by a unanimous vote. June 28th, 1857, I was appointed captain of topographical engineers, Nauvoo Legion. August 2nd receiving news of the approach of the U. S. army, Col. Dame reorganized the militia of the Iron Military District, comprising nine companies, appointing me regimental adjutant. From this time we drilled constantly, I being drill-master. Geo. A. Smith arrived August the 6th, having been appointed general in command of Southern Utah. He proceeded on a tour through the settlements, with Col. Dame and myself, organizing and inspecting the militia of the district. September 4th four of us went scouting in the mountains, expecting to meet a detachment of U. S. dragoons, and were gone eight days. On my return I heard that Indians had killed a company of emigrants at Mountain Meadows in revenge for the death of six braves poisoned by the emigrants at Corn Creek some time previously. Another company following the first applied to Col. Dame for help, and was furnished by him with five Mormon interpreters, to help them through the Indian country, which they succeeded in doing, but with much difficulty. March 19th, 1858, Amasa Lyman arrived as military commander of Iron District. Up to this date I had been constantly drilling our troops in all the settlements. April 23rd, 1858, I started exploring in the desert with Col. Dame and a party of sixty men. Our object was to find a place of refuge for the people of Utah, who were to move south, and burn everything behind them. I left my house, expecting never to see it again, but that my family, after burning it, would meet me in the desert; but I did so cheerfully. We were absent on this expedition until the last of July, and explored a large part of what is now Nevada, suffering considerably at times for want of water. At one place we discovered a great cave which we explored for three quarters of a mile without finding its terminus. The Indians said it led into the interior of the earth, and where people lived as we do on the outside; they were afraid to venture in. I was historian of this expedition and made a map of the country. President Young having made a treaty of peace with Gen. Johnston and the U. S. Army, we were released to return to our families.

August 2nd, I was elected county surveyor for Iron County. September 18th, 1858, I surveyed Summit, on Summit Creek, and about the same time surveyed Fort Johnson. Nov. 5th, I went to Camp Floyd, and sold my pony and saddle for a good wagon and load of yokes, chains, etc., and a fine yoke of oxen. On my return home I nearly perished with cold in sight of my house, and was speechless when rescued. Jan. 14th, 1859, I was again elected alderman for Parowan, and reappointed notary public. May 2nd, 1859, a large force of infantry and cavalry and Judge Cradlebaugh passed south through Parowan and proceeded to the Santa Clara, remaining there some time while they endeavored to arrest many prominent Mormons for alleged rebellion against the government. Quite a number, myself included, went to the hills until danger was passed. Although President Buchanan had pardoned us, we could not trust Judge Cradlebaugh, knowing we could not get a fair trial. The soldiers made many threats, said they would make the country a desert, hang the men, take the women, and do as they pleased. But they returned to Camp Floyd very humble and peaceful being hastily summoned back to Camp Floyd by Gen. Johnston.

In August, 1859, I surveyed Parowan City, it having previously continued in fort form. August 27th, we had a severe shock of earthquake, at 4 A. M. People rushed to their doors, dogs howled, chickens squawked; and altogether, it resembled pandemonium, for a time. Many ludicrous incidents occurred, but no one was injured. A large cliff of rock fell in the mountains near Beaver, disclosing lead ore, from which the Indians obtained a plentiful supply of lead. This was the beginning of mining operations in southern Utah.

September 10th, 1859, I bought a little Indian girl to save her life. I gave the Indian a rifle for her, valued at forty dollars. Her little brother had been killed by this Indian a few days before, because he could not sell him. The Indians had captured her on the Colorado. I named her Cora Colorado, and will say here that she grew to womanhood as smart and intelligent as any white girl. I surveyed the town of Paragoonah and also additional surveys at Cedar City. In

the fall I determined to remove to Salt Lake City, and traded for property in that city in the Sixth and Thirteenth and First Wards.

January 15th, 1860, we had two shocks of earthquake at Parowan, which were quite severe. The second shock occurred at 6.30 A. M. During this month I started with my family for Salt Lake City, and on Corn Creek where I arrived at 10 o'clock P. M., found myself all at once in the midst of a large camp of Indians, a very dark night, and many miles from any whites. Knowing I was in their power, I put on a bold face, called for their cap-i-tan in their own (Pah-vant) language, and asked them where I could camp. The chief sent an Indian to show me a good place, others followed, with dry wood and made a good fire, while another took my teams away; while I knew not if I should ever see them again. In the morning the Indian brought my teams back, having herded them all night. The *cap-i-tan* said that as my horses had eaten some of his grass I ought to pay something, which I did, giving him a shirt and some flour. Both parties were well satisfied. If I had shown fear, they would have plundered me of everything—perhaps killed us. I finally arrived with my family May 5th, and that night a deep snow fell, and it cleared off so cold that thousands of fruit trees in the city were killed by the frost. While in Salt Lake City I cut and hauled wood from the west mountain, until, on July 19th, I started to Cache County, to survey lands there, by desire of President B. Young. While on the way, in company with Maj. S. M. Blair's company of settlers we heard that hostilities had broken out with Indians at Smithfield, in which two whites and one Indian were killed, and several wounded. We therefore traveled in military order, and reached Providence in safety, where I remained for some weeks, while making surveys in various portions of the county. I located my family in Logan, the county seat, and when the county was organized was appointed county clerk and elected county surveyor, which last position I held over twenty years. On January 19th, 1861, I received appointment as notary public for Cache County. I spent some months clerking for Farnsworth & Co.; afterward for Thomas Box & Co. Also taught a military school, and assisted some of the time in the Tithing Office.

In June, 1861, about 3000 Indians entered the valley from Oregon, with the avowed intention of exterminating the settlers. A strong force of minute men (cavalry) was sent into camp about a mile from that of the Indians to watch them, I being one of the number. We remained in camp nearly two weeks, spending much time each day in cavalry drill. In every settlement all the men were under arms, had regular roll calls night and morning, paraded frequently, and showed themselves too well prepared for the Indians to venture an attack; and at last the Indians got frightened and hastily left the valley. I spent several weeks in this service with others but never received any pay for it. In fact, during the first ten years I spent a large proportion of time in exploration, Indian expeditions, and guard duty, with others, without compensation. The "Minute Men," of whom I was one, were required to keep a horse, saddle and bridle, arms and ammunition constantly on hand for instant service—night or day; and often went on expeditions with not more than thirty minutes notice. It was only this constant state of preparation that enabled the settlers of Cache County to maintain themselves against the Indians, who were numerous, well armed and bloodthirsty, sometimes attacking companies of overland emigrants. During the fall I assisted in organizing a dramatic association, which continued five years, and presented many plays, some of them very creditably.

In April, while returning from Salt Lake City on horseback, I crossed the mountains into Cache Valley by an Indian trail, and nearly perished in the snow, which was deep and loose in many places, and in which we often floundered almost beyond power of extrication. Had not my horse been uncommonly powerful and spirited, I never would have got through. I was one of an exploring party into Bear Lake Valley, crossing the mountains at the head of Blacksmith's Fork River. In some places our trail lay along precipices, barely wide enough for a horse to pass along, and where a single false step would send one to certain death, but we had no accident. On our return by the source of Little Bear River, we discovered a large deposit of very rich iron ore, assaying 70 per cent. Three days after our return, I started with a strong company on another tour of exploration into Bear Lake Val-

ley, by way of Cub River, and made a thorough examination of its facilities for settlement, etc. I was historian and topographer, and made report to President Young that the valley was suitable for settlement, it being generally supposed non-inhabitable by reason of its altitude—nearly 7000 feet above sea level. We returned by way of Soda Springs, and had much difficulty and danger in swimming our horses across Bear River and other swollen, raging torrents fed by the melting snows.

In August, 1862, I surveyed the town of Franklin, having previously (in 1860) laid out a smaller town in fort style. In September I was appointed assistant assessor of internal revenue, for Cache County, by Col. J. C. Little. On Sunday, September 28th, 1862, word came during church service, that the Indians had stolen a band of horses belonging to Father H. Thatcher, of Logan. I volunteered with about twenty others to follow them and in half an hour we were in pursuit, the Indians having twelve hours' start. Our party was increased at Hyde Park and Smithfield by a few more, none of us having stopped to eat dinner or take any provisions. In following up an Indian trail if one waits for all these things, the hostiles get out of reach; and this is why the U. S. troops accomplish so little with the Indians in time of war. At dark we camped near the Indians, neither party daring to make any fire, and we lay on the wet ground exposed to a chilling tempest of wind and rain, hungry and shivering through a night that seemingly had no end. In the night two men with pack animals with provisions for our party, from Franklin, passed by us unobserved, so we were left without any food. We followed the Indians three days into the mountains, sometimes being detained hours looking for their trail which they tried always to conceal, and recovered eleven out of twenty-nine horses they had taken; finally the Indians scattered, and we were forced reluctantly to abandon pursuit. That night we accidentally met the two men with the food, and were glad. But our appetite did not fully return until next day. I have given details of this raid, but it is only a sample of more than a score in which I have taken part. Apostle Moses Thatcher was also one of our party on this occasion and recovered a favorite horse of his. October 1st, 1862, we got word that the Bannock Indians were mustering at Soda Springs to sweep Cache Valley, and a strong force of minute men went to Franklin to help defend that place, while other detachments scouted in various directions. The Indians, learning of our readiness, desisted from their proposed attack. On Sunday, November 23rd, a company of U. S. cavalry had a fight near Providence with the Indians, lasting forty-five minutes, without loss on either side. The Indians, however, gave up a little child they had taken at a massacre of whites in Oregon, and the troops returned to Camp Douglass. Next day the Indians threatened to destroy Providence for entertaining the soldiers, and seventy men from Logan were sent to assist them. Through the wise policy of Apostle Benson hostilities were averted.

In July, 1863, I began photographing, learning from E. Covington. In September while surveying Stockton and Oxford in Idaho word came of an outbreak of Indians at Franklin. The settlers and my survey party started for Franklin, expecting to fight our way through, but found on arrival that Bishop Peter Maughan and 300 minute men had already reinforced the place, and saved it from destruction. The Indians, finding themselves outnumbered, made peace and went back into Idaho, but took with them many horses they had stolen. The Indians numbered 300. Peace having been secured, I returned to Idaho and finished my surveys there. In the summer of 1864, I very narrowly escaped drowning; once in crossing Bear River, and once the Logan River. August 6th, 1865, the militia of Cache County consisting of one regiment of cavalry and two of infantry were organized as a brigade by Gen. D. H. Wells. Ezra T. Benson was elected general of brigade, Wm. Hyde adjutant and myself assistant adjutant, and Peter Maughan quartermaster. On 2nd of May, 1866, Pocatello's band of Indians stole a lovely little girl—Rosa Thurston—from near Mendon. Being there at the time I helped to search for her two days. We afterwards learned that after she had been in their hands a long time she was taken sick and died, while the band were bringing her back to Mendon, they fearing she would die, and that they would not obtain the reward offered for her recovery. In October, 1867, surveyed Malad City, in Idaho. While there I wrote the following lines:

TWILIGHT MEMORIES.

'Tis eve. The sunlight gilds with golden hue
The snowy, cloud-encircled mountain top;
And in the darkling shadowy vale, the dew
On flower and leaflet gathers drop by drop.
The hour is silent, save the murmuring rill
That leaps along its steep and rocky bed;
Or save the distant—faintly tinkling bell—
Or soft-winged bat, that circles round my head.

The visions of the past before me rise
And oft are happy—oft so sadly sweet
That tears, unbidden, glisten in the eyes
At thought of those whom I no more shall meet.
I see again my father's reverend form—
His grave demeanor and his stately air,
His sparkling eye, with love and friendship warm—
His forehead—crowned with silver-sprinkled hair.

My mother! Ah, how sacred is that word!
The first that by the infant lip is spoken;
The last that on the battle plain is heard
From thousands, ere their silver bowl is broken.
I see again her kind and loving face
That o'er me bent in childhood's blissful slumber,
Her gently beaming eye—her quiet grace—
Ah! who can e'er those happy memories number!

I hear again a spirit-whispered song
A sister used to sing, while at her feet
We nestled closely round. Her voice hath long
Been silent now. The cold white winding sheet
Enwraps our loved one's form; and on the stone
Her name engraven is with moss o'ergrown.
A lily pure and spotless, blooming, bright,
Life's spring awhile she graced—then passed from sight.

I had a brother once—a baby boy
Scarce two years old, with soft and gentle eye
And wavy hair—his mother's latest joy
And happy as the bird that caroled nigh.
Years since have passed: I never saw him more,
But have been told that on the battle plain
Where rushing thousands trampled deep in gore
He rests among our country's valiant slain.
No purer patriotism than his was found—
No braver hearts our banner gathered round.

How many tried and trusted friends are gone!
How many times our aching hearts have bled!
How oft an old and half-remembered song
Hath brought to mind those scenes forever fled!
And time is passing still. To-day will be
Soon numbered with the shadowy, silent past,
While rush we on towards eternity
That stretches out so broad—illimitable—vast.

In July, 1869, Mr. S. B. Reed, superintendent of construction of the Union Pacific R. R., sent for me to assist in surveying that road. I began near Lost Creek in Weber Canon, and continued until the middle of the following December, by which time the road was surveyed over two hundred miles into Nevada, to Inde-

nce Wells. I served as topographer, preparing my maps with great care and
ıess. We experienced many hardships, and I had several hair-breadth
s, while climbing among rocks and precipices, and in crossing the swollen,
; Weber, then at its height. The company offered me permanent employ-
with good compensation and promotion, but I declined because of not wishing
so much from home. I triangulated the country from Nevada to Ogden by
ion of the chief engineer, Mr. Blickinsderfer, for this purpose ascending the
nountain peaks, always toilsome and often dangerous business. The data
ed was for the use of the Smithsonian Institute, Washington, D. C., to be
n constructing a correct map, with the numerous mountain ranges in their
osition.

n May, 1869, I was requested by President B. Young to assist in surveying
ıw railroad from Ogden to Salt Lake City. On the 17th I was present at the
ıg of ground for the Utah Central at Ogden and was made first assistant engin-
Jesse W. Fox, chief engineer. I surveyed the entire line to Salt Lake
the first intention being to make the University square the depot, but finding
cent to it from the bottoms exceeded the prescribed limit of forty feet per
the terminus was located where it is now. During the autumn I was mostly
ne, photographing; also during the year 1870. In August, 1871, I began the
ɔn of the Utah Northern Railroad, of which I was chief engineer. I very
desired to locate the road from Great Salt Lake Valley to Cache, through the
River pass, along the river, instead of over the Divide where it now runs;
as not permitted to do so. I made several personal reconnoissances through
ıss myself, and was certain the road could have been constructed at much less
se than the present line, and without its present heavy gradient of one hun-
'eet per mile, and without trouble from snow. I continued chief engineer
:he road was completed and passed into the hands of eastern speculators. In
ımmer of 1873 I located the branch line to Corinne, some four miles in length,
uilt a bridge across Bear River. One Sunday I heard the distant sound of
ɔch bell—the first time since 1849—awakening memories of the past which
ırtially embodied in the following lines;—

SABBATH BELLS.

Sabbath bells! Sabbath bells!
What memories throng as your music swells!
How the shadows glide forth from the "Long, long ago,"
From the dim distant past that more distant still grows
As the years swiftly bear us on Time's silent tide,
To that vast mystic ocean—eternity wide.

Sabbath bells! Sabbath bells!
How sweetly are pealing your silvery knells!
While I list to your sound from the shadowy clime
Comes the faint lingering voice of an echoing chime,
That long ago rang in my childhood's bright hours,
That were passed with the birds, 'mong brooklets and flowers.

Sabbath bells! Sabbath bells!
Like a requiem soundeth that slow-pealing knell!
And e'en while I listen—a shadowy throng
With step slow and mournful comes silent along;
And in that grim hearse, 'neath its black, waving plume,
Lies a mother's cold form in her life's fairest bloom.

Sabbath bells! Sabbath bells!
Of scenes passing joyous that sounding note tells!
The funeral cortege hath vanished from sight,
As the night giveth way to Aurora's pale light;
And the hours so happy still happier grow,
But the dark ones are hid in the "long, long ago."

Sabbath bells! Sabbath bells!
How sad—yet how sweet are the memories that thrill!
Of songs that were sung, words of love that were told—
Of kisses imprinted by lips that are cold—
Of tresses of hair—hands waving adieu—
Now lying so still in the "long, long ago."

Sabbath bells! Sabbath bells!
Still to-day as of yore, your sweet music swells!
The brook still is flowing, the flowers still bloom,
Though friends dear and cherished pass into the tomb.
And we, too, the living, as years quickly go,
Will be numbered, ere long, with the "long, long ago."

I continued as chief engineer until 1875. After this I spent most of my time surveying and mapping. In March, 1875, Brigham Young Jr., Moses Thatcher and I were appointed by the Logan City council a committee to invite Governor Axtell to visit Cache Co. I wrote the invitation which was politely accepted, and when he arrived, traveled through the county with him. He seemed pleased with his hearty reception by the people and by their good order, industry and sobriety. In June, 1875, I visited a coal deposit in Wyoming, lately discovered by an Indian. There were several veins of good coal, some of which I sent to Philadelphia to be tested. It was pronounced good.

During the winter I spent some months in revising the ordinances of Logan City, being chairman of the committee appointed, and afterwards spent several months in making maps of county surveys for future reference.

In the spring of 1876 I took a trip to southern Utah, and in 1877 began to work at mapping in the Surveyor General's Office, Salt Lake City.

May 17th I assisted Jesse W. Fox in laying out the temple foundation by request of President Brigham Young; was present at the dedication of the ground and at the final dedication of the temple in 1884. In November, 1877, myself and A. F. Doremus made examinations of the surveyed line of Utah Northern railroad from Franklin to Soda Springs, to make an estimate of the probable cost of finishing the roadway; during which trip Doremus narrowly escaped death from eating poisonous berries on Bear River. In August of the same year I spent some time with Lieutenant G. M. Wheeler of the U. S. engineers, giving him elevations of various towns and points, and other data for his report. In the the fall I began surveying public lands as U. S. deputy surveyor. My field of operations was mostly in the Wasatch Mountains, and was not only difficult but sometimes very dangerous, as our lines often crossed cliffs and precipices. In February, 1878, it was proposed to construct water works for Logan City, and I was instructed to make a preliminary examination for location and approximate expense of the work, which I did; and when it was decided to build the works I was placed in charge as engineer. About this time I received a skeleton map of northern Utah and southern Idaho from Washington, D. C. with request to fill in the locations of railroads, towns, etc. which I did. In February, 1879, I visited Washington, New York and other eastern cities; also St. Paul, Minneapolis, Madison and other northern towns, in company with my son Lyman R. also Moses Thatcher and Wm. Jennings, spending about three months. This was my first visit since 1849. In September, 1879, while leveling a canal near Millville two young bears suddenly rushed towards but did not stop to notice me, being pursued by some men who finally captured them. In November, 1879, I began as engineer on a large canal in Idaho, to be twenty-five miles long and twenty feet wide, the water being taken from Snake River. This work continued until the fall of 1880. While engaged in this work at Eagle Rock, a cow-boy shot at me for pastime, the bullet just missing my head. He and another had been shooting at men for sometime previously, unknown to me. Before three hours passed both desperadoes were killed by the enraged citizens. In January, 1880, I surveyed and located a large canal from Logan River to Smithfield; about eleven miles in length. This canal, in some places, was blasted out of the sides of perpendicular cliffs, high above their base,

and was very difficult and expensive to construct. In the spring of 1880 I surveyed several mining claims as U. S. mineral surveyor; holding at the same time the post of U. S. deputy land surveyor; also spent some time as engineer for the Utah Northern railroad in Idaho, widening the track in places and building levees to restrain Snake River. While engaged in this work I had a narrow escape from death, caused by running into a team and scraper on the track on a hand car loaded with men. We ran into the team with great speed, and for a few moments horses and men were badly mixed up. I was somewhat bruised, and escaped I do not know how. In the spring of 1881 I went to Southern Utah to survey coal lands in the mountains near Cedar City, and finished the rest of my surveys in Northern Utah, undergoing considerable hardship and danger in each locality. In 1881-2-3 I was president of the branch of the American Bible Society for Cache Co., and continued until my removal to Arizona in 1883. In March, 1882, I ceased to be one of the Logan City council, having been continuously a member since the first organization of the city corporation in 1866, and in November went with Erastus Snow and Moses Thatcher through southern Arizona and into Sonora, Mexico, returning to Logan in January, 1883, having been appointed to be second counselor to President C. Layton in the presidency of St. Joseph Stake, which position I still hold.

While residing in Cache Co. I leveled and located many large canals, ranging in length from five to thirty miles, and surveyed many towns and settlements in Idaho, Utah and Arizona, thirty-five in all, besides some that were afterward abandoned. I served as Adj. Gen. of brigade of Cache Militia District until my removal to Arizona in 1883, and was engaged in almost every exploring expedition and Indian raid that took place; was county clerk eight years in Iron Co. and six in Cache Co. and, in short, led a very busy life, always placing the public good before my own.

During 1882-3-4 I made several exploring tours in Sonora, and traveled through much of southern Arizona, and during that time visited Utah three times by rail, via San Francisco. In 1883 I surveyed the town of St. David, Arizona, also a large canal near the same place, and in 1884 surveyed the towns of Curtis, Graham, Pima, and Thatcher. In 1885, I surveyed Solomonville, Duncan, and Thomas; also a large canal in Graham County, Arizona, running from Safford to Pima. In 1886, I was solicited by leading non-Mormons in Arizona to accept the office of Probate Judge of Graham County; also to become candidate for member of the Territorial Legislature, but declined both nominations, not wishing to engage in politics, and being satisfied with the modest positions of county surveyor and notary public of Graham County. In January, 1887, I was unanimously elected Mayor of Pima, but in consequence of a prolonged visit to Utah resigned that office in a few months.

BISHOP P. G. TAYLOR.

Bishop Pleasant Green Taylor is one of the oldest settlers of Weber County, and one of the solid citizens who reside in it. He came here when the country looked anything but inviting, compared with its present productive condition. He assisted to extinguish crickets and grasshoppers, to tame the wild sons of Ephraim, subdue the barren wilderness and make the elements yield food for his family and fodder for his animals. He now possesses an immense posterity which is increasing and bids fair to become one of the most numerous in the Territory.

Pleasant G. Taylor is the son of William Taylor and Elizabeth Patrick. He was born in Warren County, Kentucky, on the 8th day of February, 1827. His father was a well-to-do granger. He cultivated about six hundred acres of land which yielded amply, and the products of which found ready market and gave him profitable returns, enabling him to provide well for his family. Pleasant Green received a common school education, although in his early boyhood his opportunities for learning were not numerous. When he was about five years old his parents joined the Church of Jesus Christ of Latter-day Saints, in Monroe County, Missouri, and thenceforward cast their destiny with that peculiar but interesting people.

Soon after their baptism they started to gather with the body of the people—that is the Church—in Jackson County, Missouri. They did not go direct to that destination, for while en route they staid in Ray County. Here they tarried about one year, at the end of which time they were driven out by a fierce, cruel mob. The family were now twelve in number, there being ten children. In this forced exodus they suffered with their co-religionists for the principles which they had embraced. But none of these things moved them. They secured evidence which convinced them that the doctrines they had accepted as their rule of faith were true, so they determined to adhere to them and trust in their God for the outcome of the matter.

From Ray County they went to Far West. Here the family took between three hundred and four hundred acres of land which they fenced and put under cultivation. The greater part was planted with corn, the remainder with small grains, vegetables, etc. Young Taylor remained with his parents and assisted all he could on the farm and otherwise. While at this place the family became acquainted with the Prophet Joseph Smith, Hyrum Smith, Sidney Rigdon, David W. Patten, and other chief authorities of the Church.

Far West was at that period a gathering place or general rallying point. The Taylor family had not been settled in their new home more than two weeks before the Prophet Joseph issued instructions to all the Latter-day Saints who were then in the adjoining counties to gather into the city of Far West for safety, for at that time the mobs were collecting their forces to march against the Mormon people, and, with force of arms, to compel them, if possible, to give up their Prophet, deny their religion, or be destroyed. This was in the year 1838, and at the time when Col. George M. Hinkle sold himself to Satan and betrayed his best friend into the

hands of murderers. Thus by him were the Prophet Joseph Smith, Hyrum Smith, Parley P. Pratt and others led into the camp of the enemies of the people, and delivered up to those bands of assassins. Young Taylor was deeply impressed by these horrible scenes of which he was an eye and ear witness. He also saw his mother cook food and carry it to these brethren while they were held prisoners in the camp of the mob. The weather at this time was very inclement, there being about ten inches of snow on the ground. A circle was formed by the mob; the men were arranged eight or ten deep. Into this ring the brethren were soon collected, forced to give up their arms, and to sign an agreement to leave the State of Missouri on the 8th day of February, 1839. It was then about the 1st of December, 1838.

P. G. Taylor was then about eleven years of age, and thus early was taught lessons of patience, fortitude and resignation to the will of his Maker for the gospel's sake. The family now commenced making their arrangements to leave the state at the time they were forced to do so. In the interval, however, the mob went into the city of Far West, and turned their horses into Mr. Taylor's field and destroyed a great quantity of corn which had not yet been gathered. They next opened the vegetable cellars, and took out the potatoes and other vegetables, which, with a great deal of poultry they appropriated to their own use without offering one cent of remuneration to Mr. Taylor or his family for articles they had taken. And indeed, it would, in all probability, have cost them their lives, if they had demanded compensation from such a band of ruthless banditti. Of this the family were fully convinced by the scenes of carnage which they witnessed both before and immediately after the destruction of their grain and other property. Young P. G. Taylor had seen the mangled corpse of Apostle David W. Patten brought into the city after he had been murdered in cold blood by the worse than savage mob. He also heard the leader threaten to kill Elder Hendricks as he lay prostrate and helpless upon his bed, from the wounds he had received by the hands of one of the assassins. Elder Hendricks had received several gun shot wounds in the battle in which David Patten fell. After appropriating their chickens, the mob commenced to shoot down the cows and other animals belonging to Green Taylor, for the love of mischief. They would take what meat they wanted and the remainder they left to waste or to be destroyed by the dogs. A reign of terror prevailed and no Mormon's life was secure from one hour to another—indeed they were liable to be assassinated at any moment. Neither age nor sex were safe from their attacks except by the interposition of a divine providence, in whom alone they had learned to trust for protection.

About three weeks after they had been compelled to sign the agreement to leave the state, young P. G. Taylor, and his brother, Joseph, accompanied their father into Ray County, to gather up their hogs, about seventy-five in number, which had been left behind at the time the family were driven out of this county. On arriving at the place they learned that the animals had been confiscated by their enemies, and who threatened to kill Mr. Taylor and the boys if they did not at once leave the place. After indulging in many horrible imprecations, one of the mobocrats went into the house to get his rifle with which to shoot them, but he returned without the weapon, and Mr. Taylor and the boys returned to Far West without their property and scarcely escaping with their lives. About one week previous to this time the elder Taylor made a visit to Ray to see a man

to whom he had loaned several hundre l dolars. He was an old neighbor with whom Mr. Taylor lived on terms of amity, but since the crusade there against the Mormons, this man had become a mobocrat, and was bitter, full of vindictiveness and blood-thirstiness. And when Mr. Taylor asked him for his money, he refused payment and called his creditor a "G—d d—d old Mormon," and struck at him with a heavy, hickory hoop pole, but happily missed him. He threatened to kill Mr. Taylor, if he did not at once leave the county. Mr. Taylor escaped the blow by leaning forward in his saddle, and putting spur to his horse, darted away with all the speed possible. Several shots were fired at him as he left, but, fortunately, none of them hit him. He ascribed this miraculous escape to the interposition of God. Their lives were never secure. They were in constant fear of an attack from the band of assassins, and P. G. Taylor did not know from one hour to another when he might see the mangled body of his father stretched upon the ground rigid in death by the bullet or knife of the murderer.

On the 8th of Feb., 1839, they gathered their effects and left Missouri for the state of Illinois. When about twenty-five miles from the city of Nauvoo P. G. Taylor's father died from the effects of hardships, exposure and persecutions he had endured from the time he first embraced the principles of Mormonism, and cast his destiny with its adherents. The remains of Father Taylor were buried on the farm of Col. Williams, one of the leaders of the mob. Williams threatened to have the body taken up and thrown to his hogs. Green Taylor and his brother Joseph built a strong fence around the grave and watched it vigilantly for some time, and had the satisfaction of knowing it was undisturbed; and believing that the remains would continue to rest in peace, P. G. Taylor, with the rest of the family, resumed their journey to the land of refuge. In the spring of 1840, he reached the city of Nauvoo. Here he remained and participated in all the troubles that occurred there until the time of the forced exodus of the Latter-day Saints from their hard-earned, peaceful homes. He saw the Prophet Joseph Smith and his brother Hyrum when they left the beloved city of Nauvoo, to go to Carthage jail; and he also witnessed the scenes of distress that occurred when their bodies were brought back from Carthage where they had been cruelly murdered by a band of ruffians, while they were in jail, and under the plighted protection of the chief executive of the state of Illinois, whose escutcheon is stained with innocent blood which time can never efface!

In 1844, P. G. Taylor was ordained a member of the eleventh quorum of the apostles of the seventies, and thus became a minute man subject to be called upon at any hour of any day to go on a mission to any part of the earth to preach to mankind, and to testify to the great things that God has done in restoring the gospel to the earth for the salvation of fallen man. Elder Taylor remained in the city of Nauvoo till the spring of 1846, when, with his family and thousands more of his co-religionists, he was expelled from his peaceful home and driven into the wilderness to find that shelter and protection among the wild, untutored red men of the forest that were denied them by the enlightened Christians(?) in the land of their birth. He continued his journey to Council Bluffs where he assisted all he could to establish that resting place of the refugees who were *en route* to a home somewhere far beyond the pale of modern civilization. While at this place Elder P. G. Taylor was married to Miss Clara Lake, on the 7th of February, 1849. The following year he procured an outfit and started for Salt Lake Valley where he arrived in

September. He came north as far as Kaysville where he remained one year. The following year he removed to Harrisville, which was then in the corporate limits of Ogden City.

He remained at Harrisville three years during which time the Indians were very hostile. In 1853, Elder Taylor, with many others, collected their families into Bingham's Fort, where for some length of time, they were compelled to maintain an armed vigil for mutual protection against the aggressive red-skins. The same year Elder Taylor was ordained and set apart as one of the Presidents of the thirty-eighth quorum of seventies. It was on the farm of Mr. Taylor, at Harrisville, where Mr. Irvin Stuart, the mill-wright, was shot and killed by the Indian chief, Terikee.

Early in the year 1855, Elder P. G. Taylor was sent on a mission to Salmon River, to labor among the Indians, to teach them the arts of peace and industry; to teach them to cultivate the land, and raise the means necessary for their subsistence. His mission, also, was to learn their speech, and preach to them the gospel of Christ, the Son of God; to counsel and induce them, if possible, to cease to make war upon the white man and to live at peace with each other. He remained on this mission three years, during which time he acquired a good knowledge of the Shoshone language, which enabled him to talk with ease and fluency with natives in their own tongue, and by which, also, he was capable of dispelling suspicions which were engendered in the minds of the savages, in consequence of their not understanding the language spoken by the whites. While on this mission, Elder Taylor rendered much efficient, valuable service to his brethren. He, at the peril of his life, recovered stolen property from the natives, purchased supplies, etc. While there he received a commission and was sent by President Brigham Young to negotiate with the Hudson Bay Company for the purchase of Fort Hall. In order to see those who had charge of the fort, he was compelled to make a journey into Bitter Root Valley, and to reach there he had to travel over a chain of the Sierra Nevada Mountains.

This difficult journey was performed by the aid of pack-horses. He was accompanied on this service by Benjamin F. Cummings, Senior.

On reaching their destination they were unable to see the *charge de affairs*, who had gone to Vancouver's Island. Elder Taylor and his companion returned to the camp on Salmon River and resumed their duties in the mission, cultivating the land and guarding the missionaries against Indian depredations.

In the spring of 1858, the Salmon River Mission was dissolved, and Pleasant G. Taylor returned to Ogden and shortly thereafter, participated with the Mormon people in the "move south." In 1860 he was appointed captain of the police force in Ogden City, which position he filled with honor and credit for ten years. He was a faithful, vigilant officer. He was efficient in detecting crime and bringing criminals to justice. This long and arduous service was rendered with but very little remuneration. There was no money in the county at this time, and about the only recompense that he and the police force, generally, secured was the remittance of their taxes. In the same year—1860—Elder Taylor was ordained a High Priest and set apart as a member of the high council of the Weber Stake of Zion. He filled responsible positions until the summer of 1877, when Harrisville was organized into a ward, and P. G. Taylor was ordained a bishop

and set apart to preside over the Harrisville Ward. He still holds that important office at the present writing.

Bishop P. G. Taylor has filled other responsible positions in Weber County. For twelve years he was captain of the "Minute Company" of militia who were supposed to be ready to jump into saddle on short notice to go to any given point where their services might be needed, to suppress Indian outbreaks and defend the citizens against the depredations of the red marauders. For five years he was a member of the county court of Weber County, during which he served his constituency with fidelity and labored diligently to promote their interests, financially and otherwise.

Bishop Taylor is numbered among the empire founders of the West. He is one of the solid men and founders of Weber County. By his industry and persistent, hard manual labor he has acquired a considerable amount of property in real estate, horses, cattle, sheep, etc.

He has also contributed much more than ordinary men to swell the census of the United States. Bishop Taylor is father of thirty-six children—twenty-two sons and fourteen daughters. He has buried five sons and two daughters—the others are still living. He has twelve sons and eight daughters married. He has had eighty-five grand-children, nine of whom have died.

Bishop Taylor is scarcely past the prime of life. He is in the sixty-first year of his age. He still possesses a vigorous manhood, and a strong constitution which has not been impaired by intemperance. He is strictly temperate and regular in his habits. He is a good financier, and an excellent calculator, and has the faculty of succeeding and acquiring wealth where many others have failed. His family are strongly attached to him, as he is also attached to home, wife, children and friends. He is looked up to and regarded by them as a patriarch, which he certainly is, of the Abrahamic order; and the indications are that if he should live to the allotted age of man, he will be able, at the present ratio of increase, to count his offspring by the hundreds, and look upon many generations as the fruit of his own loins. He has demonstrated that he is one of the chosen seed—one of the children of Abraham, for he has done the works of Abraham. His seed is constantly multiplying. He is of an ancestry in whose seed the Almighty has said: "All the nations of the earth shall be blessed."

RICHARD BALLANTYNE.

I was born at a place called Whitridgebog, Roxburghshire, Scotland, on the 26th day of August, 1817. My father's name was David Ballantyne, and my mother's maiden name, Ann Bannerman. Having been carefully taught both by precept and the most excellent examples of my parents to live a strictly moral and religious life, I early joined the relief branch of the Presbyterian church of Scotland, and at the age of twenty-two years became "Ruling Elder" in said church, in the town of Earlston, where I was then in business. Not long after, in my twenty-fourth year, I first heard of the gospel of Jesus Christ as restored through the Prophet Joseph Smith, and the next year, after much careful study and prayer, went to Edinburgh and was baptized by Elder Henry McEwan in the waters of Leith, in December, 1842. At the time of my confirmation I was ordained a priest. In August, 1843, I left the town of Earlston and emigrated, by way of Liverpool and New Orleans, to Nauvoo, in the State of Illinois, this city being then the gathering place of the Saints. My mother and my two sisters, Jane and Annie, having also received the gospel, emigrated with me as did also my brother Peter.

Shortly after arriving in Nauvoo we moved eastward thirty-six miles, having rented "Doyle's Mill" on Crooked Creek. We remained here about a year and then returned to Nauvoo. While at "Doyle's Mill" I was ordained an elder by Elder Samuel H. Smith; and while here, on the 27th of June, 1844, occurred the terrible tragedy of the murder of the Prophet Joseph Smith and his brother, Patriarch Hyrum Smith, in Carthage jail, about sixteen miles from where we resided. This was a very dark time. The inhabitants of the surrounding country were fearfully excited, and flocked together in alarm for mutual protection, apprehending that the Saints would sally forth in their grief and indignation to avenge the death of their beloved leaders. But no such event occurred. The Saints were overwhelmed in sorrow but no revenge was in their hearts.

After returning to Nauvoo I was engaged as general manager of the coach and carriage manufacturing association which was then doing a large and profitable business.

In the spring of 1846, commenced the great exodus of the Church to the Rocky Mountains. The mob, the fall previous, numbering about 1500, under General Harding, having approached Nauvoo to drive or exterminate the Saints, the leaders of the Church were compelled to sign an agreement to leave their city and possessions in Illinois the next spring, "As soon as grass grew and water run" —but it was agreed that the poor, and a few others whose business might require it, were to have longer time.

During the summer of 1846, the mob again became impatient and began to sally forth against individuals and companies of Saints who were making every effort in their power in the surrounding county to obtain means with which they might be enabled to follow their exiled brethren to the west—some of these were whipped and others were maltreated in a most cruel manner.

During this excitement I went north twelve miles with Phineas Young, his son Brigham H. and James Standing to McQueen's mill, and on our return, after passing through Pontousac, were pursued by an infuriated mob, arrested, and taken back to the latter place, where we were guarded till night, and were then taken to the woods, about a mile and a half north of the town. When we arrived at a small open space in the timber we were ordered to unhitch our horses from the wagon; after this was done we were ordered into our covered wagon for the night. As may be conjectured we spent a sleepless night. As day began to dawn our guards, numbering about fifteen, were greatly alarmed on hearing a sound as of a

large body of horsemen and wagons approaching Pontousac, which had evidently alarmed the inhabitants as we could distinctly hear. In a few minutes the alarm was intensified on hearing a report as of the firing of guns. A detail had been sent from our camp to learn what was going on and which soon returned, greatly excited, and reported that two hundred Mormons under Captain Anderson had captured the town. The fact was that news of our arrest by the mob had reached Nauvoo and this company of brethren had been sent to effect, if possible, our rescue; but after scouring the country, and searching for us one week they became discouraged and returned home. The mob kept us in the woods for two weeks traveling from one thicket to another nearly every night to keep us concealed from the rescuing party. During this time we had traveled through a part of five different counties and were very much exhausted, having but little to eat and no bed or bedding. What rest we had was on the cold ground. Twice they made arrangements to massacre us as they had the Prophet. The last time, the place was selected where we were to stand by a large tree, and be shot, and a certain number of paces stepped off where the fiends were to stand and do the bloody work. But through a marvelous providence the tragic work was prematurely ended. A few seconds more and the work of the demons would have been done. But as they were about to give the order to place us by the tree, a man, on a gray horse, was seen riding furiously towards us and in almost an instant he was at our camp and shouted "the Mormons are on you." They were then seized with fear for their own safety and turning to us said with much earnestness "if you will save us we will save you."

This proposal was promptly accepted and we were rapidly marched a distance of ten or twelve miles, till we reached and crossed over a deep river, when we halted to rest. When night came on we, as usual, were ordered to march. A few nights after this they treacherously arranged with a fresh mob to fall upon us. For this purpose they moved us to "Green Plains" a small prairie surrounded by timber, crossing and recrossing our tracks all night. As day dawned they came on the back track to where the public highway passed between two bodies of timber—and seeing the dusty ground literally covered with fresh tracks of horses and men, the captain exclaimed, "This is the place." But this mob had gone. In vain they searched the timber. A misunderstanding had occurred in the arrangement, and thus through the gracious providence of God we were saved the third time from the execution of their cruel and bloody purposes.

The guard who had been with us from the time of our capture had now become so weary through incessant watching and traveling that they were all released save two, and they the worst. But our new guards were kindly disposed and treated us well, and, during the absence of Capt. Logan at Carthage one of the old guard, who was now promoted to be captain, aided us in making our escape. Logan had gone to hold a consultation in regard to our final destiny, and they feared should he return that he would give fresh orders for our destruction. On our way home we passed through Warsaw at midnight, (one of the chief cities of the mob). Had supper in a hotel. Immediately after being thus refreshed, two canoes having in the meantime been engaged to take us to Keokuk, our guard rowed us up the Mississippi River five miles to this place fearing, if we went by land, that we would be pursued by another mob, many of whom had by this time learned of our escape. When we reached Keokuk our guard greatly rejoiced with us and after we had given them some refreshments they returned with the happy conviction that they had probably saved four innocent men from a cruel and untimely death. God bless those young men for ever and ever.

As soon as day dawned we engaged a cab to Montrose, five miles more up the river, on the Iowa side, and directly opposite the city of Nauvoo. The three brethren went from this point to where their families were encamped, and I crossed over the great Mississippi where I met my poor distracted mother who had never expected to see my face again.

In the afternoon I met with the Saints(this being Sunday)in the temple, and related, with a heart full of gratitude to almighty God the perilous incidents and hardships we had passed through during our fifteen days' absence.

The mob never assigned any reason for this unlawful and cruel treatment, only that we were Mormons.

During the winter I was ordained in the temple to the office of a seventy by President Joseph Young; and, about six weeks thereafter, I was ordained a high priest under the hands of Apostle John Taylor. In September of this year (1846) the mob again organized, numbering about twelve hundred, and came against the city of the Saints. Only about two hundred men remained to defend it. The "Battle of Nauvoo" was fought, and the brave captain, Wm. Anderson and his son were killed in the battle. How many of the mob were killed, I am now unable to say.

While the city was being besieged some companies of mobocrats had secreted themselves in a couple of houses near our lines, and in the attempt to dislodge them, James Standing and myself were fired upon from an unsuspected house and a shower of bullets came whizzing around us, and at the same time a cannon-ball passed over our heads, but neither of us was hurt.

The battle ended in an armistice and the Saints were given but a few days to cross the river with what they were able to carry along. Great suffering to the poor Saints was caused by this forcible and cruel requirement. The city of Nauvoo was thus finally abandoned to the mob, where they revelled over the spoils that were left behind.

We immediately finished our preparations for the journey westward; crossed the Mississippi River; traveled through Iowa three hundred and fifty miles, and arrived at Winter Quarters at a point on the Missouri River, where the main body of the Saints had halted and where we found them building temporary houses to shelter themselves and their families during the winter. Their hardships and exposures on the journey, and want of proper food, had caused much sickness and death among the Saints. Having two wagons well loaded with provisions, Bishop Joseph Knight called on me for aid, to ameliorate the condition of the suffering; and I gave him half I had. He called me, shortly after, to assist him as a counselor in the Bishopric, and when he left the next summer for the mountains I acted as a counselor to his successor, Bishop Matthew Peck. Here I was married to Miss Huldah Meriah Clark, Feb. 18th, 1847, by President Heber C. Kimball. On the 18th of May, 1848, we started for the Great Salt Lake. The traveling companies were organized on the Elk Horn, and at this place, on the 1st of June, our first child was born, whom we named Richard Alando.

We journeyed from this place in President Young's company, and after a long, laborious and tedious journey of four months, our teams being very heavily laden, we arrived in Salt Lake Valley, and camped in the "Old Fort" within the boundaries of what is now the sixth ecclesiastical ward.

The journey from Nauvoo, with its many hardships, sicknesses and deaths, forms an epoch in the history of the Church and of individuals, long to be remembered.

The Saints who had come the year before had not yet settled on their city lots, but during the winter the various wards were organized, and in the spring they began to locate permanently, and to build houses. We settled in the Fourteenth Ward, and Bishop Murdock, the first Bishop, chose me as one of his counselors. In this capacity I acted till the Bishop was sent on a mission to Australia, and his successor, Abraham Hoagland, then called me to assist him as his first counselor.

In the summer of 1849, I was moved upon by the spirit of God to establish a Sunday School. I talked with Bishop Murdock in relation to the matter and obtained his hearty approval; but there was no house in which to teach—no school or meeting-house had yet been erected. For public worship we met in a bowery. No school or meeting-house would be ready for occupancy in the ward for more than a year to come. The children of the poor Saints(and we were then all poor) were utterly destitute of educational privileges, and I longed for the privilege of teaching them the principles of that gospel for which I had suffered so much.

To meet this deplorable contingency, I determined to build a large room as an addition to our dwelling, and in December, 1849, it was completed, seated and dedicated for this purpose. I had no money or other means to buy any of the material or to have any help. Every man had all he could do. Our gardens and

fields were yet unfenced. Most of the people were in their tents and wagons and the labor that had to be done in making canals, irrigating our fields and gardens, tending our crops and preparing shelter for man and beast, was simply immense; but the work was accomplished. I hauled and laid the rock and adobies; hauled logs to the saw-mill for a share of the lumber; exchanged work with a carpenter to make the doors and windows; did all the other work myself, and thus with a heart full of thanksgiving and praise to God for divine help and joy in the accomplishment of this task, the first Sunday School was established in Utah.

The school was opened with about fifty members. I, alone, was superintendent, chorister and teacher. We met each Sabbath morning at eight o'clock. The children were prompt and regular in their attendance; were very attentive and made good progress in learning the principles of the gospel. As we had but few books, oral instruction, with catechetical excercises and singing was the method adopted and successfully carried out.

When the first part of the Fourteenth Ward assembly rooms was built and dedicated, the school was then removed and a large increase of members assembled therein, which necessitated additional help and a more perfect organization.

In this joyous work and in attending to many other public duties I was laboring when I was called to go on a mission to Hindostan. This was at a time when the doctrine of plural marraige was first publicly adopted by the Church as an article of faith. To preach the gospel and sustain this doctrine in the world a host of the elders were sent to the United States, Europe, Africa, Asia, Australia and other islands of the sea. I went with the Asiatic Mission to Calcutta and was there appointed, in conference, to take charge of the mission to Madras in southern India. This city numbered about 800,000 inhabitants. After a perilous voyage myself and Elder Robert Stetton arrived here on the 24th of July, 1853. The gospel had not been preached here since St. Thomas, one of our Lord's Apostles, had been run through with lances and thus at the hands of its idolatrous people had perished. In St. Thomas Mount, nine miles from Madras, we organized the Church of Jesus Christ of Latter-day Saints on the 8th of August, 1853, with three members. Eleven more were added through our labors during the year. Thousands believed our testimony but the intolerant rules of caste had so enslaved the people that few dared to be baptized. They said, "Give us curry and rice and we will join your Church." But as we had no funds for this purpose we could only answer, "Trust in God as we do."

But the Hindoo has but little faith on an empty stomach. After laboring here twelve months ill health required that I should leave the mission in charge of my faithful co-laborer. Besides preaching often six or seven times a week I wrote and published quite a number of articles concerning our mission in the newspapers. Published a dialogue on polygamy, wrote two pamplets in answer to the Rev. W. Richards and started and continued to publish a small paper which we named "The Millenial Star and Monthly Visitor."

On the 25th of July, 1854, I sailed for England by way of the Cape of Good Hope on the *Royal Thistle*, Captain Wright, commander. Arrived in London, after a nineteen weeks' voyage, on the 6th of December of the same year.

After spending a week in the great metropolis of the world, I took the cars to Liverpool. Here I was appointed by Apostle F. D. Richards to take charge of a company of Saints who were about to sail across the Atlantic Ocean, by way of New Orleans to St. Louis. On arriving with the company at St. Louis I was appointed by Apostle Erastus Snow to proceed up the Missouri to Atchison and establish an outfitting station for that year's emigration, and to make arrangements specially for the P. E. fund companies. The place located was called "Mormon Grove."

After laboring here twelve weeks I was released, and appointed by the same Apostle to take charge of a company of five hundred Saints and fifty wagons and teams whose destination was Salt Lake City. Here we arrived in excellent condition, and I was complimented by President D. H. Wells who said, "Your company has come in ten per cent. better, in every respect, than any other company that has crossed the plains." And President George A. Smith said, "You have accom-

plished a journey round the world without purse or scrip and brought in your company with a band of music and flags flying."

I had been gone three years and had traveled on the way out and home by land and water nearly forty thousand miles.

As soon as I arrived home I was appointed a home mission by President Brigham Young, who said, "The Saints here have more need of preaching to than any other people."

When the Reformation commenced in 1856, I was in the field with President Grant and others, and after laboring in several places was appointed to take charge of the work in the First Ward and afterwards in the Fifteenth Ward, Salt Lake City. The great and lasting change for the better which was accomplished by this moral reformation did much good to the Saints in Utah and in the world.

When Johnston's army invaded the Territory in 1857, and before it was permitted to enter the valley in 1858, I took part in what was called the move south, and went to Nephi, remaining there a year and a half, and then returned to Salt Lake City in the fall of 1859.

In the spring of 1860, I moved to Ogden city with a stock of merchandise and did a remarkably successful business for a year and a half, when reasons of a religious character induced me to quit merchandising, and open a farm in Ogden Valley, Eden District, where I was appointed to preside.

During my sojourn in Weber County, I was several years alderman in Ogden City, and about fourteen years, a member of the county court. I have been county superintendent of Sunday Schools fourteen years, and a member of the high council of the Church, eight years, which two last offices I still hold. As the Central school house in Ogden neared its completion, I was elected one of the board of trustees and aided in establishing that system of school government and financial management which has placed a good common school education within easy reach of the people.

In May, 1877, I bought out the "Ogden Junction Publishing Company," which up to this time had not been a financial success. The contract specified that I should assume payment of certain liabilities of the company, amounting in the agregate to six thousand dollars, and for which I was to receive all the assets, including presses, type, accounts, notes, etc. The unfavorable condition of the business had made the adjustment of outstanding accounts a very unpleasant and difficult task, but in less than a year and a half the liabilities were settled, and the "Ogden Junction" was established on a sound financial basis.

In the meantime, however, an agitation affected the public mind to some extent in favor of the establishment of a morning paper. Thinking it prudent to relinquish the "Evening Daily" and semi-weekly in favor of the contemplated morning daily, I sold out to the new company, declining the offer to be associated in the new venture, believing the much heavier cost of publishing a morning paper, with perhaps only a small additional patronage, would not justify the undertaking.

After the experiment had been tried about two years it proved a financial failure and the paper ceased to make its appearance. The People's Party, after thus being without an official organ for a few months, again organized and established the "Daily Herald." Being invited to assist, I joined the new company and actively worked with others in securing an entirely new outfit. An evening daily and a semi-weekly were again established, which, under able management, has been maintained to the present, with prospects for the future of abundant success.

AMBROSE GREENWELL, SR. AND SON.

Ambrose Greenwell Sr., has by his liberality and genuine and almost unbounded benevolence earned for himself the appellation of "husband to the widow, and father to the fatherless." His charity is of the scriptural character; and is as disinterested as it is familiar to and appreciated by its numerous beneficiaries. Still, Mr. Greenwell is modest, unassuming, and is usually careful not to "let his left hand know what his right hand doeth."

Ambrose Greenwell is the son of Ambrose Greenwell and Mary Barrs Greenwell. He was born at Dunton Bassett, Leicestershire, England, April 29th, 1833. He comes of a prolific family and traces back his genealogy in a direct male line for nearly four hundred years. His ancestors, on both sides, were peculiar for their longevity, none of whom died before they had lived a decade beyond the years alloted to man. His grandmother taught an infant school when she was ninety years old, and had excellent control over her infantile charge.

The ages of four of the Greenwells who lived at the same time aggregated 365 years.

Ambrose's father attained the ripe age of eighty-four years. Another of his ancestors lived in one house seventy years after he was married, and there raised a posterity. In his early boyhood, young Ambrose worked with his father who was a weaver. He began his occupation as a "bobbin-winder," and continued with his sire until he learned the trade, which he did at an early age. When he was sixteen years of age he left home and went to work at Walsall, Staffordshire. He continued to reside in this town for a number of years. At the age of nineteen he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Tomlinson, president of the Walsall Branch. There he assisted liberally with his purse to sustain the cause he had espoused and to promote the interests to which he devoted all his energies. On Sept. 5th, 1854, Ambrose Greenwell was married to Miss Elizabeth Hill, daughter of Henry Hill and Louisa Brindley.

In the fall of the same year he emigrated to the United States on board the ship *Tana Wanda*. He landed at Philadelphia with 62½ cents which was the sum total of his worldly wealth. But he did not feel poor, for he was blessed with a liberal soul and much faith in the God whom he had enlisted to serve, and he believed that the Lord would provide for him. He soon found employment with a brother in a meat market. He established a home for his family, and also devoted all his spare time to help build up the branch of the church in that place. He also aided materially in establishing the *Mormon*, a weekly journal, published at New York by Apostle John Taylor, frequently donating his entire week's earnings to sustain that journal. Besides these things, he contributed liberally to the general funds of the church, for all of which he realized abundant returns from the Giver of all good. Fortune smiled upon him and coins were rolled into his coffers. He soon accumulated sufficient with which he emigrated his brother and wife and their three children, and also his own wife's sister from England, and provided homes for them in America.

In the spring of 1855, Ambrose Greenwell was ordained an elder by Jeter Clinton.

In the spring of 1859, he left with his family for St. Louis. While *en route*, on board the steamboat, *Asa Wilgus*—Asa Hopkins, Captain, and when near White Cloud on the Missouri River, May 4th, Mrs. Greenwell gave birth to a fine boy. This happy event was not only the cause of great joy to the parents but was also the occasion of much mirth to many of the passengers, through a practical joke which the captain played on the purser. The captain was a kind-hearted man, and when he heard of the near accouchement of Mrs. G. he ordered his own state apartment to be thoroughly cleaned, ventilated, and placed at the service of the lady. After leaving White Cloud he called the clerk and asked him if he had collected fare of the passenger who came on board at this place. "No one came on board, sir," replied the official. "Indeed there did," said the captain, "for I saw one." The clerk instituted a thorough search through the vessel, but failed to discover any new arrival on the boat. "I can find him," replied the skipper with a merry twinkle in his eye. He then accompanied the official to his state room and introduced him to young Mr. Greenwell.

On the 6th of May they reached Florence, which was the general rendezvous and outfitting point for the Mormons preparatory to their overland journey across the plains of a thousand miles to their home in Salt Lake Valley.

At Florence Elder Ambrose Greenwell was appointed by Elder George Q. Cannon to purchase the rolling stock—cattle, wagons, cows, etc., provisions, medicines and all other materials necessary for the outfit of the emigrants through the wilderness to Zion. In all these transactions he was true to his trust. He acquitted himself honorably, and to the entire satisfaction of the presiding authorities at that post. He now made preparations for his own passage to his future home amid the Rocky Mountains. While at Florence he labored without fee or reward. He neither desired nor accepted remuneration for his services, but worked freely for the general good; and besides this he loaned two-thirds of his capital to assist those to emigrate who were unable to procure their outfit. He left Florence early in 1859 and on August 28th, he reached Salt Lake City. He wintered in the capital of Utah. In the spring of 1860 he came to Ogden and purchased a farm of Capt. James Brown, on which he raised provisions enough for the support of his family and had something left with which to help to sustain the church of which he and his family were still faithful members. His ranch was located at West Weber and was the foundation of his present prosperity.

In 1869, Mr. Greenwell opened a meat market in Ogden City. The following year he erected a substantial, two-story brick building on Fourth Street, and subsequently associated with him his son Charles Henry, as partner in his business; and as he forms a prominent character in this continued biography, this is an appropriate point at which to introduce him.

Charles H. Greenwell was born at Philadelphia, Pa., October 28th, 1856. He has been raised in Weber County, Utah, and educated in the faith of his parents. He was baptized by his father July 3rd, 1866, and was confirmed by Elder Richard Douglas. He attended the district schools and acquired a common school education. On July 27th, 1876, he was ordained an elder by Edmund Ellsworth, Sr., and as such he labored in a local capacity in the branch of the church where he resided—at West Weber. On April 16th, 1877, he was married to Miss Mar-

grett Ann Telford, by President Lorin Farr. Four years later, in the spring of 1881, young Elder Greenwell was called, set apart and sent on a mission to preach the gospel in England. When he arrived in Liverpool his field of labor was assigned him by the president of the British Mission. Elder C. H. Greenwell traveled extensively and preached the gospel to many thousands of people in the land of his father's nativity. His ministerial labors extended into Nottinghamshire, Derbyshire, Leicestershire, Staffordshire, Yorkshire, Durham, Northumberland, Cumberland, etc. During his ministry in these countries he preached the gospel earnestly, faithfully and successfully. He baptized a large number of converts into the church, who were convinced of the truth of Mormonism through his agency. He blessed many children of Mormon parents, and officiated in other capacities according to his office and calling in the priesthood. Having labored faithfully in the missionary field for upwards of two years, he was honorably released, and on June 3rd, 1883, he returned to his home in Utah, where he was warmly greeted by a host of friends and co-religionists. But here he was not permitted to throw off the gospel armor. Shortly after his arrival home he was appointed to labor with Elder Joseph Hall as a home missionary in the Weber Stake of Zion, in which capacity he won and retained the confidence, and love of the authorities of the stake and also of all others among whom he labored in this ministry.

On January 3rd, 1884, he was ordained a member of the 53rd quorum of the apostles of seventies, by President Ezra G. Williams, whose father was formerly one of the counselors to the Prophet Joseph Smith. In this organization he becomes a minute man subject, and quite willing to be called and sent on brief notice, to preach the gospel to any part of the world. This young man was now approaching a crisis in his career which was to test his faith in "Mormonism" and his integrity to his religious convictions.

On Feb. 17th, 1886, he was arrested on a charge of unlawful cohabitation with Fanny Ellsworth Greenwell whom he was accused of marrying as a plural wife. On the 23rd of the same month he was arraigned in the First U. S. District Court over which O. W. Powers presided. A jury was impaneled, the charge was read, and he was then asked if Margrett A. Greenwell and Fanny Greenwell were his wives. He answered emphatically; "yes;" whereupon the jury without retiring returned a verdict of *guilty*.

The following colloquy then ensued between the court and defendant:

Court: Mr. Greenwell, you may stand up. Have you anything to say at this time why the sentence of the law should not be passed upon you?"

Mr. Greenwell: No, Sir.

Court: Do you desire to inform the Court what your course will be in the future?

Mr. G: No, Sir.

Court: Have you no promise to make?

Mr. G: No, Sir.

Court: You are a citizen, I believe, of the United States?

Mr. G; Yes, Sir.

Court: You understand, I suppose, that you owe allegiance, above all other things to the country in which you live?

Mr. G: I have ever tried to honor and respect my country and the laws thereof.

Court: But you have no desire to set an example by word or practice for the benefit of others, who may be erring in relation to obedience to the laws?

Mr. G: I have no statement to make, your Honor, upon that matter.

Court: Have you been requested or instructed by any one to take that stand?
Mr. G: No, sir.
Court: You do it of your own free will?
Mr. G: Yes, sir.
Court: And without fear of consequences that might follow, provided you were to say that you would obey the law?
Mr. G: Yes, sir.
Court: And without any fear of the manner in which you would be regarded in this community by those of the same faith as yourself.
Mr. G: Yes, sir.

Charles H. Greenwell was then sentenced to six months' imprisonment in the Utah Penitentiary, and to pay a fine of $300 and costs of court. He was then released on his own recognizance until nine o'clock on the following morning, then to report at the marshal's office. Punctually at the hour appointed he, in company with Henry H. Tracy (who had been similarly sentenced), put in his appearance, but no marshal was there to receive them. After waiting a reasonable time they set out in search of the officer, whom they found at the railroad depot, and by whom they were then escorted to the penitentiary.

On the same day that the son was sentenced the father was arraigned on a similar charge, and on the 25th of February he pleaded not guilty, and the case went over for the term. On May 16th following, the case was again called, when Mr. Greenwell changed his plea to that of guilty. He was plied with numerous questions in regard to his future intentions in relation to obeying the law against plural marriage. But Mr. Greenwell, Sen., had no promises to make. He said he had married his wives in good faith many years before there were any laws enacted against polygamy. He loved his entire family: his children were all dear to him, and he had not the remotest intention to desert any of them. He could give the Court no assurance as to what he would or might do in the future, in his marital relations—the future must take care of itself, and he would meet the responsibilities of his own actions before the law. He was then sentenced to twelve months' imprisonment—there were two indictments against him—and to pay a fine of $300. That same night the father and son, Ambrose Greenwell, Sen. and Charles Henry, had the honor and happiness to clasp hands and embrace each other in prison, to which they had been consigned for the gospel's sake.

On July 29th, his term having expired, Charles H. was released. The evening previous his fellow-prisoners had assembled to congratulate him on his return to home, friends and liberty, when he delivered to them the following farewell address, which was reported by one of them—Rudger Clawson. The address breathes the sentiments of a noble and generous heart. It will be read with interest by all:

COMPANIONS IN PRISON.—I thank you for the speeches, songs and expressions of good will, and the pleasure you have manifested in my behalf, on this, the eve of my departure from this penitentiary. I cannot say, as some others have said, who have gone from here, that during my imprisonment "I have known nothing but sunshine;" for there have been moments when I have been cast down, when I have felt sorrowful—not on account of the sorrowful expressions of others—but my own thoughts and reflections have brought me sorrow. I have now served out the time allotted me by those who sent me to this place. Gradually the days, weeks and the months have gone by, until I find the time to leave you has come. Nevertheless I do not go with a heart running over with joyous feelings, because I leave here a father and a brother. I shall miss them. I shall miss my father's

genial presence. I shall miss his advice, his counsels and judgment; for thus far all through my life I have submitted all my plans and important transactions to his judgment. I shall miss the companionship of my brother.

There are others whose friendship I value, and which I have proven while I have been here; whose friendship I have proven at home, whose friendship I have proven in far distant lands, where friendship to me was priceless. I believe, as you have stated, that I go from here with the good wishes and friendly feelings of all towards me. I have tried to make friends of you all. When I came here first, it was with the determination to do right and to find in others that which was good, and I am thankful to say that what I sought I have found. I believe that all men possess some good qualities, and that a man cannot sink so low as to be devoid of every good quality; for he must acknowledge and will esteem virtue when he sees it.

I have no ill-will or unkind feelings towards any one in this penitentiary. I do not bear malice, I cannot. I would forgive my bitterest enemy, were he to ask my forgiveness, and whether he asked it or not I would have to forgive him in my heart. I am so disposed, so constituted, and trust I always will be so. And if I should meet an individual on the outside of this place, who is in need of help, if I can assist him I will do so gladly. This is the course I have pursued all my life and I am none the poorer for it to-day. It matters not to me of what faith or color an individual may be. I care nothing for creed when an act of charity is needed. Although we may not be brethren of the same faith, we are the children of the same God, and we ought, therefore, to have respect for each other.

There may be those within these prison walls, who think they have been harshly dealt with, and that they have been unjustly sentenced. To such I would say, be patient, and bear your imprisonment with fortitude, and remember that the time will come when prison walls can hold you no longer, when every man will stand in his proper place, when all his wrongs will be made right; when the stronger party will be no longer able to trample the weaker party under their feet; when every man will be in possession of, and enjoy all, that rightly belongs to him.

Our Father in heaven did not create one man to trample under foot another, or to defraud him of his rights. He created the earth and all that is in or upon it for the use of mankind, and provided all things that are necessary for food, raiment and shelter for them, and designed that they should live in happiness and peace, and serve Him, that He might bless them. He owns and does bless all things that He has created upon this earth.

And now I wish to say if I have offended any individual within the walls of this prison, or within the sound of my voice, I humbly ask his pardon. If there is any person here, in this penitentiary that I have injured tell him that I ask his pardon, and will make reparation for any unintentional wrong that I may have done him; for it has never been my intention to do harm or to hurt the feelings of any one here. It is true that we all have our weaknesses; and being crowded together in the manner that we are, it would be almost impossible to preserve a smooth and even temper at all times; but we do the best that we can.

And now, in conclusion, I feel to say God bless you, one and all of you. Seek to do right, seek to be honorable, virtuous and upright in all your transactions. And what I say to you in this respect, I say to myself. While I hope we shall not meet again (after our separation) within these prison walls, yet, I shall be pleased to grasp your hands on the outside and welcome you to friends and freedom.

I expect to leave here by five o'clock to-morrow morning. I am now a free man. My time has been served out, and my fine is paid. Before I retire I will, if possible, shake hands with you all. I now bid you all good night and farewell.

On June 26, 1887, Charles H. Greenwell was ordained and set apart as one of the presidents of the 75th quorum of seventies by Elder Abraham H. Cannon.

Before the father's full term had expired, the Supreme Court of the United States had ruled that segregation was illegal, and thus, notwithstanding two indictments had been found by the grand jury against Ambrose Greenwell, Sen., there had been but one offense committed. On the 9th of February, 1887, he was

released from the penitentiary, having served eight months and fifteen days, which was seventy-five days in excess of the time of what justice and equity could demand.

Ambrose Greenwell is the father of twenty-seven children, seventeen sons and ten daughters. He has also sixteen grandchildren. He is honest and true to his religious convictions, while, at the same time, he is a man of broad, liberal views, willing to accord to all others the same rights that he claims for himself, socially, civilly, religiously and politically. He is a friend to his race, he is open-handed, kind-hearted and generous to a fault. A friend to the poor and the needy. No one was ever sent away from his door hungry or empty-handed. His benevolence and disinterested kindness to the indigent, regardless of creed, color or caste, is proverbial. His name is carolled by hundreds of the humbler classes of his fellow-citizens the seasons round.

For a number of years past, at Christmas, he has donated a number of beeves, sheep and poultry to be divided among the poor of Ogden City and other places; and besides this munificence, numerous choice joints find their way in a silent manner to the homes of many, who would, in all probability, go dinnerless, while their fortunate neighbors live sumptuously, and thank Providence for an abundance of the good things of this life, with which to celebrate the natal day of the Savior of mankind. Last Christmas, while he was confined in the penitentiary, he wrote to his son Charles not to forget the poor; and hence it was with pride born of true charity that that young man dispensed the customary gifts to the numerous beneficiaries, in the absence of his benevolent sire. But no ostentatious spirit accompanied these acts of kindness. All was done with modesty and quietude, which is characteristic of the donor.

Ambrose Greenwell's second son, Francis, is a young man of great promise. He is married, and has filled one or two missions to preach the gospel in England, Ireland, Scotland and the United States, in which missionary labors he, like his brother, Charles, has been successful. The father takes special pains to educate them, and inculcate in them the principles of pure benevolence, of duty towards God, and of the rights of man. Such has been his practice with them from their childhood. In all his efforts in this direction he has been ably assisted by his wife.

In conclusion we may confidently affirm that Ambrose Greenwell has contributed as fully as any other of his fellow-citizens to establish Ogden, promote its commerce, increase its population, to add to its material wealth, and to create employment for the industrious poor, and to sustain the integrity of the Junction City.

CHARLES WOODMANSEE.

The ancestors of the subject of this biographical sketch were among the earliest settlers of New England. They emigrated from old England in the seventeenth century, and first settled with the colony in Massachusetts. The founder of this family was Gabriel Woodmansee. He was a prominent minister among the Society of Friends, and later in the same century was persecuted and driven by religious fanatics from Massachusetts. He fled to the eastern coast of New Jersey where he settled. Beyond these facts little else is known of the veteran pioneer.

Charles Woodmansee, it will thus be seen, comes of a sturdy race of citizens who helped to subdue the wilderness and plant civilization where then,

"The wild beast prowled
And the red men roamed,"

where the terrible war whoop of the savages often rang out on the midnight air, appalling the stout hearts of the pioneers; but who, nevertheless, by strategy and skill, as well as by their weapons of defense, defeated their foes and established themselves in peace in their new homes.

Charles Woodmansee is the son of James Woodmansee, and Sarah Terrell Woodmansee. He was born March 4th, 1828, in Highland County, Ohio. His father was a farmer, who by honest toil and steady industry earned for his family a comfortable living on the land which he owned and cultivated. Young Woodmansee does not remember any very important events during the first ten years of his life. Like other boys of the period he attended the village school and obtained what education he could. When ten years of age he left Ohio, and moved with his parents to Iowa. They settled on the Mississippi River near where the city of Burlington now stands. In this new home for eleven years he assisted his father in his agricultural pursuits. He worked on the farm during the spring and summer months. In the winter he attended the district school, which, however, was not furnished with the educational facilities, that similar institutions are supplied with at the present day. Charles labored under many disadvantages, nevertheless he was studious, and industrious in his exertions to acquire an education. He was as successful as the circumstances of the times permitted. Charles had two brothers, Joseph and Henry, who also assisted their father in supporting the family.

While at Iowa the parents of Charles joined the Church of Jesus Christ of Latter-day Saints, and remained faithful members of the Church until their death. Mrs. Woodmansee, the mother died in 1845, and the father died in 1849. They passed away in peace and their remains still repose in the land of the Iowas.

After the death of the father, the sons, Charles, Joseph and Henry continued to work the farm until 1853, when they sold the estate, closed up their business in that place and emigrated to Utah. In Salt Lake City they opened a mercantile establishment, and thus it will be seen were among the early founders of the commerce of Utah. The style of the firm was Woodmansee Brothers. Their business

Chas. L. Woodmansee

prospered greatly, and in a comparatively short time they had opened branch stores in all parts of the Territory.

Charles Woodmansee was always of an active, energetic character. While his brothers Joseph and Henry remained in the city and attended the interests of that establishment, Charles traveled a great deal. He visited all the settlements north and south, partly with a view to selecting a location for his future permanent home.

In 1854, he came to Ogden which, at that time was in almost a primitive condition. The land at that time was for the most part covered with sage-brush and grease-wood. Wolves were abundant. Grasshoppers and crickets abounded; the settlers were then few in number. Charles liked the land and the location. He believed that Ogden would become an important place in the future. He purchased property here and determined to make Ogden his permanent residence. But he did not settle upon it until some length of time afterwards.

In this same year—1854—he joined the Church of Jesus Christ of Latter-day Saints. He was baptized at Mound Fort, by Elder Armsted Moffit.

The firm continued to prosper, the business expanded and the brothers accumulated considerable wealth.

In addition to their general mercantile operations, Woodmansee Brothers dealt largely in live stock—cattle, horses, etc. They had many hundred head of animals running at large on the immense range which extended many miles north and south.

In 1864, by mutual consent, Charles Woodmansee dissolved partnership with his brothers. Joseph and Henry continued the business, which in their hands still grew and attained larger proportions. In 1865, they erected a splendid cut stone building on Main Street, Salt Lake City, and which cost, (without the lot on which it stood) $55.000. The lot was valued at $10.000. When the Zion's Co-operative Mercantile Institution was organized in 1869, Joseph Woodmansee became identified with it. He was a member of the committee which drafted the Constitution and by-laws of that mammoth establishment; and during the years 1871-2 he was a member of the Board of Directors.

Henry Woodmansee died in Salt Lake City, June 10th, 1876. He had previously filled a mission to England, to preach the gospel to the people of that nation. He labored faithfully and earnestly in the missionary field some two years, after which he was honorably released and returned to his home in Utah. He left a wife and two children to mourn his demise.

After the dissolution Charles Woodmansee went to Mound Fort, and established himself in business there. His enterprise was rewarded with success.

On the 4th of September, 1864, he was united in marriage to Miss Harriet E. Porter, at Salt Lake City.

In 1865, he built an adobe store on the west side of Main Street, in Ogden City, which he thoroughly replenished with general merchandise. His business expanded rapidly, and Mr. Woodmansee kept pace with the spirit of the times. In 1869, he erected a large rock building on the east side of Main Street, into which he removed all of his goods and carried on his business successfully until 1874. He then closed out his mercantile affairs and engaged in other pursuits in which he had been so prosperous.

In 1870 Mr. Woodmansee purchased a building from Wells, Fargo & Co. He spent several thousand dollars in fitting up and converting it into a theatre. This was the first institution of the kind established in Ogden City. He purchased new scenery, costumes, etc. On the 4th of June of the same year the appointments were all completed, and on the evening of the same day *Ten Nights in a Bar Room* was presented.

It was played by members of the Home Dramatic Company. Among those who appeared on this occasion were Alfred Thorn, Thos. W. Jones, James L. Dee, Mr. and Mrs. Gilbert, J. Wright, W. J. Hancock, Joseph Wright, Wm. Pearce, Thomas S. Wadsworth, Miss Polly Jones. There was a good house, the piece was well played and the receipts were satisfactory. The "Ten Nights" was repeated. Then followed numerous other popular dramas by first class authors.

The dramatic era was thus inaugurated in Ogden by Mr Woodmansee. Previous to this formal opening, entertainments had been given in which Harry Bowring, Phil. Margetts and others had taken part. But it remained for Mr. Woodmansee to introduce and establish the legitimate drama in the Junction city and provide the citizens with regular popular performances. He was sole proprietor of the establishment, and of course assumed, and promptly, met all the financial responsibilities of it.

In 1881, after a successful career of eleven years his *finale* came; the curtain fell and he retired from the dramatic world. He removed the stage, made additions to the building, leased it to an enterprising business man, by whom it has since been used for extensive mercantile purposes.

Since 1881 Mr. Woodmansee has devoted his time, almost exclusively to further improving his farms, garden, orchards, etc., all of which under his careful management are highly productive and yield large annual returns of grain and fruits, for all of which he finds ready sale.

In addition to his farm and family residence he owns a number of improved town lots, and substantial brick structures; a half dozen of them are centrally located in the business part of the town and are occupied for mercantile operations. As fast as circumstances warrant he will continue to improve his entire real estate, to build either business houses or city residences for the accommodation of those who either lack the capital or the inclination to invest in real estate.

In closing this brief notice we may with confidence affirm that there are but few, if indeed there be any in Ogden, who have contributed more to make the great commercial center, the Junction city, what it is to-day—an important point on the high-way of the nations. He has indeed done much to assist and promote its welfare, and establish its permanent material interests.

As a business man Mr. Woodmansee is shrewd, keen and quick to comprehend any situation, and is prompt to avail himself of any legitimate advantage that may present itself to him in business transactions. But he is honest and fair in his dealings with all. As a citizen he is loyal, true to his country and its institutions; as a neighbor he is peaceable, kind and obliging. As a friend he is generous, true and trustworthy. As a husband and father, he is affectionate and devotedly attached to his home, wife, children and kinsmen.

A glance at the splendid steel engraved portrait of Mr. Woodmansee will fully justify our judgment in the matter.

CAPTAIN JAMES BROWN.

THE PIONEER OF OGDEN.

The following interesting sketch of the Pioneer of Ogden, in the early incidents of his life and family, is from the pen of his grandson, Moroni F. Brown, and for the purpose of biographical strictness, is to be preferred in the early period to a more labored sketch of the historian:

Captain James Brown, the first permanent settler and pioneer of Weber County, Utah, was born fifteen miles from Lexington in Davidson County, North Carolina, on the 30th day of September, 1801; and died in Ogden City, Utah, on his birthday in the year 1863; being accordingly on the day of his death sixty-two years old.

He was the son of James Brown, who was born according to the best information available, in Maryland in the year 1758, and who, when quite young, served as a soldier during the Revolution, and fought to secure for the colonies of America, freedom and independence; after the war was over, he married Mollie Emberson, a widow whose maiden name was Williams, and who then had two children, a daughter and a son. This widow's former husband, Emberson, had also been a soldier in the army, but he deserted, and for a long time concealed himself in his father's milk-house to avoid being apprehended; but on venturing out into the timber one day, to assist his father in hauling a load of wood, he was taken by four officers who started for head-quarters with him, but on the way they killed their prisoner with swords, and left his body in a mangled condition near a creek by the road-side.

The fruits of this marriage between James Brown and Mollie Williams Emberson was a family of nine children. After Peggy and John (the children which Mollie bore her former husband) come the names of those born in wedlock with James Brown, in the following order: Susan, Jane, Mary, Nancy, Obedience, Patsey, William, James and Daniel, of whom, James, the second to the last, is the subject of this chapter. It is not known when James Brown, father of Captain Brown, removed to North Carolina: but the report that he was associated with Andrew Jackson at the time of the Revolution, favors the belief that it was before the war commenced. Jackson having taken a prominent part, when quite a boy, in fighting against the British in North Carolina, was no doubt engaged in battles in which young Brown fought. It is known, however, that after the war was over, he continued to reside in the above named State until his death, which occurred when he was sixty-six years old, in 1824. His occupation had been that of a farmer, and he is represented as having been a very tall, dark-complected man of wonderful anatomical and muscular proportions, and of whom, Alexander Brown of Lynne, Weber County, his grandson, (and son of the late Capt. Brown), is a true type; and when he was summoned by the hand of death it was said of him,

"If ever good men lived and died upon the earth, grandfather Brown was one of them."

Tradition traces the genealogy of Captain Brown back to his great-grandfather who was a Scotchman by the name of Brown, and who was allied in marriage with a woman who was a native of Portugal; they being the grand-parents of James Brown who served in the war as already stated. We regret that the source from which to obtain data regarding the ancestors of Capt. Brown does not afford more definite information; but his great benevolence, charity towards the poor, virtue and integrity to principle, are index fingers pointing back to a line of noble descent through which many generations of Browns have made advents upon the earth.

During the youthful days of our subject, he was engaged with his brothers in working on his father's farm, the old homestead whereon he first saw the light of day, and in pursuing those studies which later in life fitted him for responsible positions. He was probably the most studious of his father's children, and he early succeeded in acquiring sufficient knowledge to qualify him for the position of school teacher, which occupation he followed at the age of eighteen years. He gradually grew in public favor, and when he became eligible to vote and hold office, he was elected to the office of constable in his native county. He was subsequently elected sheriff of the same county, which position he filled with honor to himself, and to the entire satisfaction of his constituents. The latter office he held until shortly before he removed from his native state.

In 1823, he married Martha Stephens, by whom he become the father of nine children—eight sons and one daughter.

His brother Daniel having gone west in 1831, wrote back to his friends a flattering account of his new home. This induced James to remove with his family which consisted of his wife, Martha Stephens, and five children, whose names were John M., Alexander, Jesse S., Nancy and Daniel, to Brown County, Illinois, where he settled, about twenty-five miles from the home of his brother Daniel in the year 1833. While residing in Brown and Adams Counties, Illinois, Martha bore him four other children, whose names were James M., William, Benjamin F. and Moroni.

After locating his family in Illinois, the then western limit of civilization, he returned and spent the summer of 1833, in his native state, for the purpose of adjusting some property matters, which he was unable to accomplish at an earlier date. He returned home in the fall of 1833. After residing two years in Brown County, he removed to Adams County, where he engaged in the business of farming on a large scale, hauling his produce to market at Quincy, on the Mississippi River. In the last named county he served the people as justice of the peace. By his firm yet sympathetic character, he became very popular in that region, and through his enterprise he was indeed in a fair way of becoming a wealthy man.

He had early in life accepted the Baptist doctrine and was a firm believer in the Holy Bible, having acquired, by diligent study quite a knowledge of its contents; and he frequently addressed the Baptist congregation upon the principles of the gospel; and as touching the principle of charity toward the poor and needy, a doctrine which is richly diffused throughout the teachings of Christ and His apostles, his precept and example were eminently in accord with each other.

In the spring of 1839, after the Latter-day Saints had been expelled from Missouri and the exiles began to settle in Adams County, Illinois, the principles

which that peculiar people taught were first declared to him by two Mormon elders, at a meeting held in Dunkard, in the same county. After the meeting was over he said to the elders whose names were Jacob Foutz and David Evans, "Gentlemen, if that is the doctrine which the Mormons believe in and teach, I want you to come and preach in my house." The invitation was accepted, and an appointment was made for the elders to hold a meeting at Mr. Brown's house, on Sunday, two weeks from that day. With the appointed time, came elders Jacob Foutz and Tarlton Lewis, and held a meeting at the time and place agreed upon, after which Jacob Foutz baptized James Brown and his wife Martha Stephens Brown. This occurred in the early part of June, 1839.

He at once became a zealous laborer in the cause of the Latter-day Saints, under whose banner he continued to sail during the remainder of his natural life; sharing with them in the trials and hardships incident to their expulsion from Nauvoo, and settlement in the vales of Utah.

After his inception in the Church and doctrine of the Saints, he lost no time in carrying the (to him) "glad tidings of great joy," to his brother and sisters who also lived in Illinois, and who shortly afterwards became members of the same Church. Not long after this, he having been ordained an elder, was sent on a mission through Illinois and the adjoining Territories, to preach to the Saints and to collect means from among them, to be used in the construction of the Nauvoo House and Temple. And finding that his business connected with the Church frequently called him to Nauvoo, he resolved to remove there with his family, which he did in the spring of 1842. He had buried his wife Martha in 1840, she having died when her last child, Moroni, was but a day or two old. Finding himself a widower, with a number of small children to care for, he, not long after the death of his wife, married Susan, a daughter of Jacob Foutz, the man who had converted him to Mormonism. He subsequently went on a mission to the state of Mississippi where he succeeded in allaying much prejudice, and making quite a number of additions to the Church by baptism. After returning home from this mission, he removed with his family from Nauvoo to Augusta, Iowa, after which, he went in the spring of 1844, on a mission to his native state, North Carolina, where he preached the gospel to his relatives and many others. While on this mission his brother-in-law, Siren Jackson attempted to take his life.

Ten years had elapsed since James Brown had removed from his native state to the west, and when in 1844, he appeared at the door of Siren Jackson, as a missionary sent to preach Mormonism, "Old Siren," as he was commonly called, became wroth, and with an oath he prefaced a sentence of death upon his would-be-benefactor, and seizing a gun rushed to the door in the act of "ramming" a bullet down, preparatory to carrying the sentence into execution. Siren's wife, Susan, (eldest sister of James) was pleased to see her brother who had been absent for ten years, but she had to admonish him to flee from her door, and enraged husband, ere she had time to inquire into his welfare and that of his family. The missionary's retreat was saluted with the report of Siren's rifle, and the whizzing of a bullet by his head, which had a tendency to wonderfully accelerate speed.

While James Brown was upon this mission the Saints were called to mourn the death of their prophet and patriarch, Joseph and Hyrum Smith. Shortly after this great event in the annals of Mormon history, James returned to his home in Augusta, and engaged in the business of running a saw and a grist-mill, which were situated

on the bank of Skunk River. He expended much time and considerable money in reconstructing his mills in order that he might be able to supply the increasing demands of the settlers for lumber and lath. His flouring mill was a very good one, being built of hard wood; it contained three running stones for the grinding of flour. Thus we find him again applying his enterprise and genius to the accumulation of wealth, at the same time holding himself in readiness to heed any call that might be made of him by the authorities of the Church to which he belonged, the truth of which his after life disclosed.

"All the world's a stage
And all the men and women merely players,
They have their exits and their entrances,
And each man in his turn plays many parts."

In the great drama of life which is being evermore enacted by men and women in the world's theatre of realities, and in which our subject has taken an important part, we have thus far seen him as an obscure farmer's boy, laboring upon his father's farm; we have seen him as a school teacher; as an officer of the law; as an extensive farmer in Illinois; as a justice of the peace; as a minister of the gospel traveling among friends, strangers and enemies; and now we find him as a miller, located upon the bank of Skunk River, in Iowa, on the frontier of civilization. We have yet to behold him as an exile, driven with his people from the haunts of civilized (?) life into the wilderness; as a volunteer to serve his country in the Mexican war; as a captain in the Mormon Battalion, marching at the head of his troops through deserts and over mountains; as a pioneer; as a wanderer across the American Desert from Salt Lake to California; we have yet to behold him pursued by hostile Indians; wandering three days without food on a desert; as the founder of a city; on the Isthmus of Panama, prostrate with the yellow fever, while on his way to fulfill a mission in British Guiana, South America; and lastly, as the father of a numerous posterity. And amid all the delightful and horrid scenes that have crowned the many acts of his life, we shall find that he was so well acquainted with his part that it became an easy task for him to perform upon the great—the real stage of nature.

Captain Brown remained at Augusta, Iowa, until the Saints were expelled from Nauvoo, when he joined them in their journey toward the Pacific coast. Came as far as Winter Quarters with his family, and temporarily settled. Joined the Battalion, and taking his wife Mary (Black) Brown, with him (also her son David) he marched to Pueblo in command of Co. "C," leaving the greater part of his family at Winter Quarters. Remained at Pueblo during the winter of 1845-6, in consequence of many of the soldiers being sick and unable to march.

Came to Salt Lake the summer of 1847, arriving on the 29th of July, five days after the Mormon pioneers, under Brigham Young, entered the valley. He had left his family almost destitute back at Winter Quarters and without any means of support, as his sons John M., Alexander and Jesse S. had also gone in the Battalion, they being the only ones in his family capable of working to any advantage.

On the 10th day of August, 1847, in company with nine others, Sam Brannan being the guide, he left S. L. City bound for San Francisco, California, for the purpose of obtaining from the government pay-master, who was stationed at San Francisco, the money due the volunteers of Co. "C." of the Battalion, the total

amount thus due the soldiers of Co. "C." was $10.000. The journey thither was *via* Fort Hall, the "sink of the Humboldt," and Lake Donner, thence to San Francisco *via* Sutter's Fort which was situated six miles from where Sacramento was afterwards built.

This was the first company traveling westward, to view the remains of the celebrated Hastings company who perished at that memorable lake (Donner) the previous winter.

A company of soldiers returning east passed by the lake a few days before Brown's company of ten men arrived there.

The dead bodies of men, women and children were still strewn about the precincts of a few rude huts which had been built by those who thus perished. Jesse S. Brown, who was a member of this small company, gives a most interesting account of this journey, and how the awe-stricken travelers gazed upon the horrid scene.

It required about one month to accomplish the journey to San Francisco, and twenty-three days to reach Sutter's Fort, which, as above stated, was near the spot where Sacramento was built in after years.

Reached San Francisco about the 10th of September, and after spending two or three days in accomplishing his business with the pay-master, Captain Brown prepared to return to Salt Lake City, and could get but four men to join him in the return trip, among whom was his son, Jesse S. Brown. Came to Sutter's Fort, which place the small company left with twenty-three days' provisions—expecting to accomplish the journey from that point in the same length of time that it had required to go from Salt Lake City to Sutter's Fort. The journey, however, required forty-eight days to be accomplished, hence Captain Brown and his company came near starving to death on the way back. Were pursued by twenty-five Indians while on the Truckee River. The Indians came upon them on the third day of their pursuit very early in the morning—just as a grayish twilight began to deck the eastern horizon. Samuel Lewis, who was one of Captain Brown's party, had served as picket or guard during that night; and when in the dim twilight he beheld the stalwart forms of about twenty-five Indian warriors, making rapid strides on foot towards the camp, he gave the signal to his comrades: "Captain, the Indians are upon us!" The Indians evidently expected to attack the camp when the men were all asleep, but the outpost had frustrated their design. By the time that the Indians had approached to within a short distance of the camp it had become broad daylight; Captain Brown advancing toward them, gave signs that they were to halt. The Indians were prompt in obeying the order, but began to make peace-signs, stating that they were "Shoshones," which, of course, was false. This was simply a stratagem of theirs to deceive. The fact of the Shoshones being friendly towards the whites, accounts for this band of warriors claiming to be of that tribe. In the meantime Captain Brown, had given orders for his boys to prepare for moving, which they were busily carrying out. Finally at the solicitation of Captain Brown, ten of these redmen advanced to within a few spaces of where the small camp of scared white men were. They (the Indians) indulged in a mumbling conversation with each other as they stood gazing upon the proceedings of Captain Brown and his men, their talk would occasionally develop into a chuckling among themselves, characteristic of such people when they have gained a victory over an enemy.

The Indians became very insolent in a few minutes, and even attempted to steal ropes, spurs, provisions, etc., and one young buck attempted to steal a horse right from under the gaze of the men. He jumped on one of the horses and started on a keen gallop toward a clump of brush that grew close by. Captain Brown raised his rifle and was in the act of taking aim at the Indian when his comrades called for him to return. He quickly complied and brought the horse back.

When the boys were ready to proceed on their way Captain Brown gave orders for the Indians to clear the way, and the small company filed out toward their destination, at the same time each man had his hand upon the trigger and his gaze centered upon the Indians.

The Indians followed to the first crossing of the Truckee River, where an episode occurred which caused them to abandon their pursuit. Captain Brown gave signs that they were not to cross the river; after the five men had landed safe on the opposite bank, they beheld that their pursurers were nearing the first shore. They paused a moment on the brink of the stream, and then, with an air of persistency, waded into the river, and when the whole band were in the middle of the stream, Captain Brown's rifle leveled at the squad of Indians, was followed by one of the number being borne out of the water by his comrades. It was never learned by this party of travelers whether the shot proved fatal or not. Their course thence for about twelve miles extended along the Truckee River (which stream they had occasion to cross several times) after which a desert about forty miles in width was spread out before them. They rode to the edge of this desert, and encamped for breakfast shortly before noon. One of the Indians followed on foot for several miles, evidently with the intention of finding where the party of white men might camp the next night. However, he abandoned the pursuit. After breakfasting at this place, they prepared to launch out into the desert, and when they had packed a large mule with the flour which was to last them on their trip to Salt Lake City, that amiable quadruped took occasion to stampede and scatter the flour for two or three hundred yards through the sage-brush. After this the boys had to subsist on boiled wheat until they reached the valley. Leaving their last camping place, they traveled the remainder of that day and nearly the whole of the following night, and camped on the desert without water for their animals or themselves; and it was nearly noon the next day before they found water.

They had completely foiled the enemy in thus making a long march, and the latter, not having horses or firearms, were unable to cope with even this small number of men who were supplied with both.

Thence they proceeded to the "sink of the Humboldt River," and agreeable with directions which they had received from a surviving member of the Hastings company of emigrants, most of which(as before stated) perished at Lake Donner, they left the old Fort Hall route, and took what was called "Hastings' cut-off." They had been informed that by taking this course they would reach Salt Lake City with at least two hundred miles less travel. This course led them southward across what is known as the "Seventy-five-mile Desert."

By the time they reached the Humboldt their provisions had entirely given out, and their horses being considerably reduced in flesh they were unable to travel very fast, and the country had not proven as prolific in game as they had expected. They yet had to encounter their greatest foe. It was this desert of seventy-five miles in width. The weather was getting very cold, and light snow storms had not

been infrequent from the time they had left the Humboldt region. This had rendered the country in a condition greatly to impede travel. They had supplied themselves with nothing in which to carry any quantity of water to speak of, and when they came to the desert they simply had to stem the hideous foe by launching out into this stretch of alkali bed with a determination to go through.

Three days were consumed in accomplishing the journey across the desert. They found water the third day about 2 o'clock. Some of the animals had given out, and had been left on the desert. For three days these five men had subsisted on three very lean geese which Jesse had killed the day before the company arrived at the desert; and during that length of time they had no water. One or two members of the party gave out, and were so weak that they had to be assisted on their horses by their emaciated comrades. They arrived in Salt Lake City about the 1st of December, 1847, in an exceedingly broken up condition. This trip had reduced Captain Brown from 200 weight avoirdupois to 150, and the other members of the company were proportionately reduced.

Captain Brown had succeeded in procuring the soldiers' pay—$10,000—which he brought with him to Salt Lake City, and distributed among his company. He also brought with him 4½ bushels of wheat and a half bushel of corn, the first grain planted in Weber County.

During his trip to and from San Francisco, and particularly when danger stared him in the face, Captain Brown took much consolation in reflecting upon the promise of Brigham Young, that "you shall return from California safely."

His family joined him in 1848 from Winter Quarters.

On the 8th day of November, 1847, in Salt Lake City, his wife, Mary (Black) Brown, gave birth to the first white female child born in Salt Lake Valley, which was given the name of Mary Eliza; she is now the wife of W. F. Critchlow, Esq., of Ogden City, Utah, and is the mother of twelve children. He was both by precept and example a strong advocate of the principle of celestial or plural marriage, which doctrine he accepted and entered into even before the Saints were expelled from Nauvoo, and his polygamous relations have resulted in a numerous posterity; nearly 200 surviving souls may be counted, who are the direct descendants of Captain Brown. His own children numbered twenty-four souls.

He went on a mission in company with Elijah Thomas to open up the gospel in British Guiana, South America. Was unable to reach that land in consequence of the feeling that existed against the Mormons. Went to New York and filled a mission in the eastern states where he labored several months. Sailed to New Orleans and assisted in the emigration from England. Brought a company of Saints to the valley in the fall of 1854, having been absent from home two years.

The following extract is taken from a pamphlet entitled "Answers to Questions concerning the Rise, Progress and Travels of the Church of Jesus Christ of Latter-day Saints," page 36:

Elders James Brown and Elijah Thomas, missionaries to British Guiana, shipped from San Diego, California, to Panama, thence to Chagres and Aspinwall. From the latter port, unable to ship for British Guiana, they embarked for Jamaica. After conferring with the West India missionaries, they concluded to embark with them for Barbadoes, being still unable to ship for the point of their destination. After buying their passages they were not allowed to proceed thither; the prejudice was so great against the elders that the harbor agent or naval officers would not allow them to be shipped to any English island. As the only alternative they

proceeded to New York with the West India missionaries, where they all landed in February, 1853, and labored in the United States, except Elder Darwin Richardson, who went to England and labored there.

During this mission and while on the Isthmus of Panama he was attacked by the yellow fever, from which he recovered, and agreeable to the promise of Heber C. Kimball, when setting him apart for the mission, he lived to perform a great work in preaching the gospel to his fellow-men. While on the Isthmus, he and his companion were robbed of their trunks, which left them destitute of clothing and money, as all they had was contained in them; they afterwards recovered the same in accordance with a dream Captain Brown had.

When returning home in charge of the company of Saints, as above stated, he became the victim of another dread disease—the cholera—and he was at one time given up for dead. He survived it, however, and came on to the Valley.

Captain James Brown figured prominently in public matters from the early settlement of Utah by the Mormon Pioneers until his death.

When, on the 26th day of January, 1851, the Weber Stake of Zion was organized with Lorin Farr as president, the Weber branch which had previously been organized was given the name of Ogden, and was divided into two wards, known as First and Second Wards. James Brown was chosen as first counselor to Bishop Isaac Clark of the First Ward. This was the first ecclesiastical organization effected in Ogden City.

The Territorial legislature, of which Captain Brown was a member (of the House), on the 6th day of February, 1851, passed an act incorporating Ogden City, and on the 23rd day of October, 1852, the first municipal election was held, at which our subject was elected as a member of the city council.

He was the first magistrate elected for the Weber River precinct, and with David B. Dillie and James G. Browning he represented Weber County as a member of the House at the first session of the legislative assembly of the Territory of Utah, which convened on the 22nd day of September, 1851. In the fall of 1854, after returning from the east, the people of Weber County again chose him to represent them in the legislature, which position he filled with his usual earnestness and to the satisfaction of his constituents.

He entertained the utmost contempt for men who would stoop to acts of lawlessness; and probably few men have lived who despised a liar more than he.

To follow him through all his business, social and public affairs would require more space than would be proper to devote to him in this work; we therefore conclude by briefly stating the facts connected with his death.

When, on the 25th day of September, 1863, he was operating a molasses mill near Weber River, just west of where the rail-road depot is now situated, in Ogden City, he met with an accident which five days later resulted in his death. He was in the act of feeding the machine, when the cogs of the same, being in motion, caught the sleeve of his garment, and the latter, being of an exceedingly strong texture, drew his arm into the cogs. As soon as he could recover his balance he made a tremendous surge which drew from the mill his arm in a lacerated condition, the muscles being literally torn off. He was taken to his home where he had summoned around his bedside his numerous family.

He seemed confident from the first that his work was finished on earth; and in his wounded condition he directed the distribution of his property among his

wives and children, and the justice of his will has not left room for a demurrer by any of his numerous posterity. On the 28th day of the same month, while conversing with his son, he said, "Johnny, if I live until the day after to-morrow, I will be sixty-two years old; and I guess that I'll just about make it."

And his premonitions were correct, for on that day, after having suffered intensely for five days, he closed his eyes in death.

And as was said of his father may also be said of him: "If ever good men lived and died upon the earth, Grandfather Brown was one of them."

Being a man of an exceedingly strong constitution and endowed with strong will-power and great executive ability, Captain James Brown was eminently fitted for the work of pioneering and building up a new country like Utah was forty years ago, and his labors in that direction have erected a more durable monument than it is possible for pen to do. And it is but a duty of homage due him that actuates the writer in attempting thus to perpetuate his name.

Here closes the sketch of Captain James Brown as written by his grandson to which we supplement the following of him as the pioneer of Ogden City and Weber County.

The record of the entrance of Captain James Brown into the valley with his detachment of the Battalion is recorded in Wilford Woodruff's history of the pioneers. In his notes of July 27th, he says:

Amasa Lyman came into camp, and informed us that Captain Brown's detachment of the Mormon Battalion would be with us in about two days.

We again started on our exploring expedition. All the members of the Quorum of the Twelve belonging to the pioneers, eight in number, were of the company. Six others of the brethren, including Brannan of San Francisco, were with us.

On the 29th, President Young, with a number of brethren, mounted and started to meet the Battalion detachment, under the command of Captain James Brown.

We met some of them about four miles from camp, and soon after met Captains Brown and Higgins, Lieutenant Willis and the company. There were one hundred and forty of the Battalion and a company of about one hundred of the Mississippi Saints, who came with them from Pueblo. They had with them sixty wagons, one hundred horses, and three hundred head of cattle, which greatly added to our strength.

In his notes of the return of the Pioneers to Winter Quarters, Historian Woodruff says:

On the morning of the 26th of August, 1847, the Pioneers with most of the returning members of the Mormon Battalion, harnessed their horses and bade farewell to the brethren who were to tarry. The soldiers were very anxious to meet their wives again, whom they had left by the wayside for their service in the war with Mexico. These being, too, the "young men of Israel," had left many newly-wedded wives; and not a few of those young men were fathers of first-born babes whom they had not yet seen.

After the departure of President Young and the majority of the Pioneers and the Battalion detachment, Captain Brown started from the Valley for San Francisco to collect from the Government the pay to the men of his detachment, he having been so instructed by President Young, and furnished with powers of attorney from the men to collect for them.

The company that left the Valley consisted of Captain Brown and nine others —namely, "Sam" Brannan, Gilbert Hunt, John Fowler, Abner Blackburn, Wil-

liam Gribble, Lisander Woodworth, Henry Frank and Jesse S. Brown, third son of Captain Brown.

Relative to this company and their meeting of Governor Mason, who succeeded General Kearney as Military Governor of California, Bancroft in his history of California says:

On September 5th the Mormons were at the scene of the Donner disaster, where many fragments of human bodies were lying unburied. Next day they met Samuel Brannan returning from a visit to the eastern Saints. He announced the arrival of the advance party of immigrants in Salt Lake Valley, but gave a gloomy picture of prospects there, and advised all, except those whose families had reached Salt Lake, to turn back and work till spring, when very likely the Church would be tired of the dreary desert and come to California. Presently, after Brannan's departure, Captain James Brown, originally of the battalion, was met with letters for many, and an epistle from the twelve apostles, advising those of small means to remain in California through the winter. About half of the men followed this counsel, returning at once to New Helvetia, where they were hired by Sutter to work on his mill-race.

In his report of October 7th, Gov. Mason, *Cal. and N. Mex., Mess. and Doc.*, 1850, p. 355, writes:. "When on my way up to San Francisco, I was overtaken by Captain Brown of the Mormon Battalion, who had arrived from Fort Hall, where he had left his detachment of the battalion to come to California to report to me in person. He brought a muster-roll of his detachment, with a power of attorney from all its members to draw their pay; and as the battalion itself had been discharged on the 16th of July, Paymaster Rich paid to Captain Brown the money due the detachment up to that date, according to the rank they bore upon the muster-rolls upon which the battalion had been mustered out of service. Captain Brown started immediately for Fort Hall, at which place and in the valley of Bear River he said the whole Mormon emigration intended to pass the winter. He reported that he had met Captain Hunt, late of the Mormon Battalion, who was on his way to meet the emigrants and bring into the country this winter, if possible, a battalion, according to the terms offered in my letter to him of the 16th of August, a copy of which you will find among the military correspondence of the department.

Captain Brown and his companions arrived at the valley of the Great Salt Lake on the 15th of December, 1847, and found the building of the Fort commenced by the pioneers previous to their return to Winter Quarters, considerably advanced, during his absence in California collecting pay for his detachment.

Hearing that Miles Goodyier had a desirable place on the Weber River to sell —namely, all those lands which he claimed upon his Mexican grant, Captain Brown went up to Weber in the latter part of December to see the claim and negotiate with Goodyier with the purpose of founding a settlement. He was accompanied by Amasa Lyman, Jedediah M. Grant and others to view this important situation for the planting of new settlements, and to advise with him relative to its purchase.

Having concluded to purchase the Goodyier claim, Captain Brown return e o Salt Lake City, and, on the 14th of January, 1848, he paid to Miles Goodyier $3,000, in Spanish doubloons, for all those lands, in what is now known as Weber County, before described as the Goodyier Fort and claim on his Mexican grant.

Having bargained for the Goodyier lands and improvements of the Weber County, Captain James Brown sent up his sons, Jesse and Alexander, and also a brother pioneer by the name of Datus Ensign, to take care of the place and stock previous to his commencement to found the projected settlement on the Weber River, in the spring of 1848. They came up before the close of the year 1847, immediately after the return of Captain Brown to Salt Lake City, who, with Amasa

Lyman and Jedediah M. Grant, undoubtedly reported the prospects for northern settlements to the high council left in charge of the parent colony, presided over by Father John Smith, General Charles C. Rich, and John Young, brother of President Young.

For strict fidelity to the history as well as for the understanding of readers of later times, it will here be proper to suggest that this Goodyier purchase was probably made and also as likely projected under the counsel and direction of the authorities of the Church, which had been appointed by the Pioneer band, previous to their return to Winter Quarters.

Jesse Brown, third son of Captain James Brown, states that his father was instructed by President Young to make the Goodyier purchase. Without recording this note as an historical certainty, it seems consistent and according to well-known general facts. That Captain Brown was sent by President Young to San Francisco to collect the pay due his detachment of the Battalion soldiers, we may be quite sure, for otherwise, though he was their immediate commanding officer Captain Brown never would have carried with him a power of attorney from each member of his detachment to collect their pay as a body. In a previous case, when the men enlisted, agents were sent by President Young, as leader of the community, from Winter Quarters to Washington, to collect the first instalment of the Battalion pay; not only to supply the wants of the families of the enlisted men, but also to aid the leaders in the removal of the community from Winter Quarters to the Rocky Mountains. Captain James Brown, no doubt, was sent on a similar mission —as an agent of the Church, as well as of the men whose pay he was authorized to collect by his power of attorney.

Captain Brown received from Paymaster Rich $10,000 in Spanish doubloons. This money he brought with him to the Valley to pay off the men of his detachment.

With the gold brought from California Captain Brown purchased the Goodyier lands; and this statement does not imply that it was paid from a joint stock fund of the soldiers, but rather from his own proportion and accumulations while in the service and in probable business gains on his recent trip.

The money thus brought into the country during the absence of the Pioneers, gives an evident reason of the commencement of the colonization in the north, on the Weber River, a year before it began in the south with the Provo colony. It was the money obtained by Captain Brown, that enabled him to make the purchase in question, and hence to start a colony in the north, which further strengthens the historian's opinion that it was a part of the colonizing plan of President Young given to Captain Brown when he sent him to California to collect the Battalion pay.

At this point may be also emphasized the fact that the Goodyier claim consisted of something more than unoccupied lands. There was a fort and farm stock, which furnished a very fair and sufficient start for a regular settlement of the Mormon colonists who had just arrived in the Valley, while in the south there was nothing of the kind, nor had the settlement, out of which grew Salt Lake City, so much as a Goodyier fort and stock to commence upon. So far Ogden antedates Salt Lake City.

Besides the fort described in the opening chapter, there were included in the purchase for $3,000, seventy-five head of cattle, about a similar number of goats, twelve head of sheep, and six horses.

In the spring of 1848, Captain Brown and his sons planted five acres of wheat from the seed which he brought from California, which was the first wheat planted in the Weber country. He also planted corn, potatoes, cabbage, turnips and a few water-melons. Goodyier and his men expected the crops would be a total failure, and so frankly represented the prospect to the Captain at the time he made the purchase. One of Goodyier's men told the story that he had been about four years trying to raise corn, and had never raised a roasting ear. This, he said, was because the frost killed the corn when it commenced silking; and "so it will be with you Mormons," he added.

Nothing discouraged, however, Captain Brown and his sons put in their crops; and they raised that season one hundred bushels of wheat, and seventy-five bushels of corn, besides potatoes, cabbage, a crop of fine turnips and a few water-melons.

Jesse and Aleck Brown plowed the first furrow in Weber County; and, from the stock purchased of Goodyier, the family milked twenty-five cows, and made the first cheese produced in Utah, several thousand pounds being the result of the first season's milk. Mary Black, one of Captain Brown's wives, made the cheese. Their dairy was considered, in these early times, quite a cheese manufactory, from which the community at Salt Lake, as well as the settlers of the Weber, obtained the rare luxuries of dairy supplies.

Meantime, till harvest, Captain Brown sent his son Alexander to Fort Hall to purchase flour to feed his family. Aleck was accompanied by Thomas Williams, one of the Battalion, who was afterwards well-known as one of the principal Salt Lake merchants, and Ebenezer Hanks. Between them they bought six hundred pounds of flour—three hundred each. They loaded it on pack animals. Brown's portion furnished the family at Goodyier Fort; the remainder, though but a small quantity, was a welcomed portion of that year's supplies to the Salt Lake colony.

The condition of the community generally, in the spring of 1848, is graphically described by Parely P. Pratt in his autobiography; and his touching passages are very suggestive here of the primitive luxuries of Brown's prolific dairy at Goodyier Fort. Parely P. Pratt says:

> During this spring and summer my family and myself, in common with many of the camp, suffered much for want of food. This was the more severe on me and my family because we had lost nearly all our cows, and the few which were spared to us were dry, and therefore we had no milk to help out our provisions. I had plowed and subdued land to the amount of nearly forty acres, and had cultivated the same in grain and vegetables. In this labor every woman and child in my family, so far as they were of sufficient age and strength, had joined to help me, and had toiled incessantly in the field, suffering every hardship which human nature could well endure. Myself and some of them were compelled to go with bare feet for several months, reserving our Indian moccasins for extra occasions. We toiled hard and lived on a few greens and on thistles and other roots. We had sometimes a little flour and some cheese, and sometimes we were able to procure from our neighbors a little sour skimmed milk or buttermilk.
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> In this way we lived and raised our first crop in these valleys. And how great was our joy in partaking of the first fruits of our industry!

These passages of the early history of the community in the valleys, as described with that graphic simplicity so peculiar to Parley P. Pratt's pen, are very suggestive of the support given by Brown's settlement on the Weber River, with its seventy-five head of cattle; about the same of goats; twelve head of sheep;

with the milk of twenty-five cows, and a dairy that supplied several thousand pounds of cheese and butter. Captain Brown's cows inured to the climate and accustomed to the feed of the country, yielded abundance of milk when Apostle Pratt's cows were dry; and the blessing to the community of the butter and cheese made at "Brownville," as the settlement was styled in Captain Stansbury's book, can be readily appreciated at a time when a little sour skim milk and a pound of cheese were esteemed so rare a treat to the family of a favorite Apostle.

It was during this destitute condition of the parent colony that "Brownville," on the Weber River, was as the land of Goshen to the children of Israel. At a time when Captain Brown might have readily sold his breadstuff for ten dollars per hundred, he sold it to his destitute brethren for four dollars per sack of flour; while he slaughtered a large portion of his fat cattle, which he had purchased from Goodyier, to supply them with beef. The old settlers of Weber County, to this day, speak with grateful appreciation of this public benevolence of their pioneer to the community at large, at the onset of our colonies, when their little settlement grew up as a worthy help-mate of the present settlement of Salt Lake City.

It is true the gulls seemed as angels sent in a miracle to save the Saints, but the sociologist and historian will most note the patriarchal example, and attribute much of the good result to the presiding care of Brigham Young and the semi-communistic example of such pioneers as Captain James Brown, who with an unstinted hand fed to the people his breadstuff, and his beef, and butter, and cheese from his bountiful dairy.

The little settlement on the Weber River, of course, suffered somewhat from the ravages of the grasshoppers; yet, compared with that of the settlement of Salt Lake, the loss of the Captain's crops was light. As before noted, Captain Brown raised, in the season of 1848, one hundred bushels of wheat and seventy-five bushels of corn, besides potatoes, cabbage, and a fine crop of turnips. Such a crop, at such a time, when the whole community were famishing, was a blessing indeed; and well does Captain Brown deserve the historical record that, when wheat sold for five dollars per bushel, and potatoes from six to twenty dollars per bushel, he sold his flour to the brethren at four dollars per hundred.

Of the Goodyier claim Captain Brown retained only two or three hundred acres, allowing his fellow colonists, in whose interest as well as for himself the claim was purchased, to settle in the country without price or question of their rights. Indeed, at this period, the Mormon community were living strictly up to the tenor of the first sermon which Brigham Young preached in the Valley, Sunday, July 25th, 1847, in which he said: "*No man of the community should lay any land who came here; that he had none to sell; but every man should have his land measured out to him for city and farming purposes. He might till it as he pleased, but he must be industrious and take care of it.*"

So Captain James Brown, though he had purchased the Goodyier claim, to give the colonists undisputed occupation, was living up to the strict order of the community; he had no land to sell to his brethren; it was theirs for legitimate settling without money and without price.

It may be also here noted, before closing these special references to Captain Brown and the Battalion settlers, that it was their soldier pay of $10,000 in Spanish gold, that furnished the first money in circulation in these valleys. Excepting

these doubloons, and half-doubloons, with which Brown's detachment was paid off, there was probably not a cent of money in the country among the Mormons in the years 1847 and 1848, until the arrival of their companies in September, 1848, seeing that the community from February, 1846, had been on their migration passage from the eastern frontiers to the Rocky Mountains, and that absolutely all their money resources were spent in out-fitting the pioneer companies.

ALMON L. FULLMER.

THE family of the Fullmers are quite historical among the Mormon people, both in Nauvoo and Utah; and Almon L. Fullmer, now of Logan City, is one of the principal characters, whose life carries that famous episode of Mormon history —"the Battle of Nauvoo." Having applied to this veteran for a sketch of his life, to accompany our volume of the History of Northern Utah, he has furnished the author with the following brief notes of himself and family:

Almon Linus Fullmer, Sen., was born in Luzerne Co., Pennsylvania, September 7th, 1816. My father, Peter Fullmer, and my mother, Susannah Zerfass Fullmer, were born natives of the Keystone State. The former was born in Reading, Berks Co., February 27th, 1774. The latter was born in Schuylkill Co., September 17th, 1783. They were married the 2nd of March, 1802. They were subsequently sealed for time and eternity through the Priesthood by Patriarch Hyrum Smith, December 16th, 1843. Not being in possession of sufficient data I cannot trace the genealogy of my ancestors but a short distance back, the family record before me being so brief, sufficient, however, to show that Grandfather George Fullmer and Juliann, his wife, were of German extraction. They emigrated to America and settled and died in Pennsylvania.

Of my mother's genealogy, of my Grandfather Abraham Zerfass, whose name discloses his German blood, little is known by the family record more than that he was identified with the early settlers of Philadelphia. I being the youngest of my father's family, which consisted of three sons and four daughters, viz., David, John S. and Almon, Mary, Desdemona Charlotte and Louise. I shared the blessings of a parental home, and with the children received a liberal education. At the age of thirteen my father removed to Ohio, where he purchased a farm. It was here that I commenced the cultivation of the soil. "The twig being bent the tree was thus inclined." My brothers went into business. The burden of farming devolved upon me. My parents being of the Methodist order I naturally imbibed a religious taste.

About this time we heard the rumor that a "Golden Bible" had made its appearance in the country. We procured the book and read it. It was entitled

the "Book of Mormon;" I read it through to my parents in haste (as it was borrowed) in its plainness and simplicity, while it provoked mirth since it so often came to pass. It riveted, however, a conviction of its truth upon our minds. A short time previous father and mother joined the Campbellite church. We were soon afterwards visited by Elders H. A. Sherwood and Geo. A. Smith. They were welcome to share our hospitality. I thought Sherwood very boisterous. Smith was more considerate and calm. The Elders succeeded in baptizing father, mother, Brother David and wife and Sister Desdemona. As I did not like to be bored I paid little attention to what was going on. Two years after this father sold his interest in Ohio, intending to go to Missouri. I went east to Pennsylvania to sell land of my father's yet remaining there. While east I advocated the doctrines of the Mormons so earnestly that I converted myself. On my return I was baptized by Elder Hoyes. We at once started for the west. We joined a company of Saints and soon reached Quincy, Ills. Here we met the Saints fleeing from Missouri. By this time Commerce or Nauvoo was purchased. The Saints, prophet and the twelve were there. My father bought a farm four miles to the east, where I continued farming as before. In 1841, I started in company with Brother Reddin Allred on a mission to the east, preaching by the way. Arriving in Ohio I baptized my oldest sister Mary who was then married. In 1843, I became acquainted with Sarah Ann Follett, who with her widowed mother, sister and brother came from Lyons, New York, to gather with the Saints at Nauvoo. This acquaintance culminated in marriage which was solemnized by Apostle John Taylor, in Nauvoo, December 17th, 1843.

In 1843, I baptized Martin A. Follett, at Nauvoo. My father-in-law's name was Jonathan Follett. He was born in New Jersey and died in New York before the gospel was preached. His wife Catherine Van Dyke was also born in New Jersey. She died at Council Bluffs a Latter-day Saint. Their family consisted of six children.

After the Nauvoo Legion was organized by the Prophet Joseph Smith, who was commissioned by the Governor of the State of Illinois Lieut. General of the Legion, I was elected adjutant to Col. Markham, with the rank of major. I was at Nauvoo at the time of the martyrdom of Joseph and Hyrum Smith, and would willingly have fought for them. In those dark times of the Church when the Prophet needed around him and constantly by his side to guard his life his most trusted friends, I had the honor to be numbered among them. At the time he was arrested at Dixon, I was one of his guard, being among the picked men selected to go and escort him home. When he went to Carthage my brother John S. Fullmer and I went with him and we remained there until he and his brother Hyrum were martyred by the band of murderers who were allowed to overpower the prison guards while he was under the treacherous keeping of the State of Illinois.

After the body of the Saints were gone, our troubles with the people of Illinois culminated in the famous Battle of Nauvoo in which 150 men repelled the advance of over 1000. I was numbered with the Spartan band of forty men with repeating rifles. I was on his footsteps when the lamented Anderson fell.

As the notes of Col. Fullmer (which is the military rank he has held in Utah) are from this point but the simple jottings of his connection with some of the most famous episodes in Mormon history of that period, the historian must briefly fill in the details. The Spartan band and the Battle of Nauvoo in the grand passage of the Exodus of the Mormons, bears in the history of our modern Israel that typical

bject which the popular mind readily comprehends as "holding the fort." When the Twelve set out for the Rocky Mountains, with the main body of the Church, there were left what is known in our history as the "Remnant of Nauvoo," and while the principal officers of the Nauvoo Legion, like Col. Markham, formed the semi-military organization of their exodus, under Lieut.-General Brigham Young, who held the commission of lieut.-general of the Legion after Joseph's death, there were left a few courageous officers like Captain Almon L. Fullmer, (Col. Markham's adjutant) to defend the remnant and the city against the likely incursions of the anti-Mormons. For this defence there was organized the heroic Spartan Band of Nauvoo, whose action in the remarkable militia battle to be now narrated proved them not unworthy of the name of Spartans. Almon L. Fullmer was one of its captains and after the fall of Captain Anderson the command of these Spartans in their famous engagement with the mob fell upon him and Alexander McRae. Taking up the regular thread of the history at the commencement of the "three days battle" it is as follows:

The mob continued advancing, firing their cannon. At about five P. M., they halted, and shortly retired a short distance and camped for the night. During the night there was some skirmishing between the hostile forces.

Next day, September the 11th, with the overwhelming mob force within gun range of their defences, the citizens of Nauvoo anxiously waited for the reinforcement which Major Parker, upon leaving, gave them reasons to hope would be sent to their relief from the Governor. But no reinforcement came, and it was now too evident that they must rely upon their own resources.

The besieged, in their strait, remembered that there were two steamboat shafts which had lain for years on the banks of the Mississippi. These the citizens of Nauvoo hastily transformed into cannon.

The companies paraded at the Temple at an early hour, and Captain William Anderson chose a band of select men for flankers and sharpshooters, who were armed with repeating rifles. These proceeded to "Squire" Wells, and organized under the name of the "Spartan band," with Anderson captain in command, and Alexander McRae and Almon L. Fullmer assistant captains. Then they moved t

the La Harpe road and ambushed in a corn field.

The mob advanced in solid columns to the La Harpe road, when the Spart

band became nearly surrounded by their flankers, but the Spartans beat a retr

under a close fire, which they returned vigorously, and retired in good order

spite of the enemy's artillery, which poured after them grape and canister.

retreated towards the town, where a line of defence had been hastily thrown

under which they took shelter. The mob dispatched their horse to take poss

the mob attempted to outflank the volunteers, but were as often checked by

of it, but were driven back by a spirited cannonade. Several times during t

moves; and, after their last repulse, they retired to the brow of the

entrenched themselves for the night in the field of Hyrum Smith, the mar

During the night the defenders were not idle, having erected breastwo

the morning a flag of truce was brought in, with a demand from Brockma

surrender of the city. This was rejected, and then commenced the "Grea

The defenders went into line early, each company taking up its respe

tion. Col. Johnson being now sick, the command fell upon Lieut.-Co

Cutler, with Daniel H. Wells as his aid. During the battle Captain

commander of the Spartan band, and his son, were killed. He died

his men with his last words; and Captain Fullmer was fighting by his sid

him in the heat of the brilliant militia engagement. The action lasted

twenty minutes, when the mob retreated, carrying their dead and woun

ances brought up; but his men were so exhausted that they laid down

unable to leave their position until they had received refreshments, s

had been the excitement of the battle. As soon, however, as they were

had taken care of their dead and wounded, the companies resumed the positions they had held in the morning, and repaired their defences in anticipation of another attack. The command of the Spartan band, after the fall of Anderson, devolved on Captains Alexander McRae and Almon L. Fullmer.

The *Warsaw Signal*, the mob organ, in that day's bulletin said:

"The battle lasted from the time the first feint was made, until our men were drawn off, an hour and a quarter. Probably there is not on record an instance of a longer continued militia fight. The Mormons stood their ground manfully, but from the little execution done by them, we infer that they were not very cool or deliberate. Their loss is uncertain, as they had taken special pains to conceal the number of their dead and wounded."

Though to the children of the present generation—children too of the Fathers of Nauvoo—this remarkable battle is a reminiscence in the lives of their fathers scarcely remembered, and in some instances hardly known, in that day it was one of the most striking militia episodes in the history of the state of Illinois, and it will be so seen in Governor Ford's history of Illinois, in which the "*Fall of Nauvoo*," the "*Battle of Nauvoo*," and the march of the victorious mob into the "*Doomed City*," under "Old Tom Brockman," form a graphic and very thrilling chapter. To have been one of the commanders of the heroic land of defenders of the "Doomed City," and particularly a captain commanding in the "Spartan Band," as was Almon L. Fullmer, must tell to the children of the Fathers of Nauvoo the character and courage of Captain Fullmer, as recognized by his compeers in those famous historic days of the Mormon Church, at the time it made the grand exodus from Nauvoo to the Rocky Mountains.

It may also be named in this connection that not only was Captain Almon L. Fullmer with the heroic Anderson when he fell in battle with his son, but Mrs. Fullmer was with Mrs. Anderson when the corpse of her husband was brought home.

The heroic defenders of Nauvoo having at length been overpowered by the mob force of 1000 men under "old Col. Tom Brockman" the authorities of Nauvoo were compelled to enter into a formal treaty with the leaders of the mob binding the Saints to immediately evacuate the "doomed city." The brother of Captain Fullmer now became a principal personage in the action. Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer had been appointed (by President Young and the Twelve) Trustees-in-Trust of Nauvoo, and upon them devolved the responsibility of making the treaty with the state of Illinois, which, so far as the Mormons were concerned, was practically under the control of Tom Brockman and his force. The following is the treaty which we give in this biography from its intrinsic historical value and from its connection with the part which the Fullmer brothers played in that famous episode of the Church:

Articles of accommodation, treaty and agreement made and entered into this 16th day of September, A. D. 1846, between Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer, Trustees-in-Trust for the Church of Jesus Christ of Latter-day Saints, of the one part, Thomas B. Brockman, commander of the *posse*, and John Carlin, special constable and civil head of the *posse* of Hancock County, of the second part, and Andrew Johnson, chairman of the citizens of Quincy, of the third part:

1st.—The city of Nauvoo will surrender. The force of Colonel Brockman to enter and take possession of the city tomorrow, the 17th of September, at three o'clock P. M.

2nd.—The arms to be delivered to the Quincy committee, to be returned on the crossing of the river.

rd.—The Quincy committee pledge themselves to use their influence for the
ction of persons and property from all violence, and the officers of the camp
the men pledge themselves to protect all persons and property from violence.
4th.—The sick and helpless to be protected and treated with humanity.
5th.—The Mormon population of the city to leave the State or disperse as
n as they can cross the river.
6th.—Five men, including the trustees of the Church (William Pickett not of
eir number) to be permitted to remain in the city for the disposition of property,
ee from all molestation and personal violence.
7th.—Hostilities to cease immediately and ten men of the Quincy committee
o enter the city in the execution of their duty as soon as they think proper.
We, the undersigned, subscribe to, ratify, and confirm the foregoing articles of
accomodation, treaty and agreement, the day and year first above written.

ALMON W. BABBITT, JOHN S. FULLMER,
Trustees-in-Trust for the Church of Jesus Christ of Latter-day Saints.
JOSEPH L. HEYWOOD,
Chairman of the Committee of Quincy,
Andrew Johnson.
Commanding Posse,
Thomas B. Brockman.
Special Constable,
John Carlin.

After the Battle of Nauvoo, the Mormons, according to the treaty with the committee of the mobocrats, crossed over to the Iowa side, where the poor remnant of the Saints lay on the banks of the Mississippi in the tragic position of an exterminated people which formed the subject of that eloquent and immortal discourse upon them, delivered by Col. Thomas L. Kane before the Historical Society of Pennsylvania. During this trying scene Captain Almon L. Fullmer was one of those brave enduring spirits who enabled the remnant of the Saints to survive that terrible period of their suffering and sacrifice, which as described by Col. Kane is worthy to be classed with a picture of the Waldenses in similar scenes, and which is without a parallel in modern times.

In the spring of 1847, companies of the Nauvoo remnant began to move toward Winter Quarters. Captain Fullmer fitted out his family for the journey and went up to Winter Quarters with General Daniel H. Wells and Colonel William E. Cutler, where they arrived after the Pioneers had started for the Rocky Mountains.

In the fall of that year Brigham Young returned with the Pioneers to lead the body of the Church to the Valleys of Utah; and in the spring of 1848, wher President Young made his second journey to the mountains, Almon L. Fullmer wa chosen as a Captain-of-ten in Brigham Young's company. On the memorab journey, at Laramie, on the 4th of July, 1848, his daughter Sarah Ann was bo His company arrived in Salt Lake City, October 5th, 1848, where he located.

The three brothers of the Fullmers had become by this time quite promi in the Mormon community, in ecclesiastical, civil and military positions. O organization of the first Stake of Zion in Utah—namely, the Salt Lake Stake, wh that time was the only organized stake in the world, the temporary stake of W Quarters having been broken up—David Fullmer was appointed one of the dency of the stake, the presidency being composed of Daniel Spencer, David F and Willard Snow. The stake was organized Feb. 12th, 1849, when David Ful the ordination and appointment which he received on that day became or presiding authorities of the Church. When the provisional state of Des organized by the election which was held in the year 1849, Almon L was soon afterwards elected deputy marshal of the state by the legislati of Deseret, Horace S. Eldredge being marshal of the state.

In December, 1850, when George A. Smith started from Salt Lake City with his pioneer company to locate and establish Iron County, Almon L. Fullmer was numbered among them, he having been chosen by George A. Smith for his fitness in the very important mission of colonizing the remote southern country, and extending the settlements from Utah County, while other pioneers about the same time advanced the colonizing work into Sanpete.

We cannot in a biographical sketch follow Col. Fullmer in all the subsequent events of his life as a founder of settlements and commanding officer in the Indian wars of the Territory, but we give the substance of his few brief notes of an active life, which if detailed would fill an interesting little volume of reminiscences of one of the pioneers of Utah.

Subsequently (after performing his mission in Iron County) Col. Fullmer was called to accompany Col. N. V. Jones to Los Vegas, New Mexico, to open the lead mines.

Of his militia service it may be briefly noted that he participated in all the battles with the Indians in Utah County and in the battle of Provo he was slightly wounded. He was in the staff of Col. Harmon in Utah Co. and succeeded him, by being elected Colonel of the First Regt. Infantry. He was ordered, by the general commanding, to proceed with a detachment of men with supplies in the war against hostile Indians in Sanpete County, and was ordered to the front in the Buchanan war to hold at bay the approach of the Johnson army. He held the position of colonel of the First Regiment of Infantry for ten years, when he tendered his resignation on his removal to Logan in 1870, where he says in his notes "I hope to enjoy repose." That repose has surely been well and faithfully earned.

Of his callings as an officer in the Church, the record of which these Mormon veterans highly prize, it may be noted that he was ordained into the 6th quorum of the "Apostles of the Seventies" in Nauvoo, and was subsequently set apart, by President Brigham Young, as one of the council of the 23rd quorum of the seventies in Salt Lake City.

Of his family we note that it consists of himself, his wife already named, five living sons and three daughters, their twin daughters having died in infancy; the surviving ones have attained their majority; their names are Almon L., Sarah Ann, Buckley M., Oscar M., Collins, D. W. and Halsey Dean Fullmer.

With the foregoing very interesting narrative of the life of one of the veterans of Mormon history the author may close, observing that though the class to which Almon L. Fullmer belongs have to-day no ostentatious parade, their lives will be read by the next generation with the absorbing interest that we of the present read the lives of the men who in the past founded the American states.

SAMUEL SMITH.

There are but few men residing in northern Utah who have a more interesting and eventful history than Judge Samuel Smith, of Brigham City, Box Elder County. He is the son of Daniel W. Smith and Sarah Wooding. His parents were both members of the Mormon Church. His father was a High Priest, and died at Nauvoo in the fiftieth year of his age. His mother came to Salt Lake City in one of the pioneer companies, where she died at the age of sixty-eight years.

Samuel Smith was born at Shirmington, Buckinghamshire, England, May 22nd, 1818. When quite a boy he was employed in the Royal Matting Manufactory, where they made the matting on which the princes and princesses walk at the time of their coronation. He continued there a long time, and then engaged in other pursuits. At the age of twenty-two years he became foreman in a large oil-cloth establishment in London. Two years later he was employed as foreman in a mercantile house, and subsequently he became an importing merchant on his own account.

On October the 12th, 1837, he was married to Miss Mary Ann Line, at Hemel Hemstead, Hertfordshire.

In 1841, he heard some of the Elders of the Mormon Church preaching and expounding the doctrines of Mormonism. After attending their meetings and listening to them for some time he became convinced that the doctrines were true, according to the scriptures, and on December 26th of the same year he was baptized into the Mormon Church, in London, by Elder Lorenzo Snow, the same man who baptized his parents.

In 1842, Samuel Smith was ordained a Priest in the Church and commenced to preach the gospel in the capital of England. During his ministry there, he had some very interesting experiences, among which he relates the following incident:

"Some time after I had been ordained to the priesthood, my sister, Jane S. Terpin, was seized with the cholera. Her case became critical, and she was soon struggling in the throes of death. Three ministers and two physicians were attending her. They all said the case was hopeless and that she would die. As soon as I heard of her condition, I went immediately to her residence. I found my father there, and told him to clear the room of all strangers. He did so. I told him she would not die. I then took hold of her hand, and in the name of Jesus Christ I rebuked the cholera, and told her to arise, which she did and was healed. I then bore testimony to them that the fulness of the gospel was restored, and that it was by the power of God that she was healed. In a subsequent interview with them—her husband and herself—they told me that they heard a voice speak to them and tell them that my testimony was true."

On another occasion he was the means of averting much trouble and difficulty from the authorities of the church in London. He says:

"When Apostle Parley P. Pratt and others of the apostles were in England, in 1842, some of the elders acted very imprudently while preaching in London, in speaking in terms of severity and criticism on the British government. The

report of their utterances reached the throne, and the Queen instructed the police authorities to institute inquiry into the matter. On the following Sunday, officers were sent to the meetings of all the religious denominations in London. I was intimately acquainted with one of the magistrates in the borough, who informed me of the instructions given to the officers. On the day named, I was appointed to preach in the open air. An immense congregation had assembled to hear. I preached on the principles of the gospel which inculcates 'peace on earth, good-will to all men,' and sustaining and upholding the constituted authorities of all governments under which we live. The reporters discovered that the Mormons taught not treason, but loyalty to the throne, and so reported to those who sent them. Had the elders who had acted imprudently been present, and preached, as they intended on that occasion, they would have been arrested on the charge of sedition."

During his ministry in London, Elder Smith baptized a number of new members into the church.

Early in January, 1843, Samuel Smith, with his parents and family, went to Liverpool, and on the 15th of the same month they sailed from that port for America—their destination being Nauvoo, Illinois. They reached Nauvoo in April following. Here he became acquainted with the Prophet Joseph Smith, and the patriarch, Hyrum Smith, and most of the leading authorities of the Mormon church.

In 1843, when the fifth quorum of seventies was organized, Samuel Smith was ordained and set apart as a member of that quorum by President Joseph Young, brother of President Brigham Young. The same year he was enrolled as second lieutenant in a rifle company of the Nauvoo Legion, of which Joseph Smith was the first lieutenant-general. He continued to serve in that position until the year 1845, when he was appointed captain of the guard of a company of the legion who were sent to a settlement four miles south of Nauvoo, known as Evans' Settlement. Here they had to guard the people and property day and night against the incursions of a ruthless, lawless mob who were constantly watching for an opportunity to steal cattle, destroy property and take the lives of the Mormon people.

Captain Samuel Smith remained with his family at Nauvoo, participating with the citizens in all their persecutions and sufferings until after the fearful tragedy in which Joseph and Hyrum Smith were so cruelly murdered in Carthage jail by a band of lawless ruffians into whose hands they had been betrayed by those who had plighted their faith to protect them.

In the notes furnished us by Mr. Smith, he says: "In the year 1846, we were driven from our homes in Nauvoo, and compelled to cross the Mississippi River on the ice. Many thousands of others suffered in the enforced exodus. We were in a destitute condition, having to fly and leave nearly all we possessed behind us. We stopped in Iowa, where I took contracts that furnished numbers of my brethren with employment, which enabled them to procure means necessary to continue their journey further into the interior where the body of the church had gone. My wife and three children had already gone forward to Mount Pisgah, where a large number of families were encamped with Elder Lorenzo Snow.

"At Mount Pisgah, many of the Mormon people had become prostrated by hunger and fatigue. Sickness broke out and death made terrible inroads into the camp. Some of them died of destitution and starvation. The entire camp was without food. As soon as I heard of it I started for that place with a wagon load of flour and bacon. When I reached the camp, I found my family sick and dying. Two of my children died, but with careful nursing my wife and the other child were saved. I delivered the entire load of provisions to Elder Snow, to dis-

tribute among the Saints and thus saved many from death by starvation. I then took my wife and child back with me to my camp."

While Mr. Smith remained back in Iowa, he had many rough experiences and narrow escapes from death at the hands of the mobs who threatened to kill him. On one occasion, on Fox River, a mob collected to tar and feather him because he would not renounce Mormonism. Mr. Smith ascended a mound, drew a pistol to defend himself and told them that whoever advanced to attempt to tar and feather him would never live to do it. The bold and fearless front he thus assumed saved him. The mob retired and left him thereafter unmolested.

In the Spring of 1850, he started with his family to travel west for the Rocky Mountains. The feelings of the anti-Mormons were bitter against him. The county authorities were under the necessity of calling out a body of the militia to guard him and his family from attacks, until they reached the county lines. After their escort left them they still experienced much annoyance, and were often in imminent danger until they reached the Missouri River, where the Mormon people were organizing companies to cross the plains.

Elder Smith was enrolled in a company of which Aaron Johnson was elected captain, Daniel D. Hunt, chaplain, and himself clerk. There were about one hundred wagons in the company. They started on their journey in June.

When they reached Salt Creek, the cholera broke out among the people, many were prostrated by it, and in a few days eighteen persons died of the scourge; others recovered. When they reached the Platte, and while traveling up the river, sickness broke out again. "And here," says Mr. Smith, "we witnessed some singular instances of healing by the power of God. One night I had a singular vision. I thought a man stood by me, and said to me: 'You must stop here, clean out your wagons, wash yourselves, and all of you be rebaptized and then your sick shall recover and no more death or sickness shall come upon your company.' I told my dream to the chaplain and the captain, and they each said they had seen and heard the same things.

"Early one morning, Daniel D. Hunt, the chaplain, who had been afflicted with a terrible cough and could get nothing to relieve him, called for me to visit him and administer to him. He suffered severely and his system was very much shaken and emaciated by the affliction. He said it had been revealed to him during the night that I had the power to rebuke his cough. I administered to him and rebuked the complaint, and he was immediately healed and was never troubled with the ailment again. My wife also had been similarly afflicted and was healed in a similar manner.

"After cleaning up, washing and baptisms, this sickness left us; we resumed our journey and reached Salt Lake City in health and safety, on the 5th of September, 1850."

Elder Smith first settled at Big Cottonwood, ten miles south of Utah's capital. There he was appointed clerk of the ward. He was also appointed watermaster. Subsequently, when the twenty-third quorum of the apostles of the seventies was organized he was ordained and set apart as one of the seven presidents of that quorum.

In 1855, he was called upon, with a company of others, by the authorities of the Mormon church, to go to Box Elder County, and to help to build up a city there. In April of the same year, he moved there with his family. There he made a plat of Brigham City and the surrounding country, which was examined

and approved by the proper authorities. He also assisted materially in surveying that part of the public domain.

Elder Smith was next engaged opening canyons, making roads to the timber and superintending public works under the direction of President Lorenzo Snow, who presided over Box Elder County.

This same year, 1855, he was appointed a member of the high council and counselor to President Snow. He also had the watchcare of all the seventies in that county.

This same year, Samuel Smith was appointed postmaster of Brigham City which office he held until he was disqualified by the provisions of the Edmunds' law, in 1882. A special agent of the Postal Department was sent to him to induce him, if possible, to give up Mormonism, in which event they would give him a good position in the postal service. He told them his religious convictions were dearer to him than all things else on earth besides; that he neither could nor would give them up for any earthly emoluments that could be offered. Of course he was removed from office.

In 1858, the militia of Box Elder County was organized. Every able-bodied man in the district was enrolled and mustered into service. Samuel Smith was elected first major of cavalry, and was also appointed the commander of the northern post. He commanded the citizen-soldiers in that district in all the expeditions against the hostile Indians, (and other foes of the people) whom he did much to subdue and taught them that the Mormons were their best friends.

In 1860, Major Smith was elected Probate Judge of Box Elder County, by the Legislative Assembly of the Territory of Utah. He served the people in that capacity fifteen years, when he became incapacitated for the office, by the same law that disqualified him to be the postmaster. He had served the government and the county in these offices for thirty years, but the operations of proscriptive enactments have deprived both the government and his county of his services, and have also deprived him of the right of franchise.

In 1871, when the Utah and Northern Railroad was being built through Box Elder County, Judge Smith was appointed by Hon. John W. Young, superintendent of construction. He continued to hold that position until the road was completed to Franklin, Idaho. At the August election held by the stockholders in 1872, Mr. Smith was elected one of the Directors of the company, which office he held until the road was sold to another railroad corporation. He was then appointed to assist to settle up the business of the company.

In his closing notes to the writer of this biographical sketch, Mr. Smith says:

"I have served the people thirty-two years in this mission of founding and building up Box Elder County. I have assisted all I could in establishing home industries, in developing the resources of the country, and encouraging the people to husband their means; to utilize the elements for their own elevation, physically and morally; I have fearlessly rebuked every kind of corruption wherever I have found it. For this last, my life has been sought many times. Men have combined, and bound themselves by secret covenants to murder me when a favorable opportunity was offered to do so. But through all the Lord has preserved me from their wicked machinations to the present time. And I still bear my testimony that God has established the gospel on the earth through the Prophet Joseph Smith; and that gospel is the power of God unto salvation, to all who will receive it."

Thus it will be seen by perusing the above pages that Samuel Smith is rightfully classed among the city founders in this part of the Western hemisphere,

and that his life has been devoted to promoting their growth and permanence, and establishing peace and good will on the earth.

He is now in his 70th year, and is the father of 51 children, 22 sons and 29 daughters. He has 53 grand-children.

JUDGE WILLIAM HYDE.

Judge William Hyde was the founder of Hyde Park, one of the flourishing settlements of Cache County, and also one of the pioneers of Utah. His ancestors settled in America at least a century before the war for independence, which separated the British colonies from the mother country. His great grandfather, Nehemiah, was a worthy citizen of the colonies, and his grandfather, James Hyde, served in the Revolutionary armies during the memorable struggle for freedom and nationality.

Heman Hyde, the father of the subject of this sketch, was born in the town of Strafford, Orange County, Vermont, June 30th, 1788. He grew to manhood in the place of his nativity, and married Polly W. Tilton, December 5th, 1810. In 1812 he moved to the town of York, Livingston County, State of New York. In this place Wm. Hyde. the subject of this sketch, was born on the 11th of September, A. D. 1818. When he was seven years old his father left the town of York and settled in the town of Freedom, Chattaraugas County, in the same state In this place, it being in a new country, he cleared the timber from the land and improved a large farm. He also carried on a considerable business in wool carding and cloth dressing. In respectability and wealth the family occupied a good social position.

In 1830-31, the family began to hear of the Book of Mormon and of the "great latter-day work," through Warren A. Cowdery, whose farm joined theirs. Through his brother Oliver he obtained some proof sheets of the Book of Mormon, which were also read with great interest by Mr. Heman Hyde. In 1833 elders were preaching through the country, and Heman Hyde and his son William, hearing the gospel and believing it, were baptized into the Church of Jesus Christ of Latter-day Saints on the 7th of April, 1834. Soon afterwards they were followed by the whole family.

In February, 1836, the family moved to Kirtland, Ohio. In the spring of 1838 the subject of this narrative left his father's house and traveled 1800 miles to the State of Missouri, where he located in the town of Far West. There he suffered with the Saints in their terrible persecutions, and left Far West in December, 1838, for Quincy, Illinois, with the satisfaction that he had done all in his power for the protection and good of his people. Here he found his parents who had left Kirt-

William Hyde

land in September and gone into Missouri, but were soon compelled by the mob to leave. The 1st of October, 1839, he cast his lot with his people as one of the founders of the city of Nauvoo. At a conference of the Saints he was ordained an elder, and on the 6th of the following month, with Elder Dusette for a companion, he started on his first mission. In accordance with the ancient apostolic method, he traveled without purse and scrip, and preached the gospel through the states of Illinois, Indiana and Michigan. After an absence of about three months he returned to Nauvoo.

At a conference in Nauvoo on the 7th of April, 1840, he was ordained into the Quorum of Seventies. Soon after he started on a mission to the State of Maine, in company with Elder Herrett. He visited Kirtland and preached in the Temple. Traveling and preaching, as opportunity offered, he and his companion arrived on Fox Islands, off Penobscot Bay, in the State of Maine. There they were very successful in proselyting to the truth. There, also, Mr. Hyde and his companion had an attack of the typhus fever. He recovered, but his companion passed away.

He continued his labors in the State of Maine until the 28th of March, 1840, when he commenced his return journey to Nauvoo. Falling in with a company of traveling Saints he journeyed with them a few days, and, for the first time saw Miss Elizabeth H. Bullard whom he afterwards married. He arrived at Quincy, Illinois, on the 30th of April, 1841. Near this place his father resided, and with him he remained the most of the season. On the 23rd of February, 1842, he married Miss Bullard, his former traveling acquaintance. The following summer, in connection with his father, he labored to make a home in the new city of Nauvoo. At the October conference of the same year, he was again called to labor in the ministry. On the 23rd of the month, after taking leave of family and friends, in company with Benjamin S. Wilber, he traveled to the State of Vermont, as usual preaching and baptizing by the way. He visited the old family home in that state and found many relatives, to whom he delivered the message of salvation. He also visited the town of Sharon, the birthplace of the Prophet Joseph Smith.

About the 1st of April, 1843, he parted with his companion and returned to Nauvoo, where he arrived about the middle of June. On his way home he visited that ever memorable spot, the hill Cumorah. But a short time was allotted him in which to enjoy the pleasures of home, for he started on a mission to the State of New York on the 23rd of September. He was again eminently successful in his labors.

Learning through a notice in the *Times and Seasons* that he had been appointed a mission to Vermont, in company with Elder Erastus Snow, on the 5th of May, 1844, he started for his new field of labor. At the town of Linden, on the last day of June and the first of July, a conference of the Saints was held, in which they were instructed as to the course they should pursue in the ensuing presidential election. Thus was Mr. Hyde, in connection with many other elders, identified with the political moves of the Prophet Joseph just before his death.

He and Elder Snow, feeling impressed that serious trouble was upon the Saints in Nauvoo, determined to return to that place. On the 8th of July Mr. Hyde parted with the Saints, crossed the Green Mountains and reached Whitehall on the 9th. There he learned of the assassination of Joseph and Hyrum Smith.

The following excerpt from his journal will best express his feelings: "On receiving this information my soul sickened and I wept before the Lord; and, for

a time, it seemed that the very heavens were clad in mourning." At Buffalo Mr. Hyde fell in with six of the apostles who were also on their way to Nauvoo to "comfort Zion" in its hour of peril. He arrived there on the 6th of August. In the stirring events which followed he sustained the Quorum of the Apostles as the legitimate head of the Church. He testified in his journal that the "mantle of Joseph fell on to Brigham Young."

At the following October conference he was ordained one of the presidents of the eighth Quorum of Seventies. In January, 1845, he was sent in the interests of the Church to the states of Mississippi and Alabama. He was absent about two months. He spent a part of the ensuing season in laboring on the Temple, in which he received the blessings of the faithful, and afterwards assisted in bestowing them upon others, until the 8th of February, 1846. On the 18th of May, in company with his parents and other relatives, he left Nauvoo and followed the trail of the traveling "Camps of Israel" to Council Bluffs, where he arrived on the 12th of July. He was in time to prove his patriotism by joining that immortal body of men, the "Mormon Battalion." He was mustered into service in the company of Captain Jesse D. Hunter as second Sergeant on the 16th of July. On the same day the company was marched eight miles to the Missouri River. On the 17th he returned to the camp in which his family was located. We will let him describe the situation: "The thoughts of leaving my family at this critical time are indescribable. Far from the land which we had once called civilized, with no dwelling save a wagon, with the scorching mid-summer sun beating upon them, with the prospect of the cold December blast finding them in the same place. My family at this time consisted of a wife and two children, the eldest of which was but three and a-half years old, and the situation of my wife was such as to require, if ever, the assistance and watch-care of her companion."

He was present at the memorable meeting of the Twelve. with the officers and non-commissioned officers of the Battalion, in which instructions were given as to their conduct. The following from his journal is a fine illustration of the spirit and genius of the "Latter-day work" in that hour of fiery trial: "The officers were instructed to prove themselves fathers to the privates, and to remember their prayers, and see that the name of the Deity was revered, and also to see that chastity and cleanliness were strictly observed. They also instructed us to treat all men with kindness, and never take that which did not belong to us, not even from our worst enemy in time of war, if we could possibly avoid it; and if we should come into battle with the enemy and be successful, we should treat prisoners with the greatest kindness, and never take life when it could be avoided."

On Tuesday, July 31st, at about twelve o'clock of the day, the Battalion commenced its march for Ft. Leavenworth, where it arrived August 1st. On the 13th of August Mr. Hyde, with his comrades, commenced their historic march to the Pacific coast with the thermometer at 101° in the shade and 130° in the sun. From this time until the Battalion was mustered out of service, at De los Angeles, in California, on the 16th of July, 1847, the personal history of Mr. Hyde is included in its general history. He was one with many of his companions who were desirous at once of returning to their families and to the body of the Church.

On the 20th of July they organized into companies of hundreds and fifties for the purposes of defence and assistance in traveling homeward. Mr. Hyde was chosen Captain of the first fifty. On the 23d they started on their journey. They

crossed the Sierrra Nevada Mountains on the 5th of September. On the 7th they met Captain Brown, who was in charge of the detachment which returned from Santa Fe to winter at Pueblo. He was direct from Great Salt Lake and brought letters to most of the brethren, and also a letter of counsel from the heads of the Church. By letters from his family Mr. Hyde learned the sad news of the death of his only sister, at Council Bluffs, from a lingering sickness caused by exposure. As if to measurably compensate for his grief, he also learned that a son had been born to him. On the 3rd of October he reached Fort Hall, about two hundred miles north of Great Salt Lake Valley, and over seven hundred miles, by the route the party had traveled from Sutter's Fort. From there, without so much as an Indian trail to guide them, they arrived at the camp of the Saints, in Great Salt Lake Valley, on the 12th of October, 1847. Mr. Hyde did not, like some of his companions, find his family here, and determined at once to cross the plains to Winter Quarters, where it had remained. After all his toils, he rested but two days, and these were days of preparation. On the 15th of October, he left the valley in company with sixteen others, for the Missouri River. The party passed Fort Bridger on the 19th, having traveled 118 miles. On the 20th, as a forerunner of the coming winter, the snow fell two inches. On the 5th, 6th and 7th of November, the weather was exceedingly cold, making it necessary to use great exertions to keep from freezing. On the 8th reached Fort Laramie, where they were very hospitably received. The 11th left the timber on the Platte River. The snow was from eight to twelve inches deep. There were 200 miles to travel with only such fire as could be made with "buffalo chips" obtained from under the snow. On the 19th came to timber. The weather was now stormy and cold and extremely unpleasant even to men inured to hardship. Arriving at the South Fork of the Platte it was impossible to cross at the usual ford on account of high water and running ice. The party were compelled to travel twelve or fifteen miles, over very bad ground, to the forks of the stream. There much difficulty was encountered. Mr. Hyde first crossed both streams on foot. In one he had to swim. The water was extremely cold with ice running. The following from his journal indicates the condition to which the party was reduced :

In crossing the animals, one of the poorest of the horses mired in the quicksand and, as our provisions had entirely failed and as it was impossible to get the animal out alive, we concluded to cut its jugular vein, and save the meat, which was done.

After all the hardships that it would seem men could possibly endure, the party reached Winter Quarters on the 11th of December, a bitter cold day. This party was the first of the Battalion that returned to that place. On the 12th Mr. Hyde crossed the Missouri River to Council Point where he found his family and father's house. It took him some time to recover from the hardship and hunger he had endured.

In the spring of 1849, he started with his family, in company with his brother Rosel, for Great Salt Lake Valley. He was appointed captain of a company of sixty-three wagons, under Mr. Gully, the captain of the hundred. With the exception that several of the company died with the cholera in the forepart of the journey, the trip was ordinarily successful, Mr. Hyde arriving in the valley on the 22nd of September. For some time after his arrival he was employed by the pioneer firm of Livingston and Kinkead. August 28th, 1852, at a special conference of the

Church held in Salt Lake City, he was called to go on a mission to Australia. On the 20th of October he took leave of his family and started on his long journey, by what was then known as the southern route to California. On the 3rd of December he arrived at the camp of the Saints, at San Bernardino, California. On the 17th he left San Bernardino. After a nine days' voyage from San Pedro, he arrived in the city of San Francisco. Some time was occupied in obtaining funds to meet the further expenses of the journey. This accomplished, he, with the elders destined for the same field of labor, sailed from San Francisco on the 2nd of February, 1853. After a prosperous voyage and several days spent in quarantine, on account of there having been small-pox on board the vessel during the voyage, Mr. Hyde, with his missionary companions, arrived in the port of Sidney, New South Wales, on the 9th of April, 1853. There he labored faithfully and with gratifying results, under President Farnham, in the duties of his calling. At a conference of the Saints in Sidney, January 1st, 1854, he was called to take charge of a company of Saints who were soon to start for the "Latter-day Zion." Some change appeared necessary, as his health was failing through excessive labors and the heat of the climate. The company about to emigrate were from the district where Mr. Hyde had principally labored. *Zion's Watchman*, the organ of the Saints in New South Wales, speaking of those about to emigrate, said, "The company is under the charge of Elder William Hyde, who during the past year has labored faithfully, diligently and perseveringly in the Hunter's River district. His labors have been blessed, many obeyed the gospel, and are gathering with him. He goes hence with the full confidence and approbation of all true Saints." He sailed from New Castle on the barque *Julia Ann*, with a company of 63 Saints, on the 22nd of March, 1854. The voyage was a prosperous one. After being at sea about three months the company was safely landed at San Pedro, California. Mr. Hyde went at once to the colony of Saints at San Bernardino, and engaged teams to bring the emigrants to that place. A description of his journey home across the desert is best given in the following extract from his journal:

I remained in San Bernardino, until the 27th of July, then left for Great Salt Lake, in company with Brothers Conger and Hope, mail carriers, also a man by the name of Powell. We had mules both for riding and packing. The weather was excessively hot, and my health being much impaired, I soon discovered that I could accomplish the journey only through much suffering. On the 5th day of our travels it seemed that I must give over, as my body was racked with the most excruciating pain, accompanied with a scorching fever. We traveled 55 miles. O, may it never be my lot to experience another such a day! Before we came to our place of encampment, I became so exhausted that I fell from my mule, and was hardly sensible that I was falling, until I struck the ground. The brethren in the company supposed that my journey had ended. On the evening of the sixth day we were attacked by a company of some thirty or forty Indians near Resting Springs We had a severe round with them, and succeeded in getting away, but not without the loss of one mule and one of the mail bags. Brother Powell was severely wounded in the hip with an arrow, my riding mule was badly wounded, and an arrow passed through my outer clothes, but there was none to touch my body. I arrived safely at home on the 14th of August, but in a very feeble state of health. Found my family well and in every way comfortable.

For some time after Mr. Hyde arrived home, his health was too feeble for him to perform much manual labor. In the autumn of 1855, he moved his family to Salt Lake City, and followed the occupation of salesman until the spring of 1857. His health being much improved he concluded to again try the cultiva-

tion of the soil. For this purpose he sold his home in Salt Lake City, and moved to Lehi, thirty miles south. The same year he was chosen to preside over the 44th quorum of seventies, which was organized in Lehi. In October, 1857, he was assigned to the command of one hundred men, which was a part of the Mormon forces that occupied the mountain defiles in order to check the advance of Buchanan's army. This service occupied about two months. In the spring of 1859, he was summoned to serve as a juryman in the court of the notorious Judge Cradlebaugh. April, 6th, 1860, Mr. Hyde commenced to move his family and effects to Cache Valley. It might be considered a mission given him by Joseph Young, then the President of the Seventies, as he was to have the oversight of the Seventies in Cache County. He arrived at his destination on the 16th of April. Here his labors as a Mormon Pioneer culminated in the founding of the settlement of Hyde Park the ensuing summer. The Stake authorities organized the settlement on the 1st of July, with Mr. Hyde as acting bishop. He often exercised his calling as an elder in preaching in the other settlements of Cache County in company with Apostle E. T. Benson and his presiding bishop. His long and varied experiences made him a most efficient leader of the people in developing the resources of a new country.

From the 2nd to the 6th of September, 1862, inclusive, he was very efficient in assisting General Benson, as his adjutant, in organizing the militia of Cache military district.

On the 30th of December, 1862, a mass meeting was held in Logan, at which seven delegates were chosen to meet in a convention to be held in Salt Lake City on the 20th of January, 1863, for the purpose of forming a state constitution, and of making other necessary arrangements for the admission of Utah into the Union. Among the galaxy of leading men selected for this purpose was the subject of this sketch, Wm. Hyde. In the election of state officers to act in case Utah became a state, Mr. Hyde was appointed judge of the 8th judicial district. To assist in home industries this year he started a wool carding machine, which, with the necessary plant, cost about three thousand dollars. His family also encouraged home manufactures among the people by clothing themselves with their own hands. Home manufactures were an important factor in sustaining a family in those primitive times.

Mr. Hyde was also very successful as a farmer. In the spring of 1864 he was chosen to take charge of the train of teams made up in Salt Lake City, for the purpose of going to the Missouri River to assist the emigration in crossing the plains. For this purpose he left home for Salt Lake City on the 19th of April. He left Salt Lake City with his train on the 3rd of May, and arrived at Wyoming, Nebraska Territory, on the 3rd of July, having made a very successful trip. After waiting seven weeks, his was the fifth train to start on the return trip. After traveling fifty miles he was notified by telegram from President Brigham Young on account of Indian difficulties to await the sixth company, which was still behind. The combined train made a successful trip, and, on arriving in Salt Lake City, were warmly welcomed by several hundred citizens. On the 30th of October, 1864, Mr. Hyde arrived at his home in Hyde Park. He found his family in a prosperous condition, and more especially as a son was born to him about a week before his return. In four years, under his guidance, Hyde Park became a very thriving settlement of some forty families.

Honors continued to be showered upon this efficient public worker. The Territorial Legislature of 1865-6 appointed him Probate Judge of Cache County. In the fall of 1865, Cache County was organized into a military district, with Apostle E. T. Benson as Brigadier General, and Mr. Hyde as Adjutant and Chief of Staff. General Benson and Bishop Maughan had, for several years, been members of the Territorial Legislature, and, during their absence, Bishop Hyde presided over the affairs of Cache County. In 1866 he entered into copartnership with Thos. E. Ricks and Wm. Hendricks, and they built a substantial gristmill, at a cost of $27,000. In the meantime the firm did a considerable business in merchandizing. In the autumn of 1868 Mr. Hyde engaged, with Apostle Benson and others, in grading one hundred miles of the Central Pacific Railroad. This furnished lucrative employment to many of the citizens of Cache Valley.

On the 6th of December, while employed on the railroad, he was seriously injured by a kick from a horse over the left temple, which fractured his skull. From this he suffered much for about three weeks, and was brought very low. From this cause he was under the necessity of remaining at home the most of the following winter and spring. March 25th, 1869, the Hyde Park branch of Zion's Co-operative Mercantile Institution received its first stock of goods and commenced business, having been previously organized with Mr. Hyde as president. In February, 1870, he was elected Probate Judge of Cache County for the second term. On the 18th of September Col. Hyde received the following by telegraph:

SALT LAKE CITY, Sept. 18, 1869.

Col. William Hyde:

By general order yesterday you are assigned command of Cache Military District till further orders.

T. W. ELLERBECK,
Asst. Adjutant General.

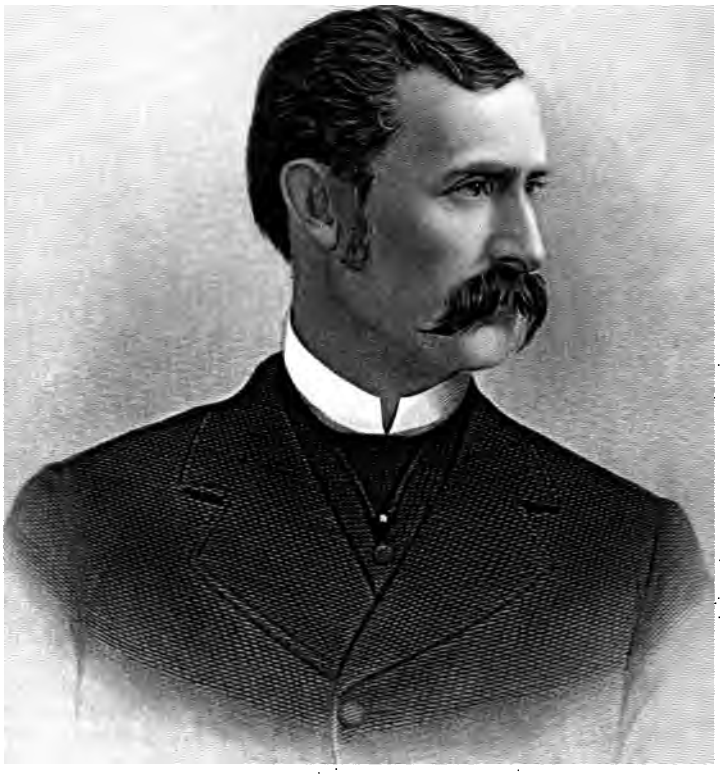
This order was very fitly supplemented, the last of the month, at a three days' muster of the militia of Cache County, at which he was unanimously elected Brigadier-General, which raised him to the command of Cache Military District.

On the 23rd of August, 1871, a railroad company was organized for the construction of a railroad from Ogden, Weber County, to Logan, Cache County, and thence on to Soda Springs. Gen. Hyde was elected one of the Board of Directors of the company. On the 5th of February, 1872, delegates to another convention were elected, for the purpose of taking preliminary steps for the admission of Utah into the Union. Judge Hyde was again sent from Cache County.

At the general conference in Salt Lake City on the 7th of October, 1872, Elder Hyde was ordained a High Priest and appointed Bishop. June 27th, 1873, at a conference of the Church held in Logan, he was ordained a Patriarch, under the hands of the First Presidency and of the Apostles.

The subject of this sketch died on the 2nd day of March, 1874.

Mr. Hyde was an efficient public servant and truly a representative man among his people. Justice, humanity and uprightness were prominently developed in his life's labors. He was a firm believer in the principle of celestial marriage. He had five wives, and was the father of twenty-five children. As president, bishop, general, judge, husband and father, he was kind, courteous and consistent; as a Saint, the embodiment of humility.



Moses Thatcher

MOSES THATCHER.

Moses Thatcher, the sixth of the eight sons of Hezekiah and Alley Kitchen Thatcher, was born in Sangamon County, Illinois, February 2nd, 1842.

Pending the final expulsion of the Saints from Nauvoo, and while his father was constantly engaged in defending leading brethren from the encroachments of persecuting and despoiling bands of unscrupulous men, the earliest reflections of the boy were rudely awakened by mobs repeatedly threatening to burn the house from over the head of his defenseless mother, who, with her younger children, was kept in constant dread during those troublous times when many fled by the light of their burning dwellings.

The gloomy thoughts naturally attending such sad scenes could not fail to profoundly impress the sensitive mind of the boy. But relief was found even at the tender age of four years, in contemplating the goodness of God as in contrast with the wickedness of man. Thus, early religious impressions were made in the heart of the the child who, from a distance, watched the sunlight play on the spire of the Nauvoo Temple and thought the brightness emanated from God's holy angles.

His memory faintly grasps the misery, sickness and death that hung like a cloud over the wandering camps of an expelled people. But the hot sands that blistered his feet when walking the sun-scorched plains while lolling cattle hauled their heavy loads towards the setting sun, as they wearily followed the trail of the Pioneers, are still remembered.

The snows and frosts of the winter of '47-48 and the hunger that gnawed for a whole year as he herded sheep and digged roots are not forgotten; nor are other early valley scenes wherein Indians caught the bleating lambs of his flock with their raw-hide ropes, and enforced an exchange of their cricket-pies for the boy's corn-cakes.

The first feast held in the "Old Fort" was not only deeply impressed upon his mind by the thought that all, for at least one meal, would have enough to eat, but vividly so by the death of a playmate who was crushed that day by a log rolling down the skids of a saw-pit.

During that season, roasting-ears were by the boys esteemed a luxury, whose quantity seemed never to equal the quality. With other members of his father's family, Moses was taken to California in the spring of 1849. Reaching what is now Sacramento City in June of that year. It was then only a village of rude huts and tents.

Going to the mining regions near Auburn, he became quite a capitalist, frequently receiving from travelers from one to five dollars for riding a horse to water. His father kept an eating house on the Auburn road and silver dollars, sewn up in gunny sacks and thrust under beds, unprotected from thieves save by the walls of a canvas house, were common sights to him in those days, when "Judge Lynch" tried, convicted and hanged the robber all in one day.

No safes, vaults and iron boxes were needed where pork and beans were worth a dollar a pound, and the forfeiture of life was the price for stealing.

Having folllowed close on the heels of the Pioneers, he attended his first school when eleven years of age. Being large for his years and awkward, his bashfulness and the knowledge that boys much younger than he were educationally far in advance of him became sources of daily annoyance and humiliation, but did not discourage him. Seeking learning earnestly he made rapid advancement and quickly laid a foundation for a good common school education.

When not at school his experience as a practical miner consisted chiefly in extracting moss and gold from the crevices of rocks along the banks of the American River, into which the floods had made deposits. His implements consisted of a butcher-knife and a milk-pan. With the former he extracted the moss bound gold, and with the latter he washed away foreign substances, while the cows in his charge grazed near by. The reward frequently amounted to several dollars per day.

During evenings he had often listened with rapt attention to religious discussions between traveling ministers of various sects and his mother. His father being a man of few words, seldom engaged in extended conversation on religious or other subjects, but the boy used to marvel at the ease with which his mother confused and silenced professed teachers, who frequently demonstrated their utter ignorance of the Holy Scriptures, with which his mother was so familiar.

Elders on their way to missions often called on and received aid from the father of Moses who, when they held meetings, attended with delight, for the principles of the gospel sounded like sweet music to him; and often when they portrayed the truth by the power of God, the Spirit bore testimony, and he felt that he had known that before. Thus the divine gospel message falling on his ears sank into his heart, not as something new, but as something beautiful, priceless, eternal but known before.

When, therefore, Elders Henry G. Boyle, David M. Stuart and William H. Shearman came with authority to baptize as well as preach, he embraced the truth, being baptized in the Rio Puta, Yolo County, California, December 29th, 1856, by Elder Boyle, who also confirmed him the evening of the same day, and on March 23rd following, ordained him an elder.

One month later he was called to fill a mission, and became the companion of Elder Boyle. He was then fifteen years of age—a beardless boy. To undertake to preach among many who knew him as a rider of wild horses, and the lassoer of wilder calves, was a task for which he felt himself wholly unqualified, and the very thought of attempting it made him ill. In a small meeting of Saints he had tried, by request, to express gratitude for the restoration of the gospel; and while he felt that if he did not praise God, the very stones must; yet when he attempted to speak not a word could he utter.

His two older brothers having been assigned to missions in another part of the state, his father and mother and other brothers and sister having arranged to gather to Zion, his feelings were indescribable. A sense of loneliness and of dread seemed to unnerve and utterly prostrate him. It was to the boy an hour of supreme trial, one in which it seemed to him his heart would fail; and yet in that hour of weakness, he was taught reliance on the Lord who was able to make the weak strong for His glory and for the salvation of men.

Moses had plead with Elder Boyle not to call him to preach or pray in public, saying that if he could be excused from that he would be Brother Boyle's obedient and willing servant, blacking his boots, waiting on him, caring for his horse and in every possible manner rendering himself useful to his friend. For several weeks his appeals were regarded mercifully when, having attended a Methodist meeting the Saints, and especially the characters of the prophets Joseph Smith and Brigham Young, were cruelly and unmercifully vilified by the minister, one Rev. Blythe. Being the only one of the faith present, Moses was profoundly moved and in humble, earnest, inward prayer besought the Lord to manifest to him his duty, and give him strength to perform it. In answer he was impressed to reply. Securing permission to speak, the Spirit of God came upon him powerfully and without the least hesitation or manifestation of timidity, he disproved many of the assertions of the reverend vilifier; and confounded and put him to shame. So much so that swelling with wrath and high sounding words, he exclaimed with a sneer "that he was grieved and astonished that one so young and apparently good should admit himself to be a Mormon!" Whereupon Moses replied:

"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to all who believe." And further said he, "Christ declared that those who believed on Him should do the works He did, and greater works because he went to the Father. Now our reverend friend has declared that such works are done away, being no longer necessary, and that all who claim to do them or any part of them, are imposters; does it not follow, therefore, that he is no believer in Christ? Judge ye between the Lord and this reverend gentleman claiming in His name to be a teacher! The sheep knowing the voice of their Shepherd will not follow strangers seeking to lead them astray." Thus did the Almighty with the weak confound the mighty, vindicate truth and unmistakably demonstrate that, however inadequate the instrument, he was able to make truth triumph over error.

Thereafter Moses made the Lord the "Rock of his Refuge," and as the boy missionary, preached as earnestly, as fearlessly and as effectively as at any time since. Wrapt in the Spirit he sometimes spoke for an hour, often correctly quoting scripture he had never read; the words and sentences, as he declared, appearing before his spiritual eyes were read as from an open book.

This first mission was terminated by the "Call home" pending the approach to Utah of the U. S. army. John B., Aaron D. and Moses using means left by their father, fitted up teams and wagons, provided themselves with arms and ammunition, and started from Yolo County, October 14th, 1857, for Salt Lake City via the coast route to San Bernardino, thence across the deserts; the season being too far advanced to undertake the journey via the Carson and Humbolt routes.

The party reached Salt Lake City, January 1st, 1858. Joseph W. Thatcher, oldest brother of Moses, had been sent on a mission to aid in establishing a settlement on Salmon River. John B., Aaron D. and George W. Thatcher joined the Utah militia and served in Echo and other parts of the Territory, while Moses, not yet sixteen years of age, went to school; and, after the establishment of Camp Floyd became a member of the special police force of Salt Lake City, and did service as night street guard.

Went south in the "move" as far as Payson. Accompanied his father and others to Cache Valley in the winter of 1860, and assisted in locating canal and

mill sites, and labored during the spring and summer of that year in getting out timbers for the Union mills.

During the winter of '60-61 he attended the University of Deseret, Professor Orson Pratt Jr. and James Cobb being his instructors. In April, 1861, he was married to Miss Lettie Farr by her uncle, Lorin Farr, and was sealed to her by President Brigham Young the autumn of the same year. He had previously been ordained a seventy by President Young and was attached to the second quorum.

He located in Cache Valley, shortly after his marriage, and built the first frame house in Logan, and was given a mission by Bishop Peter Maughan to herd cattle on the Promontory during the winter of 1861-62.

He was one of the "minute men" under Captain Thomas E. Ricks, and for several years held himself, day and night, ready to protect the lives and property of citizens. In the discharge of that duty he frequently guarded horses all night and assisted in apprehending some Indians who had killed several brethren at Smithfield.

When the county was organized into Cache Military District he was elected captain of fifty cavalry men, was subsequently promoted and served on the staff of Col. T. E. Ricks and later on that of General Hyde.

Immediately on his return from his British mission he was elected superintendent of the Cache Valley Sunday Schools, continuing in that calling until April, 1877. He served Cache and Rich Counties ten years in the Territorial Legislative Council and was an active member of the constitutional convention of 1872 and became one of the delegates authorized to present the state constitution to Congress praying that honorable body to pass an enabling act admitting the Territory of Utah into the Union as a State. He became salesman in the firm of N. S. Ransohoff & Co. at Salt Lake City. Having made himself familiar with the details of a general mercantile business he returned to Logan and engaged in that business with his father.

During the winter of 1865-66 Bishop Peter Maughan called him on a mission to Salt Lake City to acquire the art of telegraphy; but in the spring of the latter year President Young notified him of his wish that he should fill a mission to Europe. For that mission President Young personally blest and set him apart. He left home April, 1866, and returned August, 1868. During his absence on that mission he presided first over the Cheltenham, then over the Birmingham conference. Owing to exposure, his health was considerably impaired, but his work was successful. He visited the Paris exposition of 1867.

On his return he again entered the mercantile field, his father and he forming the firm of "Thatcher and Son." Their business, under counsel of Apostle Ezra T. Benson and Bishop Maughan, was consolidated with that of Wm. H. Shearman and the Logan Co-operative Institution was incorporated, he becoming its general manager. Later the Logan Institution became a branch of the parent Z. C. M. I. and he was its superintendent until 1879.

Upon the organization of the Utah Northern Railroad, August, 1870, he was chosen secretary and subsequently became superintendent as well. When President Young organized the Cache Valley Stake of Zion, May 21st, 1877, he nominated Elder Thatcher for the presidency. Being unanimously sustained, President Young set him apart and blest him for that calling and office. He held that posi-

tion until April, 1879, when he was called to fill the vacancy in the Quorum of the Twelve Apostles, occasioned by the death of Elder Orson Hyde. He was ordained to the apostleship April 9th, 1879, by President John Taylor. During his business experience he organized the Cache Valley Board of Trade, successfully protected the interests of the people, directed the extension of the Utah and Northern Railway northward from Franklin, Idaho, under its just and equitable co-operative provisions, and was largely instrumental in forming "Zion's Central Board of Trade" of which Elder John Taylor was president. The latter was formed in view of harmonizing the business interests of the Territory, advancing the manufacturing, mercantile and agricultural pursuits of its citizens and enhancing their general prosperity by placing, as far as possible, without the intervention of "middle men," the products of the country in the hands of consumers and by securing for home consumption, imported goods direct from the manufacturers. "Zion's Central Board of Trade" was designed to be the "hub," the stake boards the spokes of a wheel that that in the future must become a positive protective necessity.

Selfish and conflicting interests have largely retarded its progress. and jealousy has temporarily blocked its way. but when the clouds of persecution shall have passed away, the future progress of the Territory or State will demand the revival of a system of trade calculated to unite the people as thoroughly in temporal as in spiritual matters; and to place the avenues of traffic in the hands of the many, instead of in the hands of the few.

During the latter part of 1878, and the beginning of 1879, President Taylor authorized Moses Thatcher to organize stake boards of trade in the southern counties of the Territory, and to explain to the officers and members thereof the objects had in view. The work was promptly and thoroughly accomplished.

It is well known to the Mormon people that the young Apostle, Moses Thatcher, was a special favorite of the late President Brigham Young, whose instinctive insight into the character of men was one of his rarest qualities as a leader.

From the time that Moses Thatcher—as a boy of sixteen years of age—reached Utah in January, 1858, and until the death of Brigham Young, nearly twenty years later, he was treated by the President as considerately and as kindly as though one of his own sons, for even in his youth. Brigham recognized in him qualities that subsequently developing made him what he is. President Young, while he lived, personally ordained and set him apart to every important calling and Priesthood. As showing what became a guide to the young man as the mark of his calling the following striking blessing is remarkable:

A blessing on the head of Moses Thatcher given April 16th, 1866, in the President's office, Great Salt Lake City, Utah Territory, under the hands of President Brigham Young and Elders George A. Smith and George Q. Cannon—President Young pronouncing the blessing.

Brother Moses Thatcher, in the name of the Lord Jesus Christ, and by virtue of the Holy Priesthood we lay our hands upon your head to bless you, and set you apart to this mission whereunto you have been called—to go to Europe—to England and from there to any part thereof or to any country or place wheresoever you may be appointed. We ask our Father in heaven to bless you with his Holy Spirit, and to fill your heart with the light of Eternity, with the truth of God and with the power of God; and to give unto you the Holy Ghost to be your constant companion, to be with you from this time henceforth, and to teach you, guide you and bring to your remembrance things past, present, and to come. We bless you with these blessings. Be faithful and you shall have dreams and visions and manifestations. You shall know the path of your enemies and their designs. You shall

have power to hunt out the righteous and to save the good, to confound the wicked and the ungodly and all oppressors; and you shall be a comfort to your brethren and sisters to cheer and console them.

And we ask our Father in heaven to bless you, to preserve your feet that they may not slip, and your tongue from speaking guile; to preserve you from your enemies within and without, to give you the victory over every enemy. *And we say unto you that you shall have this power*; and your words shall be like the words of an angel—they shall be words of comfort and consolation to the good, and of rebuke to the wicked. And we say that you may go in peace, no harm befalling you. You shall go and return in peace and safety and you shall rejoice in your mission. We bless you with all the blessings of Abraham, Isaac and Jacob, with all the blessings of your Priesthood, and of your washings and anointings with all your heart can desire in righteousness before the Lord. These with all blessings we seal upon you, and pronounce them upon you, and we seal you up to eternal lives to come forth in the morning of the first resurrection in the name of the Lord Jesus Christ, Amen.

Moses Thatcher fully believed that Brigham Young held the keys to seal on earth and it should be sealed in heaven, to bless on earth and his blessings would be recorded in heaven. How unwavering and how correct his faith has proven his life is the testimony.

Within a week after the above was sealed upon him he saw in a dream parts of England, the scenery of which was so photographed upon his memory that subsequently, when he came to go to that country, recognized hills, hollows, hedges, fields, villages and towns as though he had known them for years. In this simple, easy manner he not only learned that things distant thousands of miles could be seen but what was of more importance to him that God through His servant could confer in this age special gifts and blessings on whom He pleased. This simple confermation of his faith became a light to his feet and a key that unlocked the door to many blessings and manifestations. Thousands there are who can testify that he has known by the power of God the "path of his enemies and their designs." The spirit of discernment has often enabled him to read aloud the thoughts of men. On one occasion at West Bromwich, England, he paused in the midst of his discourse and fixing his attention on five coal miners who had seated themselves together, informed them for what purpose they had come. They had been hired by a local minister to break up the meeting, though no living soul had informed on them; the elder reasoning showed them how unchristian-like such conduct would be.

On another occasion a somewhat noted preacher and disturber of Mormon meetings created quite an excitement and almost incited a mob at an open air gathering. Elder Thatcher, however, secured attention and finally informed the ministerial rioter that he would have been the first to nail Christ to the cross had he lived when the Savior was crucified. Turning pale as death, for the truth pierced the heart, the minister came, at the close of the meeting, and taking Elder Thatcher by both hands asked forgiveness and promised never again to disturb a Mormon meeting. So far as known he kept his promise.

As a singular instance of the power of faith and the efficacy of prayer, this circumstance is illustrative: Elders John W. Young and Francis Platt—the latter now dead—joined Elder Thatcher at Birmingham and it was decided to hold an evening meeting at Walsall. But how to get a hall and have the meeting announced on so short a notice was the question. The town-crier was a bitter opponent of Mormonism and though members of his family were in the Church he seldom per-

mitted the Elders to come into his house. Indeed, frequently drove them away with bitter imprecations and abuse. The Elders having earnestly prayed that the Lord would soften his heart and cause him to serve them in the cause of truth; took train, reached Walsall, walked direct to the house and, going right up to their opponent, requested him to get the town hall for them to hold meeting in that evening. He looked astonished, but inviting the elders into his parlor went and engaged the hall, donned his newest and best uniform, took his bell and traversed the town notifying everybody within reach of the meeting; personally visited lawyers and docters and eminent men and came with them to the meeting, which passed off orderly. He then took the elders to his house, gave them a good supper, accompanied them to the depot, paid their fare to Birmingham, cordially bade them good night and on the following day forbade, one of the traveling elders who called, his house.

When visiting the northern Indians who were restless and disposed to go on the war-path, Elder Thatcher and his companions held a council meeting with a number of chiefs. He urged them to keep the peace and not shed blood. He tried to show them how the great father at Washington, D. C., would gladly furnish them a homestead of one hundred and sixty acres each if they would renounce their tribal relations and go to work like white people do. Tosho, an aged, wrinkle-browed, gray-haired chieftain finally comprehending the meaning of what was uttered, pathetically said, "If Indian only had small place—a piece of land that would not be made less—one that would not have gold under it or too much grass growing on it so the white man would want it he could be content and happy."

They were urged to be obedient to their agent and keep their wives and daughters as free as possible from the white man, and to maintain peaceful relations with themselves, other tribes and with the whites for contention and war would wear them out and destroy their hope.

Thus was a peaceful influence for good established which subsequently bore good fruit; for when Washakie's son was killed by a white man he and his people were determined to go on the war-path, but were induced by mild counsels and presents not to do so.

The Indians of the north call Moses Thatcher the "Little Chief," and like the Mexicans of the south who know him, willingly obey his counsel because they confide in and love him for the interest he has manifested in their welfare.

The most interesting and important episodes of Moses Thatcher's life, however, are those connected with his missions for his Church in Mexico. The narrative is as follows:

Letters having been received by President Taylor from a Dr. Rhodacanaty residing at the city of Mexico enquiring about the principles of the gospel, some of the Church publications were sent him as early as the autumn of 1878, and through these some fifteen or twenty Mexican citizens had come to believe the truths of the gospel, as far as they were informed respecting them.

Considering this matter, the council of Apostles called Elder Thatcher to proceed to Mexico and open the door of salvation to that nation. In company with Elder James Z. Stewart, who joined him at Chicago, and Meliton G. Trejo, who joined him at New Orleans, he proceeded to the national capital; leaving Utah, October 26th, 1879, and taking steamer at New Orleans crossed the Gulf and reached Vera Cruz (city of the True Cross) November 14th of the same year. As fellow-

voyagers he had, besides the elders named, Baron Greindl, Belgian minister to Mexico, his secretary, Count Chastel and Gwyn Foster, nephew of U. S. minister Foster.

The party reached the city of Mexico on the evening of Saturday, November 16th, and being entire strangers put up at the principal hotel, the "Iturbide." He spent the following Sunday in viewing the cathedral rebuilt by Cortez on the ruins of the great Aztec temple, and afterwards remodeled and finished 1631 A. D. He also spent a few hours at the "Zocolo," a beautiful public garden fronting the cathedral, and enjoyed the sweet strains of an excellent military brass band. The day was as pleasant and mild as any May day in Utah.

During the afternoon Dr. Platino C. Rhodacanaty—a Greek on the side of his father, but of Mexican descent from his mother—called and greeted them warmly. He was found to be a cultured and well educated gentleman. During the past few months he had published a monthly periodical called, *Voz del Desierto*, advocating the principles of the gospel.

On the evening of Tuesday following, Elder Thatcher, on the invitation of Mrs. Foster, attended Minister Foster's reception in company with Mr. Amos W. Butler, a young ornithologist from Evansville, Indiana. He met at the reception Minister Foster, Major Clark, editor of the *Two Republics*, Messrs Holden and McClay of New York and the secretary of the minister from Germany, and several others—ladies and gentlemen. He visited, on invitation of Mrs. Minister Foster, the national museum the next day, in company with a number of her guests. They examined with interest a twenty-one fold maguey map, the most valuable of the kind extant. It exhibits the migrations of the Aztecs from the north to Mexico; many of its hieroglyphics resemble those contained in the Pearl of Great Price. Other maps representing the city of Mexico before the conquest of 1520, and pictures exhibiting the landing of the Spaniards at Vera Cruz in 1519, as executed by Aztec artists at the time, were found of interest as matters of history, they having been spread before the Emperor Montezuma previous to the fall of his empire.

In the art gallery a fine scene of the valley of Mexico with Popocatepetl in the distance by Valasco, was greatly admired as an art gem, costing the government $2,000.

Elder Stewart and Trejo having visited and preached to a number of people, some believed. In the baths of the Garden of Olives located near the fatal Causeway "Noche Treste" (melancholy night) so called because of the disaster to Cortez and his army on July 1st, 1520, Elder Thatcher baptized Platino C. Rhodacanaty and Silviano Artiago. The latter a pure Aztec, and therefore, a descendant of Joseph. Six other male members being added to the Church by baptism two days later. At the meeting for confirmation the objects of the Mexican mission were fully explained by him. At that meeting Elder Thatcher earnestly invoked blessings upon Porferio Diaz, President of the Mexican Republic, upon all constituting the Legislative and Judicial and Administrative departments of the government, and upon the inhabitants of the land to the end that the honest and good throughout Mexico, Central and South America, might hear the gospel of Christ, and receive His tidings of great joy.

Three Elders were ordained and a branch organized at that meeting. Elder Rhodacanaty was authorized to preside over it. By the close of the year sixteen

persons had been baptized. "The Voice of Warning" partially translated into the Spanish, and several articles had been written and published in the newspapers of the capital, defending the faith and practices of the Saints.

During January, the Spanish translation of "The Voice of Warning" was completed, and the manuscript placed in the hands of the printer. On the third of that month while enjoying the grateful shades of the cypress groves of Chapultepec Elder Thatcher wrote his "Tribute to the Memory of Montezuma" as published in Vol. I. of the *Contributor;* and which was subsequently dedicated to his friend, the honorable and learned Ygnacio M. Altamirano, of pure Aztec blood and then one of the judges of the Supreme Court of the Republic, an author of eminence, one of the greatest orators of the age, and in many respects a remarkable man.

The *New York Sun* having published an article respecting Elder Thatcher's mission to Mexico, numerous papers of the capital made extracts therefrom and comments thereon; mostly favorable. But *The Two Republics* under the headings—"Yankee Diplomacy—"Filerbusterism"—and "The Spread of Mormonism," attacked violently the Mormon people generally. Through *El Tribuna*, Elder Thatcher replied, refuting the slanderous strictures of *The Two Republics.* Thereafter that paper handled the Mormon question more carefully. In the Sunday issue of Jan. 11th, *El Monetor Republicano*, one of the most powerful and influential journals published in Mexico, appeared a ridiculously scurrilous editorial article about the Saints. It greatly incensed Elder Trejo who had imagined that those speaking his native tongue would never stoop to vilify the Mormons as others had, in the United States and Europe. His hopeful dream having been dispelled, he was exceedingly anxious to hunt up, and punish the "Juvenal" editorial author of the defaming article; but was restrained by counsel given in the interest of patience and moderation. The publication led Willian Prichard, an intelligent and educated English gentleman, a newspaper correspondent and magazine author of merit, to seek the acquaintance of the missionaries from Utah. And through his aid, Elders Thatcher and Trejo became acquainted with the wealthy proprietor of *El Monetor Republicano*—Senior Vicente Garcia Torres—who wrote for his paper over the *nom de plume* "Faucrido" while his son used that of "Alcestes" and "Juvenal" proved to be one Senior Enrigre Chavara who, after a long interview with the elders, published in the following Sunday's issue an article retracting the scurrilous assertions of the former one and giving an excellent account of the sobriety, honesty, industry and morality of the Mormons generally; and Elder Trejo admitted that the result would be more favorable to the cause than any physical chastisement given by him to the writer, could possibly have produced. Through favorable and unfavorable newspaper comments, and strictures, the replies and retractions, the interests of the Mormon mission were greatly forwarded, and the elders made numerous acquaintances and friends of eminent men, through whom they extended their influence to government officials.

Gen. Alan G. Greenwood of Roanoke, Virginia, who fought in the "War of the Rebellion" on the side of the South, secured interviews for Elder Thatcher with Senior Sarate, minister of Foreign affairs, M. Fernandez Leal, minister of Fomento (Public works and of Colonization) and Senior Don Carlos Pacheco, minister of War. They found Minister Sarate, a gentleman about forty years of age, affable, polite and exceedingly graceful; a fine conversationalist—speaking with a

slight French intonation—well informed on general topics as upon national governmental affairs. In sympathy with the expressed views of Elder Thatcher respecting the Mexicans and their ancestors, he spoke feelingly about the high degree of civilization among the Indians of Mexico, previous to the Spanish Conquest.

In Minister Leal the elders met a man of some fifty years, of commanding presence, strong character, marked features with large Roman nose, gray eyes and bald head; manners cordial, conversation frank. Had visited Utah and greatly admired the pluck of her enterprising and prosperous communities. Regarded the Mormons as the most successful colonizers in the world, and as such, said that "Mexico would gladly welcome any of them choosing to make homes in the Republic."

Minister Carlos Pacheco, the hero of Pueblo, lost a leg and arm while assaulting that city, during the French Intervention. A man of indomitable courage, hard to read, nervous temperament, and abrupt manners, his half closed eyes seemed to see everything. Direct and pointed himself, he requires only the "keywords," brooking no detailed explanations; familiar with the history of others, he knows the needs of his own country. War has made of him a physical wreck, yet he is a power in the land, and next to Diaz is the leading government official. He was frank and cordial to Elder Thatcher to whom he granted the interview while scores of army officers were waiting, and conferred upon him distinguished honor by freely and voluntarily tendering him letters of introduction and recommendation to the executives of the various states of the Union, in the event of his desire to visit them.

Later Elder Thatcher had an extended interview with Senior Ignacio Mariscal, minister of Justice, many years the accredited representative of the Mexican Government at Washington, D. C., and at the court of St. James; now Mexican Minister of Foreign Affairs.

He it was who so successfully conducted, in behalf of Mexico, the "Cutting Affair." The ablest statesman and diplomat of the nation without doubt. A brainy man of brilliant attainments, and a perfect gentleman—the master of several languages. He is familiar with the history of the Saints from the beginning. The organ of the government officially noticed all these interviews.

Through Mr. Prichard Elder Thatcher became acquainted with Emelio Biebuyck a Belgian gentleman of influence in Mexico, and familiar with Utah affairs, having been thrice in the Territory; the first time when Col. Steptoe was at Salt Lake. He was personally acquainted with President Young having enjoyed several pleasant interviews with him. His influence, which was considerable over the Mexican press, was largely due to the connection of his father with the Press Associations of Europe. He was a warm advocate of Mormon colonization in Mexico, and having a colonization contract with the Mexican Government conceding free public lands in any State of the Union, eighty dollars subsidy for adults, and forty dollars each for children, twenty years exemption from military duty and from taxation; free entry from tariff duty on teams, wagons, agricultural implements, building materials and provisions, pending the establishment of the colony, and numerous other subvention privileges, he was desirous to endorse the whole contract to the Mormon people, with the approval of the government officials. The whole movement to be backed up by the influence of leading Mexican papers. "With, said Mr. Biebuyck, "the Mormons in Mexico will come stable government, and

consequent peace and prosperity and, therefore, success to my business, and that is all I ask."

Having thoroughly reflected upon, and prayed about this matter, and feeling strongly impressed that the success of the mission must ultimately largely depend upon Mormon colonization in Mexico, and the careful, judicious gathering thereto of native Saints for care and instruction, it was finally determined that Elder Thatcher should return, and meeting Mr. Biebuyck on a given date, lay the whole matter with all its bearings before President Taylor and the council of Apostles, and abide their decision.

Having arranged payment for publishing the "Voice of Warning" he joined with Elders Stewart and Trejo in dedicating the land of Mexico to the end that the gospel might spread among her people. They besought the Lord to rid the nation of revolutionary elements and the disposition to shed blood, to break the shackles from the bodies and minds of the poor Lamanites that they might be free in the law of Christ. And that as the coming of the Spanish conqueror foreshadowed their bondage, so might the gospel foreshadow their deliverance; that as the first overcame them with the sword so might the proclamation of divine truth subdue and soften their hearts. To this end blessings upon the state and governmental officials and people were besought that intrigues, plottings and rebellions might cease and peace and prosperity reign instead thereof. This work accomplished, Elder Thatcher receiving many expressions of friendship and confidence, leading men assuring him that Mormon colonists would be welcome in the Republic, left for Utah, Feb. 4th, 1880, leaving Elder Stewart in charge of the mission. Reaching Salt Lake City on the 22nd of the same month, he reported to President Taylor, and having on the same day fully explained the causes leading to his return, his action was endorsed by unanimous vote of the quorum of Apostles.

Ten days later Mr. Biebuyck arrived and explained in detail the nature and advantages of his valuable concessions as embodied in his contract with the Mexican Government. These being discussed and carefully considered and taken under advisement the council finally reached the conclusion that the colonization of Latter-day Saints in Mexico at that time, even under the generous concessions of the contract mentioned, would be premature. Mr. Biebuyck's offer was, therefore, rejected. He was disappointed, and a few days later departed for San Francisco, thence to New York and Europe.

During his stay in Salt Lake City, he was a part of the time the guest of President Taylor who was much pleased with his frank manners, unassuming deportment and general understanding of men and things. So also were the other members of the quorum of Apostles who became acquainted with him.

During the summer of 1880, Elder Thatcher visited Chicago and New York on important business matters involving interests of the Church, of the people of Cache Valley, and of himself. During that trip he went to Virginia and visited relatives there. Returning to Utah he went, in company with Apostle C. C. Rich, William B. Preston, Lorin Farr, his brother Joseph W. Thatcher and others, to Salt River Valley in Wyoming, where a few families of the Saints had settled. The supervision of settlements in that county having, by vote of the Apostles, been placed in the care of Elders Rich and Thatcher, the object of their trip was to organize those already settled in the valley. That was accomplished, and the name of the valley was changed by vote, from "Salt River," to "Star Valley." It had

been blest and dedicated to the Lord for the Saints on August 29th, 1878, by Apostle Brigham Young, Moses Thatcher and William B. Preston; Elder Young offering the prayer. It is the finest and most beautiful valley in all the mountains, and is now rapidly filling up with Saints.

Having assisted in the organization of the quorum of the First Presidency of the Church, October, 1880, Elder Thatcher, accompained by Elder Feramorz L. Young, who had been called on a mission to Mexico, again left Utah on November 17th, and reached the Mexican capital on the evening of December 5th, 1880. On the 10th of the same month he presented to the "Mexican Geographical Society" for its library, the following Church works in full gilt Morocco:

Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Key to Theology, Voice of Warning, Spencer's Letters, Hymn Book, bound Book of Pamphlets, My First Mission, Catechism and String of Pearls.

On the 18th of the same month he presented a similar list to the National Museum Library, and received handsome acknowledgements from the officials of those literary organizations. The "Voice of Warning" in Spanish had been extensively circulated, and 4000 copies of Elder John Nicholson's "Means of Escape" had been translated, published and mostly distributed.

During February, 1881, *El Abogago Cristiano* the monthly illustrated organ of the Methodist, north, and *Evanghista Mexicano*, organ of the same sect, south, published articles against the Saints. They were promptly replied to through the daily papers. During January and February Elder Thatcher also wrote a 32 page pamphlet—"Divine Origin of the Book of Mormon"—which was translated into the Spanish and published. He also wrote a series on the same subject for publication in the *Contributor*, drawing evidence principally from historical works—mainly from the early Spanish historians and from Lord Kingsborough's "Mexican Antiquities."

During March, Elder Thatcher wrote "Mormon Polygamy and Christian Monogamy Compared;" treating the subject from a Biblical, hygienic, physiological and moral standpoint. It was published in the Spanish language and subsequently appeared in serial form in the *Contributor*.

Quite a number had been added to the Church since the new year, and a branch was organized at Ozumba, at the base of Popocatepetl, forty miles from the capital. On April 6th, 1881, conference—the first Latter-day Saint gathering of the kind in Mexico—was held on that mountain, about 1,700 feet above sea level. It required a day and a half of great exertion to reach the point, but all were richly repaid. "The rich may find the Lord in temples, but the poor can find Him on the mountains."

Published several thousand copies of Elder Stewart's "Coming of the Messiah" and widely distributed them.

During the summer the elders continued to add members; on one occasion Elder Thatcher having baptized eight persons. Success created some animosity and jealousies. As a result a plot was formed to test the divinity of the elders' calling and discipleship by means of poison. One party agreed to furnish the poison, the other was to place it in the water from which the elders drank. The heart of the latter failing him, he came to Elder Thatcher and confessed the whole thing. Was released in August, notice being received by telegraphic message, on the 6th of that month. Sixty-one persons had been baptized, and, accompained by Elder

Feramorz L. Young, he left the city of Mexico for home, via Vera Cruz, Havana and New York. Elder Young was ill, it was thought, with malarial fever, but the disease developing into typhoid pneumonia, he died on the night of September 27th, between Havana and the coast of Florida. There being insufficient ice on board the steamer to preserve the body the weather being extremely oppressive, and no means of embalming, necessity compelled his burial at sea, which was done on the following day at 1 P. M., while about twenty miles off the coast of Florida in latitude 27, longitude 79. The care and subsequent death of his young missionary companion, and his burial in the sea far from his mother, relatives and friends, was a trial under which Elder Thatcher's physical and mental powers encountered a test that greatly impaired his health, and depressed his spirits. He reached home October 8th, bringing with him Fernanda Lara, a young Mexican convert.

While in the council of the Legislative Assembly and pending the passage of the Edmunds Bill, Elder Thatcher was called to Chicago, New York and Washington, D. C., being accompained by Elder John Henry Smith. They carried with them numerously signed petitions asking Congress to pass no further proscriptive laws against Utah's people, before sending a commission of investigation. They reached Washington February 23rd, 1882. Returned and attended the April Conference of the Church.

At the following October Conference he was called, in connection with Elder Erastus Snow, to explore in Mexico with the view of finding and purchasing some place suitable for a settlement of our people in that republic. Explored the head waters of the Rio San Pedro, and examined the San Bernardino Ranch on one of the tributaries of the Bivispa and Yaqui Rivers in Sonora. Elder Snow owing to illness having returned home early in January, Elder Thatcher took a small company and a guide and explored the Santa Cruz, Cocospera and Magdelina Valleys. Expected to cross into Mexico at La Noria near San Raphiel, but finding no Mexican Custom House there, had to go out of the way, nearly one hundred miles, to Nogales. The guide was greatly annoyed by reason thereof, and urged the company to go in without the necessary official permit, but his wishes were not complied with. Later the party learned that fifteen Mexican citizens had been killed by Apaches on the road, as near as could be calculated, at the point where the company would have been about the hour of the same day when the killing was done had they crossed at La Noria.

Elder Thatcher returned to Utah February, 1883, and in July following went on a mission to the northern Indians, having for missionary companions Elders Wm. B. Preston, Junius F. Wells, Bishop Gruell, Amos Wright, Wm. Apperley, Lucian Farr, James Brown (Indian) Moses Thatcher Jr. and Oscar Gruell. Traveled via Beaver Canyon, the Yellow Stone National Park, down the Yellow Stone River and across to the Still Water and Rose Bud Rivers; visiting the Crow Indians at the latter place, delivering to some of the chiefs the message of peace, and advised obedience and industry.

Crossed the country, near the Custer battle field to Clark's Fork, Stinging Water and Gray Bull Rivers mainly on an Indian trail to the Wind River, Washakie Agency where council was held and similar advise given to the leading men of the Shoshones.

Returned in September, having traveled some 1250 miles. Dec. 1883, he was called to assist Delegate Caine at Washington, D. C., by soliciting the influence of

personal friends and through them that of other influential parties. He left home January 4th, and returned early in April, 1884. October of the same year filled another mission to the Shoshones who were disposed to be turbulent. Sent presents and word urging Washakie and his people to be at peace and not war. The advice was observed.

In January 1885, he accompained President Taylor and party to Arizona and Mexico; and again explored on the Magdelina River in Sonora. He was appointed chairman of exploring and purchasing committee of lands in Mexico. Presidents A. F. Macdonald, Christopher Layton, Jesse N. Smith and Lot Smith being the other members of the committee.

He reached home January 27th, assisted in gathering funds and, ten day later, started again for Mexico, going into Chihuahua. He reached Ascension on the Rio Casas Grande, February 20th; found several families of Saints there from Arizona who, having received the impression that a purchase had been made in Chihuahua, came there by reason of the violent persecutions of the courts, then prevailing in Arizona. He went to San Jose on the Mexican Central Ry., and thence to El Paso, Texas. Found there that title to lands offered were not genuine. In company with Elders Macdonald, Antone Anderson and Mr. Glenn (surveyor) explored the upper Rio Janis on the Sierra Madres and visited the strongholds of the Apache Chiefs "Victoria" and "Ju," and saw their fortification and caves in which they dwelt, and were secure. He ascended "Crook's Peak" and saw the Rio Virdie Valleys and Corrales Basin, since purchased, and made himself familiar with Mexican land matters, gained knowledge respecting property for sale; located the Saints on leased lands, and returned. Under the influence of Americans at the city of Chihuahua the governor of the state issued in April, an order of expulsion against the Saints on the Rio Casas Grande. Through the efforts of Elders Teasdale and Macdonald the Executive was appealed to, and finally consented to have the matter referred to the national officials at the capital. Elders Brigham Young and Thatcher being called to confer with those officials on the subject, reached the national capital on May 11th, 1885. Had interviews with Ministers Mariscal of Foreign Affairs, Carlos Pacheco of Fomento (Interior and Colonization) and with President Proferio Diaz. The order of the Governor of Chihuahua was revoked. When under pressure of enemies the governor subsequently reaffirmed it, he was removed. Elder Thatcher reached home in June; and in July, 1886, was again called into Mexico to assist Elder Erastus Snow who had been given charge of the settlement of the colony there, and to help in adjusting titles of purchases already made, and to purchase other lands. This work was promptly seen to, Elder Thatcher again visiting the national capital, in October, and while there, in company with Elder Snow, arrangements were made that resulted in the purchase of "Corrales Basin" including Hop and Strawberry Valleys, comprising nearly seventy-five thousand acres of timber, grazing and agricultural lands.

The young colony needing machinery, Elder Thatcher left Juarez January 20th, 1887, visiting St. David in Cochise County and the Upper Gila settlements in Graham County, received some assistance and in company with John W. Campbell, went to St. Louis, Mo., and purchased a twenty-five horse power engine, boiler and saw-mill, shingle-mill, lath-mill and a combined planer and moulder; all of which was accomplished and the machinery, wagons and cattle necessary to

operate it, costing six thousand dollars—were taken into Mexico within six weeks after starting.

Since January the colony have constructed a canal costing two thousand dollars and a wagon road costing a similar amount; plowed, planted and built.

On January 1st Elder Moses Thatcher dedicated the new town-site of Juarez, and has since, besides visiting Kansas City, St. Louis and Chicago, explored extensively in the Sierra Madre mountains.

He has crossed the Mexican line thirteen times during the past seven years and has frequently traveled at least 25,000 miles per annum. He is still actively engaged.

The following interesting incidents and subject connected with Mormon affairs in Mexico will very fitly supplement the foregoing general narrative:

Under pressure wrought up by Americans at the city of Chihuahua in which the U. S. consul there and others engaged, the governor of the State issued, without authority of law, an order of expulsion against the Saints who had temporarily located and leased lands along the Rio Casas Grande in Canton Galiana. The said order being peremptory and giving only fifteen days from July 9th, 1885, in which to comply. Elders George Teasdale and A. F. Macdonald went from Corralitos to the city of Chihuahua and, as advised by Dr. Samaniego, a warm friend of the Saints, sought an interview with the Executive, who, at first, was obdurate and unyielding, holding the Mormons to be "pernicious strangers," deserving unconditional expulsion. Elders Teasdale and Macdonald finding themselves unable to make any impression, telegraphed the situation to Elder Moses Thatcher at Logan, Utah, who put himself in prompt communication with the Presidency and wired instructions to Elders Teasdale and Macdonald, at the city of Chihuahua, who employed a young and eminent attorney with whom Elder Thatcher had become acquainted a few months before at El Paso, Texas, to represent their cause.

The young lawyer, Senor Gandera, having drawn up an able protest against the order of expulsion and embodying a strong plea for an honest, enterprising and industrious people desiring to find homes in Mexico, the governor finally consented to stay the order pending the submission of the whole question to the national authorities at the capital of the Republic.

This point having been reached, Elder Helaman Pratt, at the city of Mexico, was instructed by telegraph to request stay of proceedings until Elders Thatcher and Young could reach there prepared to fully submit the whole matter pending final decision by the national authorities.

Leaving Salt Lake May 2nd, Elders Young and Thatcher reached El Paso, Texas, four days later, and meeting Mr. H. F. Merritt, a personal friend of the latter and since U. S. consul to Aix, Germany, was informed by him that Senor Escobar, consul de Mexico at that place, desired greatly to see them.

Calling immediately on that honorable gentleman they were cordially received and promptly informed that the order of the governor of Chihuahua was wholly without authority of law and could not be sustained. On request he unhesitatingly gave letter of introduction to the minister of foreign affairs, Senor Mariscal, strongly recommending Mormon colonization in Mexico. They reached the Mexican capital on the morning of May 10th and on the following morning called on the U. S. consul, Mr. Strother, with whom Elder Thatcher became acquainted in 1880. A fine Virginia gentleman of broad and liberal views and having no sym-

pathy with the spirit of persecution whether found at home or abroad. Regarded the Mormons as the most successful colonists in the world and would gladly so inform (unofficially) the Mexican government officials if they desired it. Appreciating his kindness the elders not wishing to place a friend in a compromising position thanked him warmly but stated that it would not be necessary for him to take any action in a matter in which his motives might be misconstrued.

On the morning of May 12th the elders sent their letter of introduction from Consul Escobar to Minister Mariscal who, being engaged with President Diaz, detained them a short time waiting in the audience room.

On entering he cordially received the elders and spoke of having met Elder Thatcher four years before and then proceeded to converse upon the subject matter of Senor Escobar's letter—Mormon colonization in Mexico—and with pleasing earnestness expressed personal interest in the affiairs of the Saints about whom, he said, he had recently talked with President Diaz who was favorably disposed towards, and greatly interested in the affiairs of the Mormon people who would find no difficulty in making homes in Mexico should they desire to colonize in any part of the Republic. On matters relating to that subject Minister Mariscal referred the elders to Minister Carlos Pacheco of the Interior Department, to whom he gave in his own hand a letter of introduction in which he mentioned the object of their visit and referred to the expulsion order of the Governor of the state of Chihuahua. He very courteously promised also to arrange for the elders an interview with President Diaz before they left the capital. On parting, Elder Thatcher warmly expressing thanks for the minister's considerate kindness, said: "You, sir, have doubtless heard many damaging reports respecting our people which, if like those we have met elsewhere are, I can assure you, almost if not entirely without foundation in facts, being in the main utterly untrue."

"Yes," replied the minister, "I recently received a marked copy of the *Salt Lake Tribune*, in which the Mormons are accused of tampering with the Yaquis in Sonora, but your presence in this capital is a refutation of the statement. I have carefully studied the history of the Mormons and the conclusions reached are by no means unflattering to them. And while we Mexicans can learn many things from our neighbors over the line, who are more progressive, energetic, civilized and wealthy, we sometimes feel as though they might learn, in the exercise of religious toleration, a lesson from us who have long since, as a government, ceased to persecute for religious belief and practice."

On the following day the elders had a lengthy interview, at his residence with Gen. Carlos Pacheco, minister of the Interior, commerce and colonization of the Mexican Republic.

Opening the subject of their mission at once after receiving a cordial greetin the elders frankly expressed regret that any of their people should have come in Mexico to settle without first conferring with the state and national authorities a especially with himself as the proper officer.

Without seemingly noticing the main point mentioned, the minister said t he had entertained friendly feelings towards the Mormon people for over four y and that the document setting forth the objects had in view by those coming Chihuahua, was an exceedingly able instrument, clearly setting forth a wish to the laws of the state and of the republic, and that he had several days

requested the acting Governor to leave the Mormons in Chihuahua at peace and undisturbed.

Having assured the minister that none of their people desired to locate in Mexico without the full sanction of the president and his cabinet, and with a determination to be governed by state and national law, the elders discussed suitable locations for the establishment of a colony which the minister unhesitatingly informed them he was anxious to see established, and would encourage to the full extent of his ability.

In view of the action of the Governor of Chihuahua the following questions were submitted:

Has the president of the republic, the governor of a state or other national or state official authority to deprive colonists of property without due process of law?

ANSWER.—No, all property rights are sacred in Mexico.

Has the president of the republic or any other federal or state official authority to deprive colonists of any liberty or right guaranteed by the federal constitution unless in punishment of crime duly proven in a court of competent jurisdiction affording the accused a fair trial?

ANSWER.—Certainly not!

Has the president of the republic or any other national or state official the right to expel colonists who have violated neither state nor national laws?

ANSWER.—The president is authorized by constitutional law to expel from the republic "pernicious persons" plotting against the government or seeking to incite to insurrection. But this applies to individuals and not to communities. The president alone can exercise this power, and in no case to my knowledge has it ever been exercised against an upright American or foreigner. The governor of Chihuahua, who is only a compromise official, exceeded in the case of your people his authority, and was accordingly put right.

Should the Mormons colonize in Mexico under the approval of the chief executive and at a point designated by him, will they receive government protection as do other colonists?

ANSWER.—They will receive protection without distinction just as all other colonists do, and shall enjoy all the rights and privileges guaranteed by the constitution and laws, as well as those enumerated in the concessions that may be made in the colonization agreement.

The elders having fully explained the causes producing their present grievances in the United States, and pointed out that their troubles were due to special laws proscriptive in their nature and harshly directed at their marital relations, believed in and practiced when the president of the nation appointed Brigham Young governor of the Territory of Utah, thus indirectly giving national sanction to the doctrine of plural marriage, Minister Pacheco smilingly said, "the free practice of such marital relations in Mexico would greatly increase her population and correspondingly her strength; as few women would, having an opportunity, refuse marriage." Then more gravely he added: "If those who enact proscriptive laws and enforce them in a persecutive spirit in your own country were compelled either to confine themselves exclusively to one wife, or let the Mormons alone, you would soon be left in peace."

All matters having been satisfactorily arranged with Gen. Pacheco respecting future movements, the elders through arrangement of Minister Mariscal had, on the 22nd of May, a pleasant interview with President Proferio Diaz, being received in the magnificent audience room of the national palace, furnished in maroon and gold, satin paper to match, upon which was embossed the national coat of arms, beneath which was the motto, "Eqidad el la Justica."

The president is a man medium in size, of graceful form, dignified manners and military deportment. Face strong, jaw and chin heavy, lips firm, nose straight and large eyes, piercing but mild, brow low but broad. Address exceedingly pleasant. A mind comprehensive and active. An able man, a natural commander, whose friendship is desirable, whose enmity would be terrible.

Being introduced, Elder Thatcher said: "Mr. President; having come so far, and having received so many attentions and courtesies from Minister Mariscal and other cabinet officials, we felt reluctant to leave your national capital without paying our respects and in behalf of ourselves and people, expressing our grateful acknowledgment to you, sir, for the kind treatment bestowed upon us." The president replying said, "I am pleased, gentlemen, to see you. I bid you welcome to Mexico. Should any of your people colonize in the republic, I understand they will come disposed to honor the laws of the country. With such assurance from you, gentlemen, I say without reservation that your people will be as welcome as any class desiring to make homes in Mexico, and I desire you to come, if you can find suitable locations." He referred to the government lands in Tehuantepec where there was abundance of water, timber of value, fruit in profusion and a variety of climates, and said that locations might be selected there or elsewhere according to choice, and that he would provide guides well acquainted with the country to conduct an exploring commission that might be sent to examine the public lands in the various states of the union, and that he would also furnish such commission, if sent, with letters of introduction to the executives of the states that might be visited. Expressing thanks to the president for this generous and unexpected offer, the elders desired to know whether foreigners could acquire titles to lands within the "Zone Prohibita" on the frontier.

Replying, President Diaz said that the Mexican government had even recently been severely criticised by American statesmen for continuing the enforcement of the law prohibiting foreigners from acquiring titles within that zone. But Mexico, remembering the circumstances under which Texas was annexed to the United States, regarded the law as wise, and its enforcement as prudential. And while many of the reasons leading to its enactment may have been removed, the law, subject to such modifications and exceptions as the chief executive was authorized to make, was regarded by Mexicans generally, as necessary. "If," said he, "we sustained loss by reason of the lack of ordinary prudence in one instance, others might be to blame; but if we permitted a like loss, when we have the means of preventing it, we alone would be to blame."

Replying, the elders commended the law and its enforcement, but stated that any of their people coming into Mexico and receiving its protection would come as friends and not enemies.

With a smile the president replied that such assurances were exceedingly gratifying, and while he was sure of their entire sincerity, yet it was not always possible for the leaders of a people to determine accurately what that people in the future might do.

Admitting the wisdom of the president's views, and that history had demonstrated the correctness of his position many times, the elders explained their reasons for propounding the inquiry to be the present location of some of their people within the zone in Canton Galiana, Chihuahua, and upon the lands of the Campos to whom Minister Pacheco had specially referred them for the purchase of lands in

that canton. Whereupon the president expressed the view that the matter could be arranged satisfactorily.

The interview occupied forty-five minutes, and the conversation was sustained by the President and Minister Mariscal, and by Elders Young, Thatcher and Pratt, and was exceedingly satisfactory and pleasant to all parties. And on parting the President furnished to Elders Young and Thatcher his autograph affixed to a fine engraving of himself.

The influence of the romance and tragedy of the ancient, and, to him, sacred races of Mexico, has exalted the mind of Moses Thatcher to poetic fervor, and some of his writings on Mexico rise to the dignity of prose poems. Such is his article which we copy from the *Contributor* under the title of

THE RUINS OF MEXICO.

The ravages of time have plowed deep furrows, and the storms of ages have battered deep lines in these ruins of stately edifices and terraced walls that remain silent, sorrowful reminders of the heroic struggles of a dead people. A people who found refuge in towns, villages and caves, amid rock-ribbed cliffs, deep, shadowy gorges, and rugged mountain fastnesses.

They are voiceless, and yet how eloquently they speak of the dead past, ever reminding the living that, "to-day we are, tomorrow we die." Go where you may throughout Canton Galiana you will find the mute monument and tread upon the ashes of vanished races! On mountain tops, among huge volcanic boulders and riven granite blocks; in the glare of the noon-day sun beating on exposed ridges, or down in the gloom of deep and winding box canyons; in ravines, by rivulets and rivers, brooks and springs; in the valleys, nooks and corners, high on peaks and amid barren rocks—everywhere throughout this mysterious region, one gazes in amazement on the ruins of town, village and hamlet, where the palace moulders beside the hut, while their builders sleep beneath decaying heaps.

Follow the windings of myriads of ravines locked in the bosom of the mother of mountains, and behold thousands of terraced walls that once retained every yard of productive soil throughout this vast mountainous region. Think of them and their builders, compute the numbers of the one, then estimate the numbers of the other. The walls remain rising in some instances in regular lines, one above another, from thirty to sixty feet apart; but where are their builders? Who were they? When did they live? When did they die?

Speechless, yet full of strange, lingering voices, telling of mysterious shadows hanging over the once stately structures and vine-clad gardens; while fallen signal stations, found at elevated points and high ridges speak of dangers that beset a hunted and persecuted people. The little stone pile near the more imposing heap, marks the grave, perhaps, of one who fell at his post of duty, while flashing intelligence of approaching danger to kindred and friends. Down in the peaceful valley the hum of industry from garden and field, and the joyous laughter of innocent childhood are hushed by the battle-cry of the coming foe; and women and children, the aged and the weak, seek refuge and safety in caves hard by, that are held in the embrace of towering cliffs, whose frowning walls encircle enchanted nooks and afford the only approach to each cavern retreat.

Silent and solemn lie now in repose those beautiful vales, clad with flowers that thrive in the shade of cherry, cedar, juniper and pine, upon whose branches hang lovingly the grape and hop-vine, intermingled with the modest morning-glory. Once, aye, many times those vales have been drenched with human blood. Fatal arrows bearing the message of death have sped from peaks and crags above, while hosts with battle axes all dripping, fought hand to hand in the valley below, contesting every inch leading to the walled mouth of the cave. Within, wives and children moaned and wept and prayed, as husbands and fathers and brothers beat back the foe, or fell bleeding beneath their cruel blows beyond the range of shielding arrows, sped from the perforated wall, which closed the mouth of the protecting cave.

Fiercely the oft-repeated battle raged. The attacking party fighting for plunder and revenge; the attacked for life and liberty. The former outnumbers the latter a hundred to one. Yet victory for the blood-thirsty can be found only behind the thick cement wall, blocking the mouth of the rock-bound cavern. There is but one opening large enough to admit a human being; the others sloped to various angles, are port-holes, commanding within range, the valley below. No attack can be made from above, neither from the right nor left, because solid rock walls rise there perpendicularly a hundred feet or more. The enemy, therefore, numerous and strong, enter boastfully the mouth of that fatal valley. With determination they advance fiercely, but how their numbers dwindle as the battle ground narrows toward the cave. How they stumble, and fall, and die, as forth fly arrows and sling-stones from every overhanging ledge and rock-ribbed ravine; while from cliffs, roll down huge boulders to crush and kill. But still the melting throng struggles on and reaches the flanking walls leading up to the cave. Behold them fade away as fierce anger wastes them under a cross fire; a fire from front and a fire from rear! The battle is ended and the last rays of the setting sun touch with golden light the valley, now paved with human bodies and soaked with human blood.

Later, as the pale gleams of the moon cast ghastly shadows among the stiffening forms, all stark and cold in that valley of death, are heard the sighs and moans of one whose husband, pierced to the heart, fell bleeding at the mouth of the cave. Without was death! Within was anguish, wringing from the stricken wife's eyes hot tears, that fell on the cold cavern floor like blighting midnight dews.

Through the rent his life-stream flowed out, setting his spirit free to roam where the wicked cease from troubling; but she, stricken with a wound more cruel, lives on, while the shaft, thrice poison-dipped, festers and frets, and galls a wound that never heals, but racks with ceaseless pain worse than the agonies of a thousand deaths. Bereft of mental and physical anguish, motionless, painless, with glazed eye, sealed heart and cold lips that answered not, a heap of emotionless, unresponsive clay was he; but she, with heart-strings stretched over the key-board of human misery, throbbed and thrilled in every fibre; as deathless woe, ceaseless and intense, swept the inmost depths of her trembling soul, while mutely waiting through the weary watch of what seemed an endless night. Robed in the weeds of widowhood—a queen of despair, she sat listlessly gazing on flitting forms, traced by her fever-wrought mind on the polished walls of her many-roomed, but now desolate subterranean home.

Out from the gloom of mysterious shadows, hanging around the huge Ollo, which stood majestically between the outer room and the closed mouth of the cavern retreat, she beheld strange mocking figures begotten by despair—gendered by wakeless nightmare. The memory of her dead husband, whose hands had aided in weaving the long pliant *sacaton* grasses, around which plastic cement, fixed the circling form of the huge Ollo, was powerless to dispel the hideous figures, grim-visaged and hateful, that hung around the monument of his perseverance and skill. Trembling and aghast, she turned her tear-washed eyes to the polished wall of her cavern palace and read the picture and sign writings there, and recorded prophecy of woes now realized.

As if seeking relief from these fiercely glaring words of now fulfilled prophetic record, she fixed her gaze on the blackened vault of the fire-lit cave house, and there traced faint lines indicating the size and shape of cement rooms once extending from floor to ceiling. But they correspond not with those fast crumbling away from the rock-arched ceiling of the cave. They are the lines drawn ages since, when first her progenitors began to wander from the righteousness of a just God, and in consequence sought refuge from the wrath of man. Thus the gloomy memory of the awful past joined hands with the realities of the bloody present, and the grief-stricken woman staggered beneath the weight of accumulated misery as she groped her way to midnight darkness gathering in the far recesses of the gloomy cave. As she passed through various rooms, the fragrance of cedar lintels over doors and windows, once again brought back the overpowering memory of him, whose hands had assisted in fixing them there in place of others

decayed; and she rushed by or trod upon sleeping forms which, in tired slumber, were as dumb brutes; without compassion, without sympathy, neither themselves mourning nor caring for those who did.

The anguish of her soul swept the chords of her heart like a rude thorn, and she fled from her fellow-beings as if they were vipers. Her idol had perished, and all things before lovely had become hateful, so that in her misery she sought darkness that she might not see, silence that she might not hear. Yet in the gloom she still saw, amid silence still heard. Turning her eyes back towards the rising sun and to him, whose death to her was the sunset of life, she gazed on the gleams of the morning light, struggling through those fatal port-holes; and as the golden thread traced on the ceiling of the cave words of hope, of peace and of reunion, a smile played around the pain-drawn lines of her pale face. And as the black night with gloomy shadows fled before the king of day, so hope with his bright wand drove despair from the grief-stricken heart. Back to the light, and straightway through death, back to life, the angel of mercy led her unfaltering steps. Threading her way once more among the sleeping forms of her kindred and friends, she stood again beside the Ollo, upon whose circling walls the morning light now weaves happy promises, just where the hideous forms wrote before despair. At her feet the broken mill, the half parched corn, the splintered arrow, the springless bow. A fond lingering look on all that spoke of by-gone days, of hopes and fears, of joys and pains, of safety and dangers, of life and death; then stepping quickly to the closed entrance of the living tomb, she rolled back the mighty stone and passed beyond. Wildly at first, then calmly, she gazed without emotion on the garden field of carnage, nor heeded the dead there heaped in windrows.

As mountain breezes cooled her throbbing temples and she looked on timber-clad hills, green sloping ridges, vine-covered, flower-decked glens, golden-hued, tower-crowned rocks, and the beautiful valley through which quietly flows the upper Rio Verde, a strange light gathered in her dark eyes and her pale lips murmured: "Enchanted land; earthly paradise; a heaven; made by man to me a hell, farewell!" Like a ray of light, true as the needle to the pole, sped from yonder cliff the dove-pinioned arrow. Aimed by the quivering hand of compassionless Hate, loving Mercy guided the arrow that pierced the heart and opened the door for the Nephite wife to join her Nephite husband. One in life! One in death!

Returning to the biographical thread of Moses Thatcher, in Utah affairs, we note a circumstance in which he figured very conspicuously to the public eye, and became a subject of much newspaper comment, both of approval and disapproval. It was on the occasion of the celebration of the Fourth of July at Ogden, in the year 1885.

Presidents John Taylor, George Q. Cannon, Joseph F. Smith and numerous others of the leading elders of the Church, were considered as in exile by the Mormon people; and, on the morning of the Fourth of July, the City Hall, Court House, President Taylor's mansion and offices, Tithing Offices and other representative buildings of Salt Lake City, showed the national flag at half-mast, to express to the country the feelings of the Mormon people, in mourning for their leaders in exile, and for their brethren in the penitentiary, who were thus suffering for the gospel's sake, while the rest of the nation were rejoicing and celebrating the anniversary of American Independence. It is not for the author here to discuss the wisdom or fitness of this expression of the Mormon people of their mourning on such a day, but simply to instance the occasion which gave pith and circumstance to the following noble and spirited speech of Apostle Moses Thatcher at Ogden on this Fourth of July. While at Salt Lake City there was no celebration arranged for, at Ogden both the Mormons and Gentiles had united to make the celebration the most illustrious in the history of the Junction City, (for a description of which see

Tullidge's History of Ogden). Judge Powers was chosen orator of the day, and Apostle Moses Thatcher was invited to follow the orator with a speech in behalf of the Mormon people, for such of course it was designed to be, Moses Thatcher being an Apostle of the Church and the only one of his order present on that occasion. In view of this latter fact, we deem the following speech at once highly typical and appropriate, and as such give it an historical place. After the close of Powers' oration he arose and said:

Fellow Citizens—I have been deeply edified in listening to the beautiful oration of his honor, Judge Powers, upon topics that must find a response in the breast of every American citizen. The manner in which he referred to his own sentiment in regard to the exercise of the franchise, by the citizens of the Territory, certainly finds an echo in every patriotic heart here to-day.

The reading of the Declaration of Independence, so beautifully executed, gives us clearly to understand the basis upon which this glorious government has been erected. It was the watch-cry that led patriotic hearts through all the scenes of trouble, sorrow and pain of the Revolution, which resulted in the greatest Constitution of human liberty ever given to man. The student of history carefully notes the circumstances and causes which led them to accomplish their glorious work, and while on occasions of this kind I would be the last to cast a shadow upon the heart of a single individual within the walls of this building, an intelligent people cannot fail to comprehend the real situation here. No amount of spasmodic enthusiasm, even on this natal day, can hide the unnatural, ugly facts.

History has frequently repeated itself, and as we rejoice in the liberties bequeathed to us by our fathers, we look back along the shores of history, and note the beacon lights that have stood there, and in most cases they have been martyrs to the cause of human freedom; we refer to John Huss, to Wyckliff, to the Waldenses, the Huguenots and the Pilgrim fathers. And when we think of the causes which led to the *Mayflower* and *Speedwell* being rocked on the cradle of the deep, we but realize that freedom is drawn up out of the soul, and perhaps it may be well for us to think over a few opinions and sayings of profit to this mighty Republic, in which I can trace back my ancestors to the revolutionary fathers. We may, on occasions like this, note the growth of the nation. With what pride and pleasure I listened to the remarks of the honorable gentleman to-day indicating once more the glorious doctrines of Democracy as taught by Adams and Jefferson. It gives me a gleam of hope, and we look for the time when we shall elect a President who shall be bold enough to say to the waves of popular prejudice, "Thus far shalt thou go and no further." In referring to this matter I desire to bring briefly before your attention to-day circumstances that transpired fifty-five years ago and circumstances that transpired in 1882; and here let me, as a citizen of the United States, announce my opposition to the union of Church and State, that ought to be, and in a republican government must be separate; and therefore when religious views are brought to bear upon Congress to force them to pass proscriptive laws—as was done in 1882—it was an interference on the part of the Church with the State. In this connection I will read brief extracts, which so impressed my mind that I clipped them from the report and put them in my memorandum book, as to how Congress, fifty-five years ago, met a pressure of this kind. There were certain men who thought Congress should pass certain laws prohibiting men breaking, as they supposed, the Sabbath day.

On the 5th of March, 1830, Col. R. M. Johnson, of Kentucky (a name famous in the annals of Democracy), Chairman of the House Committee on Post Office and Post Roads, to whom had been referred many of the memorials and remonstrances referred to, made a report from which I will read some extracts:

"If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to His worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Law-giver of the universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their effort.

When they have so instructed the public mind and awakened the conscience of individuals as to make them believe that it is a violation of God's law to carry the mail, open post offices, or receive letters on Sunday, the evil which they complain of will cease of itself without any exertion of the strong arm of civil power. *When a man undertakes to be God's avenger he becomes a demon.* Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

"The State has no more power to enforce the observance of Sunday upon moral or religious grounds than it has to compel the citizens to be baptized or to partake of the sacrament of the Lord's Supper. It is claimed that man has no right to labor on Sunday, because in so doing he violates God's law. *It is not for the Legislature to determine what is or what is not God's law.* In this matter it can go no further than to protect all citizens, of whatever faith, in the peaceful exercise of their rights, leaving each to interpret God's law for himself or to subscribe to the interpretation thereof laid down by the particular ecclesiastical order to which he adheres, or to whose teachings he finds himself inclined; without being amenable to any authority in the State for either his conduct or his conclusions so long as neither leads him to interfere with his fellow-man in the exercise of like rights. In other words, so far as the State is concerned, the citizen should be left free to spend his days, Sundays included, just as he pleases, so long as he, in doing so, does not interfere with the exercise of like freedom on the part of others. He must not wilfully disturb or interfere with others in the exercise of their religious rights and privileges. He must allow his neighbors, who feel so inclined, to meet together to worship God in peace and such quietude as the situation will admit of, where each pursues his pleasure in his own way, having a just regard for the rights of all others.

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution still exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind, and when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God's service. Nothing so influences the heart to deeds of rapine and blood, nothing is so incessant in its toils, so persevering in its determinations, so appalling in its course, so dangerous in its consequences. The equality of rights secured by the Constitution may bid defiance to mere political tyrants, but the robe of sanctity too often glitters to deceive. The Constitution regards the conscience of a Jew as sacred as that of the Christian, and gives no more authority to adopt a measure effecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and consequently convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart. It must be recollected that in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home was brought with them to their new habitation, and that some Christians were scourged and others put to death for no other crime than dissenting from the dogmas of their rulers. With these facts before us it must be a subject of deep regret that a question should be brought before Congress which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. We should all recollect that Cataline, a professed patriot, was a traitor to Rome. Arnold, a professed Whig, was a traitor to America, and Judas, a professed disciple, was a traitor to his Divine Master.

"With the exception of the United States, the whole human race, consisting, it is supposed, of 800,000,000 of rational beings, is in religious bondage; and in reviewing the scenes of persecution, which history everywhere presents, unless the committee could believe that the cries of the burning victim and the flames by which he is

consumed bear to heaven a grateful incense, the conclusion is inevitable that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall in one point define the law of God or point out to the citizen one religious duty, it may, with equal propriety, proceed to define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the Church and the support of the clergy.

"It was with a kiss that Judas betrayed his Divine Master; and we should all be admonished—no matter what our faith may be—that the rights of conscience cannot be so successfully assailed as under the pretext of holiness.

"The Christian religion made its way in the world in opposition to all human governments. Banishments, tortures and death were inflicted in vain to stop its progress. The framers of the Constitution recognize the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defense of human laws, has sustained so many martyrs in tortures and flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is inborn principle which nothing can eradicate.

"The bigot in his pride of authority may lose sight of it, but strip him of his power, proscribe a faith *to him* which his conscience rejects, threaten him in turn with the dungeon and the faggot, and the spirit which God has implanted in him rises up in rebellion and defies you. Did the primitive Christians ask that government should recognize their institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration. * * *

"It is the duty of this government to afford to all—to Jew or Gentile, Pagan or Christian—the protection and advantages of our benignant institutions."

After reading last evening these noble and sound principles held sacred fifty years ago, and contrasting them with those entertained and advocated by many now, I was led to pencil the following thoughts:

Our colonists, after long suffering the oppression, whips and scorns of the parent government, always arrogant and exacting, were finally baptized in blood.

When the shot and shell of British tyrants tore up the sacred soil of Lexington and Bunker Hill, patriots planted the Tree of Liberty there and moistened it with their blood. The fierce blasts that followed, sweeping the plains of Valley Forge and Brandywine, chilled to the marrow the half-starved, half-naked Revolutionary soldiers, but in the midst of the desolations of the war the Tree of Liberty, striking its roots deeply into Mother Earth, grew strong, bloomed and bore delicious and glorious fruit. If, while in careless hands, the codling moth has since marred its beauty and impaired its excellent quality, so that only windfalls come to us in Utah with a worm in each core, the fault is neither in the tree nor in the manner of its planting, but rather with sleepy watchmen on the walls of freedom who have permitted an enemy to tamper with the roots, foliage and flower.

Our Revolutionary sires digged deeply and laid solidly the foundation of the greatest government on earth, making religious toleration the chief corner stone. But some of their sons are fast drifting from the old moorings, while expedients and popular clamor override Constitutional principles. There are few in Utah able to accurately calculate how long they may be able to maintain even a remnant of those sacred rights of conscience and freedom of action for which our fathers sacrificed property and blood, and to maintain which they pledged all they had. What blessing, privilege or right, extended by human hands, can the suffering majority in Utah rejoice over on this, our Nation's anniversary? Can they rejoice in contemplating the remaining fragments of local government left them, which are less numerous than the crumbs that fell to Lazarus from the rich man's table?

Can a hungry man's heart glow with gladness in listening to a recital of the bounteous feasts daily enjoyed by his rich and dominant brother?

How can our bosoms swell with patriotic enthusiasm, under that system of perverted Republican rule that differs in no sense—save in name—from the colonial bondage under which the British tyrant made our ancestors suffer?

In what respect is the administration of political and judicial affairs in Utah a rule by and with the consent of the governed? Having no voice in the election of the president who appoints nor in the Senate that confirms those sent to rule over and judge us, wherein consists, to us, the sweets of Democracy?

Popular opinion is a tyrant and coercion is his twin brother. We may kiss the hand of each, while praying for those who despitefully use us; but how shall we forget, while doing so, that American liberty is thus made to us but a farce? By the memory of Kirtland, Far West and Nauvoo; by the thought of the bespattered walls and floors of Carthage Jail, bathed in the heart's blood of patriarchs and prophets; by the weary sighings and desolate moanings of helpless widows and orphans; by the want, misery and death that marked every foot of the way into this howling, sun-baked, but now redeemed wilderness; by the daily dragging of our brethren into the shambles of the courts, thence behind bolts and bars; by the exile of our beloved, venerated and white-haired President, whose life the cruel leaden messengers of death sought in Carthage Jail forty years ago, while under pledge "for safety" of the governor of a sovereign State of our great American Union. John Huss, the reformer, perished in the burning fagots while under a similar pledge given by a German prince; but that was in the "dark ages" of bigotry and superstition. President John Taylor, 77 years of age, shot four times by a murderous mob, yet everywhere and always loyal to the government to which he in his youth gave voluntary allegiance, and no *one* of whose laws, just or unjust, constitutional or unconstitutional, has he ever violated, must, it seems by reason of the peculiar, extra and elsewhere unheard-of judicial rulings of the federal courts of this Territory, be exiled from his people, or a possible prisoner. And yet everybody who cares to know, does know that he, understanding the disposition of certain men as to himself, from the moment of the passage of the Edmunds law, put himself within by obeying it, that he might remain, according to the wish of every honest heart, free to mingle with and advise the people whom he loves better than life, and who reverence him as only they know how to reverence and love a faithful, conscientious leader and devoted servant of the Most High God. These people, knowing as they do that accusation and arrest of their friends has recently, under the specious and special ruling of mission judges almost invariably meant conviction. And that, too, on common rumor, or evidence showing only friendly relations with the mothers of their children. For these reasons all devoted, honest Mormons breathe a prayer for the safety of their beloved President, and would urge him if they could to remain beyond the reach of those who would delight to humiliate and harm him, notwithstanding his advanced age and his past sufferings. These facts and the knowledge that Utah is fast becoming the field of inquisitorial plots, penalties and pains unparalleled since the dark days of the Holy Inquisition, during the reign of which it is said, the rack, wheel, fagot and other fiendish instruments of torture bathed in the sweat of death 60,000,000 hapless human beings.

By the memory of these things that stagger and blight the heart like a fearful nightmare, let us rejoice and grow enthusiastic over the deeds of fathers who made it, for a time at least, impossible in this glorious free land, to re-enact such scenes of cruelty. But in no sense can we do so over the acts of their degenerate sons, who, with specious pretexts, override the Constitution, and thus use the weapons which George Washington declared "were the weapons with which traitors destroy free governments."

In the midst of oppression, patiently borne, it has been hoped that President Cleveland, having been elected on the pledge of a return to Jeffersonian doctrines, might afford citizens of Utah some relief, and that a Democratic Administration would reaffirm the principles enunciated in the Declaration of Independence, under the inspiration of which the nation carved its way to glory, and led to the adoption of the grandest charter of human liberty this world has ever known. It has been hoped, I say, that a Democratic Administration would again announce that citizens of this nation, and all others within its jurisdiction, shall be governed by principle and not prejudice, and judged with equity and justice. If President Cleveland and those sent to rule and judge us, have the moral courage to announce these principles, saying to the waves of popular clamor and religious prejudice, "thus far but no further can ye come"—all men being equal before the law—our

children for generations to come will make garlands with which to decorate their tombs and keep their memory fresh and green in the heart.

But if they choose not to do these things, we will still trust in God while kissing the chastening rod, until the sons of Utah, faithful, true and loyal, shall stand on the backbone of this American Continent, and beneath the Stars and Stripes, save and maintain inviolate for all, the divinely inspired Constitution of this glorious land.

The foregoing speech needs no review by the author in this biography. It is a noble exposition, marked with fine spirit and high courage, and is worthy to live in the history of Utah and the Mormon people.

Interesting to the author as is the foregoing narrative of Moses Thatcher's life, his native character, and the indications of his personal mission to his people, I shall now consider as the crowning points of interest, in my forecast of this Apostle's future work, in the evolution of the distinctive and peculiar civilization of the Mormon people. And, in this view of my subject, I must take him out of his mere biographical caste, and view him in the higher one of an Apostle of that civilization.

In my present touches (mere suggestions in fact) of the vast sociological problem, nascent in the rise, growth, and destiny of the Mormon people, of which I design some day to fully treat, I have here to affirm, as an initial idea, that the Mormon people have a distinctive and peculiar civilization of their own to evolve in the present age. This affirmation, indeed, was the very starting of the Mormon mission in the world; and, so long as that mission was manifested in its apostolic phases among the nations, this cardinal idea, of the creation of a new civilization growing out of the mission of Mormonism, obtained in the mind and life performance of every Latter-day elder. Out of that divine assumption and its impulses a vast and wonderful theology was evolved; or, speaking above the plane of the sociologist, as an Apostle of the system would speak, God, through the Prophet Joseph Smith revealed a vast and wonderful system of theology, in which there was nascent a new and peculiar civilization, to be evolved in this age as the crowning work of all his efforts in every dispensation. This is Mormonism in miniature; and, in the apostolic mission of the Mormon Church abroad, it was fairly and faithfully illustrated.

And as in the conversion or creation of a Latter-day Israel, so also was it in their gathering together on the American continent to a place called Zion. God was gathering from the nations an Israel, begotten of Himself in this age, to make of them a peculiar people—a Zion, in fact, in the galaxy of the American States. The idea never was that this Latter-day Israel was to be as a kingdom within a kingdom. It never was marked down in the divine programme that this Zion of America was in any sense as a foreign power (even of a divine cast) to be formed within the native galaxy of the American Republic—a "Kingdom of God" whose destiny it was to supersede and obliterate the present United States; but rather was it as a divine State-offspring, native to this "land of promise"—a natural member of the family of American States, which God in his operations was bringing forth as His crowning work of the "fullness of times." Typically this young Mormon Israel was to be to the people of America what Joseph of Egypt was to his brethren—the divine boy who dreamt out God Almighty's purposes and brought salvation to his father's house, notwithstanding his brethren cast him into a pit, conspired against his young life, and finally sold him into slavery to get rid

of this mischievous spirit of divinity, as they esteemed it, with which their younger brother was possessed, and which sought to meddle in their affairs. Such a character is this Mormon Israel to America—namely as the typical Joseph of his family; and not as an alien to the American family nor to its commonwealth.

It was in the spirit of this new civilization born of divine impulses—a civilization designed to give a more glorious destiny to the American nation itself, as well as to perform a special mission to this nation by divine appointment, that Joseph Smith spent his life and laid it down to seal his testimony with his blood. In fine from the beginning to the end, the apostolic mission of Mormonism is to be manifested in this creation and evolution of a new civilization, both for the present age and succeeding ages; and when Mormonism *is not* thus manifested, *then is it not* fulfilling its own distinctive mission and divine calling, whether viewed in its embodiment as a church or a prospective state.

To this view we must bring the character and life-work of Moses Thatcher as an Apostle, as also the elders of the Mormon Church generally; and the evidence of their history is that, while in some periods of their life and mission, the Mormon Apostles and elders have fully come up to the standard of their divine calling, in some others, and that too very lengthy periods of their life and work, they have much resembled the disciples of old, who after their master's death returned to their fishing nets and the "beggarly ways of the world;" and in this touch of the review the author includes himself as one of those elders.

The historian may affirm that in their wonderful missionary career in creating a modern Israel among the nations, and in their gatherings of that Israel from among the nations, the work of the Apostles and elders has fully answered to the prophetic description of it, as "God's marvelous work and a wonder," to be wrought in the last days; but from that point the type of the work, as accomplished, falls deplorably short.

Mormonism at the beginning of the dispensation, contemplated the growth of a new social system, and distinctive and peculiar commonwealth of the people of Zion, such as would attract the attention of the people of all nations, and command the admiration of statesmen and sociologists of the highest order and culture. Upon this part of the divine superstructure the Prophet Joseph wrought much in the early part of the dispensation; and, taking the indications of his history, he never expected that fifty-seven years would pass away leaving his Zion without her own peculiar social system and commonwealth, unless it should be that the people of Zion themselves ceased to work upon their own social system and, using his own words, "returned to the beggarly elements of the world."

The projected social system of the Mormons was at one time a potent and popular subject in England, in the sermons of the elders, and it attracted the attention and admiration of that grand master of English socialism—Robert Owen—and his disciples; and one of them, Brontier O'Brien, in Reynold's newspaper, declared that the Mormons in their social system had "created a soul under the rib of death!" That is truly what the grand design of the Prophet Joseph contemplated; that is what the Mormons long ere this ought to have done, nevertheless that is what they have *not* done.

But the Mormon Apostles and people must accomplish this divine social part of their work, and when it is accomplished there will be no mistaking it; for it will fully and fitly compare with that of their missions among the nations and their

gatherings of a Latter-day Israel: it will be all of a piece—God's marvelous work and a wonder in the age.

Now it is this very work yet to be accomplished, in which the Apostle Moses Thatcher will find his special mission; and for this reason, to make a useful application to him, I so treat the present subject, and not with the intent to write an essay on Mormon sociology.

Moses Thatcher has in his character and capacity the somewhat uncommon blending of the spiritual and temporal elements. A poet by nature, intuitive almost to the prophetic tune of soul, deep in his religious fervor, as the spirit of his apostleship, yet is he withal a financier and business manager.

As a director of Zion's Co-operative Mercantile Institution we have Moses Thatcher in what we consider the special line of his mission. He has served in the board of directors of that institution for a number of years, he having been elected a director October 5th, 1877.

From the onset he has been recognized as one of the most able and influential members of this board—able from his native capacity, and influential as a practical business manager, representing a large amount of the personal capital of the institution, and, as an Apostle, also representing the Church.

It scarcely need be stated, excepting to classify the institution, that it was designed, both in its inception and organization, to represent the Mormon community in their commercial relations and material wealth. In a partial sense it was designed to stand for their commercial commonwealth, and to be in its mission a preparatory institution to help bring in the grander social system contemplated in the divine plan forecast by the Prophet Joseph Smith, on which to build the social superstructure of a Latter-day Zion.

It is not my design to reproach ourselves as a community with the inequality of the working out of our own social systems, compared with their divine plans—in plain speaking, the travesty which we have given of those divine plans in our abortive workings out. I simply affirm the divine cast of the social plans nascent in the dispensation, and further affirm that the work of our Mormon dispensation cannot be fulfilled until its social systems are built up in their integrity, bringing social salvation and exaltation to the Mormon people as a community. This is all I here attempt, in touching a review of our social system, as suggested in reference to the future mission of Moses Thatcher. If there be any reproach to come in relation to our working out of systems, divine in plan but execrable in performance, when compared with the original, as all human performance must necessarily be when measured by their divine types, the Apostles of the Church will themselves reproach themselves with a new inspiration of present duties, as well as of neglected opportunities of past times. Herein I think Apostle Moses Thatcher will find his special work and mission.

It has been said by Mr. Stenhouse in his "Rocky Mountain Saints," that the Mormon people are better than their systems; similar has been said by Mr. Godbe, and others of the writer's personal friends. The reverse, however, is the truth. The Mormons are not nearly up to the standards of their own systems; neither the Apostles nor the people, and if there is any cause for dissatisfaction in our lives therein it lies—in ourselves not in our systems. My friends have been much nearer the truth when they, assaulting Brigham Young, have said he had the grandest opportunity of any man who has lived in the last thousand years. This is ver-

ily so, but it is also true of the Mormon people generally, including Stenhouse, Godbe and others who have left the Church. As a people we have possessed in our Mormon systems, and the divine impulses of a new dispensation opened in virgin America, the grandest opportunities that the ages have presented within their periods of two thousand years; and, if we have not made the most of those opportunities, we have ourselves to blame.

But the opportunities of the dispensation are not finally lost. They have been merely suspended, partly in consequence of the very work of laying the foundations of a new society, and the colonization of a new country. The superstructure will yet be built; and, before another quarter of a century closes, America will see a new civilization—evolved from the Mormon people, not unworthy of the age. Already there are indications given that the Apostles are about to return to the developments of the better parts and higher phases of their systems.

Applying this brief review to the life-work of Apostle Moses Thatcher, it may be said that Nature has eminently fitted him for the work, while his apostolic calling and financial influence in the community give him the opportunities of "the one in a thousand."

Moses Thatcher is a man of the finest texture of intellect; is endowed with an exalted spiritual nature, and is possessed of the noblest instincts. His life is devoted to the service of the human race; and being only forty-five years of age, he may have allotted to him by Providence nearly half his days remaining in which to fill up the measure of a life of glorious usefulness.

I may fitly close my character sketch of Apostle Moses Thatcher by a selection, which I have found among his papers:

He who distrusts the people, will be in turn distrusted by the people.

Give much, receive little.

To help is better than to be helped.

Ambitious thirst for place and power may tempt the weak, never the strong.

In the magnitude of unselfish purpose, great men lose sight of individuality. Mean men in their desire for the honors and praises of others lose sight of everything but individuality.

The standards of justice in the hands of the righteous, measure equally to all. In the hands of the ambitious and wicked they measure without regard to equity.

The development and education of the few is good. The education and development of the many is better.

A flattering tongue expresses the promptings of a deceitful heart. Sycophants tender help when none is needed and withdraw in extremities. They praise the strong, desert the weak, flatter the living, defame the dead.

Confidence securely reposes on light, truth, integrity and knowledge, but abides not with secret combinations and plotting schemers who say. "Who seeth us, who knoweth us?"

He who thrusts private animosities into public measures is unfit for public station.

The ignorant judge men, not measures; the wise try causes, not men; thus the Jew and Gentile, Mormon or apostate before the law are equal—the rights of one being, in the estimation of the wise, as sacred as the rights of another.

The ignorant and vicious trenching upon law, testimony and revelation, fall back on the "living oracles" claiming that they are oracles.

It is said that the prudent judge affords no reasons for his decision. He who is ashamed to give the reasons upon which a decision is based, is unfit to be a judge.

People may bear, but they love not burdens. He who would be loved by the people must not be a burden to the people. A beggar may ride a fine horse to death, so may confidence perish in the misuse of taxes and tithing.

Religious thraldom is founded on the destruction of individual responsibility. Religious liberty is founded on the preservation of individual accountability. The unaccountability of high or low is a pernicious and dangerous doctrine, tending to centralization and usurpation. Under the laws of God all are amenable.

"Business is business." Yes, but business divorced from the influence of religion is the bastard spawn of hell. While regarding every man as a thief it fosters monopolies, binds with the chains of mortgage and feeds on the fruits of honest toil six days in the week, and, perchance on the seventh partakes of holy emblems in mock memory of Him who hated oppression and wrong in every form.

"Religion is religion." Yes, but a religion that does not enforce honesty, insist on integrity, exalt truth and protect the weak against the aggressions of the strong, is a dead religion and a stench in the nostrils of God.

He who substitutes worldly show for godly humility, aristocratic grandeur for saintly simplicity, is a false guide whose ambition leads to ruin.

Assumption in high places laughs at discord if thereby the objects of its jealous envy may suffer. Samson-like, it pulls down the temples of liberty in order to perish as a central figure.

Through the man-fearing man the voice of God comes not.

Unhappy is he who works for the gratitude of the people. Better work for the rewards of heaven.

Courageous is he who, planting his feet on the right, shapes public opinion. Craven is he who bows to public opinion in the wrong.

To sacrifice a relative or friend on the demand of popular clamor may be brave, but to protect either against the cries and demands of popular prejudice is braver.

Cowards only sacrifice principle at the shrine of precedent.

He who holds an act in one to be a crime, in another a virtue, is a dangerous leader and cannot be trusted.

Children are unsuspicious. Love them little and they will love you much. He who would become great must become like unto a little child. How few there are who are great!

If with your money your confidence be given, and the one be kept, the other betrayed, record a double crime, pass on and forgive if you can.

THOMAS B. CARDON.

Thomas Barthelemy Cardon, one of the principal business men of Cache County, who for many years served the municipality of Logan, both as city recorder and alderman, is by birth an Italian. He is the son of Philippe Cardon and Martha Maria Tourn Cardon. He was born at Brae Prarustin, near Pignerolo, Piedmont, Italy, August 28th, 1842. His parents, like their ancestors for ages past, were born and educated in the faith of the Vaudois, or Waldenses, whose religious tenets date back to apostolic days, independently of the church of Rome with which they claimed no affiliation, and to which they neither owed nor rendered any allegiance.

From the fourteenth century down to the final cessation of hostilities against them in the eighteenth century, their forefathers were persecuted for the firm adherence to their religious convictions. They willingly endured ostracism, exile, imprisonment, the numerous cruelties, the inhuman and unnamable barbarities which their foes, led on by fanatical priests, inflicted upon them, because they would not knowingly bow their knees to Baal and worship at a false shrine. They were unmoved. They remained true to their honest convictions and worshiped the Almighty God according to the best light and knowledge they possessed of Him.

The oppressions they had suffered, their earnest desire for and constant search after gospel intelligence, and the general knowledge which they possessed of the scriptures prepared the minds of the parents of Thomas B. Cardon, to receive the greater light when it was brought to them by men delegated with authority to preach the gospel and administer its ordinances to all who would accept it. Hence it was with great joy that they welcomed Apostle Lorenzo Snow, Elders Jabez Woodward, George D. Keaton and others who first introduced the pure gospel of the Son of God to them in their own sunny climes of Italy. In 1852 his father and mother, his brothers John, Paul, Louis Philippe; and his sisters Catherine and Marie Magdeliene were baptized in the Church of Jesus Christ of Latter-day Saints.

The family continued to reside in their native land and to sustain, according to their ability, the church whose doctrines they had espoused, until 1854, when being anxious to gather and associate with the body of their religionists, they emigrated to Utah.

Arriving in Liverpool (the great shipping place of the Saints from all parts of Europe) the family was organized with the company that sailed on board the ship John M. Woods, on the 12th day of March, 1854, and landed at New Orleans on the 1st of May, after a passage of fifty-one days. After resting a few days to recuperate for the prosecution of the long and arduous journey across the plains, they proceeded by steam-boat to St. Louis, and from there to Kansas City, Missouri. At Kansas City they procured their outfit for their overland journey across the western plains to Salt Lake City. While at Kansas City, young Cardon was attacked by the cholera, which was fatally prevalent at that place. The

boy, as well as his parents, had strong faith in the efficacy of the ordinances of the Church to heal the sick, so he called upon the elders to lay their hands upon him, and administer to him, and he was immediately healed.

In due time the outfit was completed, and the family started across the plains to make their home with the Saints in the valleys of the Rocky Mountains. They arrived in Salt Lake City in October, 1854.

From Salt Lake City the family moved north to Mound Fort, near Ogden City, where they went into winter quarters, and in the following spring they moved to Marriotts where they remained until 1858.

In this year occurred what is known as the "move south;" and in this general exodus of the people from the northern settlements the Cardon family participated.

After the "Utah War" was over and peace proclaimed, Thomas B. Cardon, who had been detailed as one of the home guard, assisted the family in their return to their home in Weber County.

In the fall of 1858, young Cardon visited Camp Floyd for the purpose of obtaining employment. Hitherto his opportunities for acquiring an education had been very meagre, and one of his objects in seeking employment at Camp Floyd was that he might devote his surplus earnings for his tuition. At the Camp he met a number of his countrymen, who had enlisted in Johnston's army, and the soldiers, told him that if he would enlist he would have the privilege of attending the school in the camp, free. Thus induced, he enlisted as bugler in Company G, United States 10th Infantry. However, he did not attend school, but received his education in the English language from a comrade who came from New Orleans and who, like himself, spoke French. This man's name was Eugene Le Roy. So anxious was young Cardon to store his mind with a fund of useful knowledge that he frequently pursued his studies all night until daylight. Thus from a natural love of intellectual and moral culture, pursued industriously through life, Mr. Cardon became a fairly-educated man.

A curious and somewhat embarrassing error occurred in his enlistment: In making out the enlistment papers, he was enrolled as Thomas Gordon. The mistake was not discovered until it was too late to be corrected, in consequence of which he served four years and a half in the army under that name.

While at Camp Floyd the company to which Mr. Cardon belonged was detailed to go south to meet the United States pay-master, who was *en route* under escort from California to Utah. They marched as far as Santa Clara River, where they met the pay officer and escorted him to Camp Floyd. Judge Cradlebaugh was with the escort going south. He went out to investigate the matters connected with the horrible massacre, which was perpetrated at Mountain Meadows in 1857.

In the spring of 1860, the company to which Mr. Cardon belonged was sent to Fort Bridger to relieve other companies who had been ordered elsewhere.

In the fall of that year, being tired of an inactive life, Bugler Cardon applied for his discharge, and would have received it but it was delayed and had not arrived when, in 1861, the civil war broke out; so Thomas withdrew his application and went with his company on a forced march to Fort Leavenworth, *en route* to Washington, D. C. They wintered at the national capital.

On March 10th, 1862, they were called into active service. They crossed Long Bridge *en route* to the Battle of Manasseh, when a ghastly sight was witnessed by young Cardon and his comrades. The bodies of many of the victims who had

fallen at the battle which had been recently fought had been recovered from the river and stacked up on either side of the bridge. That terrible scene had a very powerful effect on the mind of the youthful soldier. There he received his first impressions of the horrors of the fratricidal strife that was then raging. The impressions produced upon his mind by the horrid spectacle he then witnessed he has never forgotten.

He was with the head-quarters of General George B. McClellan from the opening of the campaign in 1862, in Virginia, until after the battle of Malvern Hill. He was in active engagements at the battles of Big Bethel, the capture of Yorktown, at Williamsburg, Fair Oaks, etc. He also participated in the memorable seven days' fight before Richmond, which began June 26th, in which the Federal losses were severe and very heavy. At the battle of Gaines Hill the brigade to which Cardon belonged was placed in a very critical position, being between the two hostile forces and exposed to the firing of both armies.

On the 27th of June Thomas fell by the bullets of the enemy. He was wounded in the left arm, and in the left side. He was picked up and taken by comrades to the temporary hospital. They had proceeded with him but a few yards when a leg of one of his supporters was severed from his body by the explosion of a bombshell; and they had only moved a few paces further forward when another of his comrades fell dead at his side. He was killed by a ball from the rifle of one of the enemy's sharp-shooters. It was from a similar source that Thomas Cardon received his wounds. At the hospital the army surgeons had decided to amputate Cardon's arm, and he was left among the others to await the convenience of the doctors to deprive him of that limb. Meanwhile the patient swooned. So lifeless did he seem that he was reported dead, and consequently left in the charnel house with the corpses of those who had died of their wounds. That night the Union army retreated across the Chickahominy. About daylight on the morning of the 28th Thomas Cardon revived. On looking around him he beheld a scene which almost paralyzed him. The mangled bodies of many of his comrades lay there rigid in death, far from home, friends and loved ones, no mother, sister or wife to close their eyes or hear them breathe their sad but fond farewell to earth and all it held most dear to them.

With heartfelt gratitude to God that his own life had been almost miraculously preserved, and that he was still in possession of all the members of his body, Thomas arose to his feet. He was very weak from the effects of his wounds and the loss of blood; nevertheless glad to escape from that scene of horror he started out to find and join his brigade. He had not gone far before he was seen by the enemy's pickets and pursued by them; but fortunately he escaped being captured and reached the Union army in safety. In time Thomas recovered. His wounds were healed, but he was rendered incapable for further actual service, and on Feb. 2nd, 1863, he was honorably discharged. He receives a pension of ten dollars per month for the hazardous services which he rendered to his country in defense of the Union. His discharge was delivered to him about 4 P. M. at the convalescent camp, near Alexander. Thirty minutes later he was on the railroad train wending his way to the seat of the National Government. He tarried at Washington one month. When he first enlisted in the army he was only 16 years of age, and in his 21st year when he was retired.

After leaving Washington Thomas B. Cardon visited York, Pa., where he met many of his army friends. He remained there about five months. While at York he studied and learned the art of photography. He subsequently went to Harrisburg, where he obtained a situation and worked at the business. He subsequently opened an art gallery. In 1865 he sold out his interests there and came west as far as Nebraska City, Neb., where he remained two years and again turned his face to the setting sun.

In 1867, Mr. Cardon returned to Utah, and settled in Logan, where his father and other members of the family had preceded him. Here he established himself in business, as a watchmaker and jeweler.

In 1871, he was one of the civil engineers who surveyed the route for the Utah and Northern Railroad, from Brigham City to Logan. He belonged to the corps of surveyors of which J. H. Martineau was the chief.

In the history of Mr. Cardon's business, it is to be noted that he opened the first watchmaker and jewelry store in Cache County. In 1872, he added to it photography and opened a fine art gallery. In the year 1881, he erected a large three-story, cut stone and brick building opposite the tabernacle on the west side of Main Street, 27 by 80 feet. Here for awhile he carried on his jewelry business; and here also the Thatcher Brothers opened their banking establishment. At the same time Mr. Cardon carried on his photography business at his art gallery. He has since disposed of his property on Main Street and has concentrated both branches of his business in one establishment on Third Street.

Mr Cardon is by nature an artist. Born in Italy, the land of art and genius, he is constitutionally endowed with the art-love of his race; and this native instinct he has brought into his profession both as a photographer and jeweler. Cardon's photograph portraits adorn nearly every house in Cache Valley, and some of his family groups are worthy to be considered as local works of art. In both branches of his establishment skillful assistants are engaged; and his well-appointed jewelry store is supplied with the choicest variety of articles in his line. His business is still expanding—his patronage increasing.

In the municipal government of Logan, Mr. Cardon has rendered efficient and appreciated service to the city. In March, 1872, he was appointed city recorder of Logan City, in which capacity he served nine years, and his well kept records exhibit clerical skill and attention in public business. In 1882 he was elected alderman to the City Council; in 1884 he was re-elected, and in 1886 he was again nominated, but while he appreciated the respect shown to him and the confidence reposed in him by his fellow citizens, he respetfully declined any more civil honors. Since that time he has devoted himself strictly to expanding his business interests in Logan.

As Mr. Thomas B. Cardon is a respected member of the Mormon Church, we may here note his ecclesiastical career. He was baptized at Marriotts, Weber Co., on the 8th of March, 1857. In April, 1870, he was ordained an elder in the Church; in 1877 he was appointed president of the second quorum of elders. He presided over this body of the Priesthood until 1884. In January of the same year he was ordained a member of the sixty-fourth quorum of the apostles of the Seventies by F. W. Hurst. On the same day he was ordained and set apart as one of the seven presidents of the same quorum by President W. W. Taylor. Elder Cardon has also been an active home missionary. In 1872 he was appointed a

home missionary in Cache Valley Stake, in which capacity he labored with credit to himself and benefit to the people. For a number of years he was assistant superintendent of the Sabbath Schools in Logan, and he is still the recorder of the fourth ecclesiastical ward of Logan City.

It will be seen by the date of Mr. Cardon's baptism that he was a member of the Mormon Church during the time that he was in the service of the United States army, which gives one of the numerous proofs that the oft reiterated assertion that no Mormon served in the Union army during the rebellion is without foundation in fact.

Thomas B. Cardon has an interesting family. He was married November 13th, 1871, to Miss Lucy Smith, daughter of Bishop Thomas X. Smith formerly of Bedfordshire, England. She was born January 5th, 1852, and is also a member of the Mormon Church. She has borne her husband eight children, six sons and two daughters. She is an amiable lady, an affectionate, faithful wife, a tender mother and is devotedly attached to her home and family. She is a true believer in all the tenets of the Church to which she is attached. She is intelligent, is well known and highly respected in the community. She is first counselor to the president of the Ladies' Relief Society of the Cache Valley Stake.

On October 6th, 1886, Thomas B. Cardon was arrested in Logan on a charge of unlawful cohabitation. He was taken before the United States Commissioner and placed under bonds for his appearance on the following day for preliminary examination. When first arrested, outrageous, excessive bail was demanded—the sum being $15,000. This demand was refused; the sum was then reduced to $10,000. It was also refused, the charge being only a misdemeanor. After several hours harangue the defendant was allowed twelve hours immunity by giving $5,000 bonds. Messrs G. W. Thatcher, W. W. Maughan, William Saunders and Eli Bell readily becoming his surities.

On October 7th he was arraigned before Commissioner C. C. Goodwin. The defendant waived examination and was held to await the action of the Grand Jury of the First Judicial District. George W. Thatcher and James T. Hammond, Esq. gave bonds for Mr. Cardon's appearance when wanted. A large number of witnesses were subpœnaed but the inquisition elicited nothing on which to found an indictment against him, and therefore the Grand Jury ignored the case. On March 12th, 1887, Mr. Cardon received the following:

Ogden, Utah, March 12th, 1887.

U. S.

vs.

Thomas B. Cardon:

Above charge and cause this day dismissed and bonds exonerated.

H. H. Henderson, Clerk.
By T. A. Perkins, Deputy.

At the following May term of the court the assistant district prosecuting attorney, Ogden Hiles, arose after the previous minutes were read, and moved that the above order of dismissal be vacated, and that the charge against Mr. Cardon be re-submitted to the Grand Jury. The court replied that the case had been dismissed, the bonds had been released, and that he, Judge Henderson, had no more jurisdiction over it. Hiles insisted on his motion. Counsel for the defense

objected. After several hours arguments by counsel on both sides, the judge acceded to the unjust demands of Hiles. The motion was granted and the case was re-submitted to the Grand Jury.

The judge was clearly of the opinion that he had no further jurisdiction in the case; and he certainly had good grounds for his opinion. The Grand Jury, after thoroughly investigating the charge against Mr. Cardon, threw it out—ignored it. Evidently, the accusation against him was groundless and there was no other legal course for the court to pursue but to dismiss the case, which it did, on the 12th day of March.

Why the judge should thus yield to the motion of the attorney and make an order revoking the dismissal of the charge is inexplicable, unless it was that the defendant was a Mormon, and that on account of his theological convictions the attorney, in his fanatical zeal to suppress Mormonism, was determined to find some clue on which to convict and imprison him. The Grand Jury, however, having the case re-submitted to them, found an indictment against Mr. Cardon, but upon its presentation to the court at its September term Judge Henderson immediately ordered its dismissal.

Thomas B. Cardon may properly be numbered among the founders of the commerce of Logan. He is an excellent, peaceable, progressive citizen—one who has contributed largely to the permanent growth and prosperity of the Temple City of the north.

His aged father is still alive at this writing; and is hale and hearty. He was born Oct. 2nd, 1801. In 1859, he went to Cache Valley, and was among the earliest settlers in Logan. In the Spring of 1884, he removed to Hyrum where he continues to reside.

He has, besides Thomas B. six other children—John, Paul, Louis Philippe; also three daughters. Louis Philippe first settled in Logan. He afterward went to Oxford, Idaho, and was one of the pioneers of that place. In 1876 he left Idaho and went to Taylor, Arizona, where he lived until 1885; he then emigrated to Mexico, and settled at Canton Galeana, state of Chihuahua. His sister Catherine is married to Moses Byrne; Mary M. is married to Charles Guild. The other one died in Italy.

S. M. Molen

BISHOP S. M. MOLEN.

Simpson M. Molen was born September 14th, 1832, in Jacksonville, Morgan County, Illinois. He is the second son of Jesse and Lieurany Huffaker Molen, and was one of thirteen children born to them. When Simpson was but a mere child his parents left Jacksonville, and moved to Brureau County in the same state, and which at that time was the frontiers. Here they purchased a large tract of land, and at once commenced to fence and put it under cultivation and arrange for making it their permanent home. By dint of steady industry they, in the course of a short time, made that wilderness a lovely and desirable place—a rendezvous where their posterity, for many years might assemble and enjoy their reunions beneath their parental roof. But they had heard the elders preach and expound the doctrines of the Church of Jesus Christ of Latter-day Saints, which, to them, at first seemed strange and new. However, the elders spoke with great power, and the spirit that accompanied their utterances, carried conviction to the hearts of the Molen family, and every member thereof embraced their doctrines.

As soon as it was known that the Molens had accepted the principles of Mormonism, their names were "cast out as evil;" and, in common with all the Latter-day Saints, they were persecuted for the gospel's sake; but hitherto they had suffered no particular violence.

They were somewhat sequestered, and felt a great desire to gather with the body of their own people who were then located in the city of Nauvoo, Illinois.

Young Simpson was foremost, and very persistent in urging his parents to sell the homestead and move out to the then gathering place of their co-religionists. His great desire was to live and associate with them. He believed that there a person could dwell in peace and avow his religious convictions without being persecuted or molested. They sold their property, at a considerable sacrifice, as real estate was held at a low price at that period. This was in the spring of 1846. They moved to a place called Camp Creek, in Hancock County, thirteen miles north of the city of Nauvoo. Here they purchased a new home and made many improvements. But they were not destined to rest in peace in their new location.

The anti-Mormons were active and very vindictive, and in the fall of that year they committed many depredations on the Mormon people in and around Camp Creek. The mob assembled from time to time in the settlement and burned dwelling houses, barns, hay and grain stacks, forcing the people from their homes, or killing those who were unwilling to leave, or deny their faith. This latter the Molen family could not do; they were convinced that the gospel which they had embraced was true—that it was revealed from heaven by the Almighty God. Hence they were willing to take joyfully the "spoiling of their goods," and suffer all that was needful for them to suffer for Christ's sake. The family fled to the city of Nauvoo. They remained there until, in common with thousands of other Latter-day Saints, they were expelled by the ruthless mob from their peaceful homes to find shelter in the winter season among the red men in the wilderness.

Their property on Camp Creek was worth $2,000, but all they could obtain for it was two yoke of cattle and an old wagon.

At the time of the exodus, Simpson Molen and several other members of the family, were prostrated with fever and ague. With their outfit they commenced their journey westward. They traveled on until they reached the vicinity of Oskaloosa, in the then Territory of Iowa. Here they went into winter quarters.

In the spring of 1847, they resumed their dreary march and, on reaching what was then called Winter Quarters, they joined the main body of the Mormon emigrants with whom they traveled to Salt Lake Valley. The journey was long and tedious, consuming four months in its accomplishment. On arriving in the valley they pitched their tents on what is now the western part of Salt Lake City. This was in the fall of the year 1847. Young Simpson and his parents may therefore be numbered among the pioneers and founders of Utah.

Shortly after reaching this haven of rest—finding that bread and flour were very scarce, they, by the advice of the authorities of the Church, weighed up their supplies and put themselves on rations, that there might be sufficient food to last them until a harvest replenished their stores. To this end the number of days were calculated, when they discovered to their great surprise, if not alarm, that they had only about one ounce of flour per day for each member of their family, and they had no milk, no meat, fruits nor vegetables to help out this scant allowance. The children were hale and hearty, to be suddenly reduced to such short rations was the source of much suffering to them—indeed it seemed almost like starvation. Fortunately the winter was mild and open, and the family sought for and dug thistle roots, which were substituted as an article of food to save the bread. The roots, however, while they appeased the cravings of hunger, furnished but little nutriment. When the next spring opened other roots were found which were more nutritious. These roots, with "greens" and the milk from a few cows enabled them to "keep body and soul together," until a kind providence blessed them with a harvest of wheat and vegetables. But a long time elapsed, even after food became plentiful, ere the cravings of hunger could be satisfied by eating a hearty meal.

In 1848, young Molen's elder brother Alexander was sent out to drive a team to meet and assist in the emigration; but when he met them he continued his journey to the States. In consequence of this course of the elder brother, as father Molen's health was failing, much of the responsibility of providing for this large family fell upon young Simpson. On account of the unsettled condition of the family, Simpson Molen hitherto had but little opportunity of acquiring an education. He attended school about three months in the winter of each year, and the remainder he worked to earn means to assist in supporting the family. In the spring of 1852, the father died, which sad event very much increased the care and responsibility of this young man. With the assistance of his younger brothers, he built a comfortable house for the family. Labor was their only capital, and with it they paid for all the materials necessary for the erection of the dwelling. The price of nails, glass and other articles was then very high.

At the general conference held in Salt Lake City, April, 1854, he was called to go on a mission to the Sandwich Islands; and, on the fourth of May, he left his mountain home in company with other missionaries for his field of labor. They traveled by team from Utah to San Pedro, California, and from thence up the

coast by steamship to San Francisco. At the last named place they embarked for the Islands on board a sailing vessel and were on the sea nineteen days before they reached their destination. While on this mission S. M. Molen, who was now an elder, acquired a knowledge of the Hawaiian language. He traveled a great deal and preached to the natives in their own language. He suffered many hardships during his ministry on the Islands, enduring hunger and fatigue, but he did not complain, knowing that he was engaged in the service of God, and that the Great Master would fully reward him for all the sacrifices he made for the gospel's sake. He labored faithfully in that mission four years. In the spring of 1858 he returned to Utah and for some time made his home at Lehi, in Utah County. While there he became acquainted with Miss Jane E. Hyde, daughter of the late Hon. William Hyde, probate judge of Cache County. On the 7th of August, 1859, they were married.

In the spring of 1860 he moved with his father-in-law to Cache Valley, and settled on a plain five miles north of Logan City. This place was afterwards named Hyde Park, in honor of the man (William Hyde) who first settled there. Elder Molen was therefore one of the founders of Hyde Park. He was also first counselor to Bishop William Hyde of the same place.

In 1860 the militia was organized in Cache County with which S. M. Molen became identified. He was earnest and energetic in discharging his duties as a citizen soldier. His motto was to do thoroughly whatever he was required to do by his commanding officers. His fidelity was unswerving and his promotion from the ranks of several official positions was rapid.

On August 5th he was elected Lieutenent Colonel of the first regiment of infantry, first brigade of the Nauvoo Legion. He was commissioned by Governor Charles Durkee in 1868. Col. Molen was an efficient officer, and held that military position until September, 1870, when Governor Shaeffer issued a proclamation forbidding any further military exercises by the officers and members of the Nauvoo Legion.

In 1864 Elder Molen went to Illinois to settle some business pertaining to the family estate. While in the east at that time he purchased, on commission, a large amount of merchandise which he freighted through to Salt Lake. In 1866 he was chosen to take charge of a large emigration train, consisting of ox-teams and sixty wagons sent from Utah to the terminus of the Union Pacific Railroad, which was then at North Platte. This mission he performed to the entire satisfaction of the authorities of the Church, the owners of the teams and five hundred emigrants whom he brought in on his return to Utah. At the October conference in 1874 he was called on another mission to the States. He traveled in Iowa, Illinois and Kentucky, held many meetings and preached the gospel to all who would listen to him. He explained to them the great message and plan of salvation which God had revealed through the prophet, Joseph Smith, for the redemption of the human family.

He also visited many of his relatives in the east from whom he gathered much information of the genealogy of his ancestors. He returned home in 1875, but he was not allowed to remain out of the missionary field, for in the spring of 1876, he was appointed to take another mission to the Sandwich Islands. He took with him a part of his family. He remained in the ministry, on the Islands, this time three years and three months. The latter part of the time he presided over the mission

and superintended the works on the Church Farm and sugar plantation. He also became acquainted with a number of the leading men of the Hawaiian nation and with some of the members of the royal family. Among the latter were their Majesties Queen Kapiolani and ex-Queen Emma, whom he had the honor to entertain at the plantation.

In 1879 Elder Molen returned to Hyde Park, Utah, and shortly afterwards was set apart as first counselor to Bishop Daines of that place. He had not been long at home before he met with a serious accident in jumping from the cars in the dark while the train was in motion. He broke one arm and was otherwise severely bruised in several parts of his body.

At the election held in August, 1879, S. M. Molen was elected assessor and collector for Cache County, which office he filled to the satisfaction of the people.

On the 10th of September, 1882, he was ordained bishop and appointed to succeed Bishop O. N. Liljenquist at Hyrum in the Cache Valley Stake of Zion. He was set apart to that office by Apostle Moses Thatcher and President William B. Preston. He holds that position at the present writing, and is doing a good work among the people of his ward.

In sketching the character traits of Bishop Molen he may be described as a sterling man—a type of the American citizen of the olden times, as was the case with nearly all the Mormon colonists who founded Utah.

Indeed this generation of Americans has not produced a class of men who so nearly resemble those who founded the states of New England as were the Mormons who crossed the plains in 1847—two years in advance of date of the immortal "Forty-niners" of California. Bishop Molen was, as we have seen, one of the pioneers of '47, and being still in years only a little past the prime of life, he retains the structural strength and strongly marked type of character which will so naturally attach in the imagination of a future generation to those captains of the emigration and bishops of settlements under whom our inter-mountain state grew into organic form. The fine steel plate portrait which accompanies this biography will show this type very fairly.

Bishop Molen is furthermore a decidedly progressive man. He leads out in all public enterprises and invites his people to follow him; in building bridges, making new roads, building churches and meeting houses he leads others and does his own full share at his personal cost. He is in fine in all such matters eminently the practical man—a leader and an organizer by nature and training. In his presiding capacity as the spiritual and temporal head of the settlement he encourages and supports education.

Wm N Thomas

WILLIAM N. THOMAS.

William Nash Thomas is one of the enterprising business men of northern Utah. He is known among the hardy pioneers who settled Cache Valley—a class of men whose importance to this territory, in its past as well as present historical record can scarcely be overrated, nor will their results as the founders of our cities and counties, and as the original promoters of the business and commercial activities of our territory, be set aside or superceded by a similar class of men who shall come after them. Upon the social and commercial foundation which such men as William N. Thomas have laid, in the formation and growth of our cities and counties, the successors build upon and they will owe to those sturdy founders the superior advantages of their own work and their own times. It is in this character, as one of the founders of the business enterprises of northern Utah that we give the following biographical sketch of the representative man above named.

William Nash Thomas is the son of David Thomas and Elizabeth Nash Thomas; his name showing the family names of both lines of his ancestors. He was born at Haverford-West, Pembrokeshire, South Wales, Feb. 24th, 1835. His father was born in June, 1801, near Fishguard, Pembrokeshire; his mother, Elizabeth Nash, was born about fifteen miles distant from his father's birth-place.

The father was an agricultural laborer and the necessities of the laboring class compelled the boy William to begin manual labor when only eight years of age, to assist his parents to earn the necessaries of life.

In 1849, Mr. and Mrs. Thomas became members of the Mormon Church, and their son William also became a member when he was sixteen years of age. He was baptized in April, 1851. At the time the parents joined the Church the work in Wales, their native country, was in the most flourishing condition. Captain Dan Jones was there and the truly miraculous character of the Latter-day work in Wales was not only the astonishment of the British mission, but it even attracted the notice of newspaper men throughout the United Kingdom; and the miracles wrought among the Welsh Saints were frequently published in the papers; indeed nowhere did so great faith prevail among the Saints in Wales as at the time when W. N. Thomas and his parents came into the Church.

Nothing seems to have occurred in the life of the subject of this sketch beyond that usual to his class nor special in his own history until his marriage at the age of 22. He was married on the 26th day of October, 1857, to Miss Elizabeth Lallis, in his native town.

For some time after his marriage Mr. W. N. Thomas followed various occupations; and for four years he was engineer on the passenger steamer *Milford Haven*, which plyed between the towns on Milford Harbor.

In May, 1862, he emigrated to the United States, bound for Utah. He sailed from Liverpool to New York on board the *William Tapscott*, a first class merchant ship named after the head of the Tapscott firm, which at that time chartered their vessels for the Mormon emigration. Captain Bell commanded the ship *William*

Tapscott when Mr. Thomas made his emigrant voyage in her from Liverpool to New York, where he arrived after a six weeks' passage.

From New York Mr. Thomas proceeded to Florence, Neb., which was then the outfitting point for the emigration across the plains of Utah. He remained at Florence six weeks, and procured an outfit for his overland journey of more than a thousand miles to make his home in these valleys of the Rocky Mountains. He traveled with ox teams across the plains, and on the 23rd of October, 1862, he arrived in Salt Lake City.

Mr. Thomas remained a few weeks at the capital to rest and to make inquiries concerning the country where he would make his future home. His decision was soon formed. Cache Valley was chosen in preference to any other part of the territory, and moving north from Salt Lake City, in November he reached Paradise, which is located in the south end of Cache Valley, arriving on the 11th of the before named month. Being satisfied with the location he settled at Paradise and made the place his permanent home.

It may be observed here in passing, that it was about the time that Mr. Thomas went into Cache Valley, or from 1859 to 1862, that the cities and settlements of Cache County were founded. After the return of the people from the south, at the close of the Utah War, Cache Valley, being a virgin valley with abundant opportunities for the possession of land, attracted many of the old settlers from other parts of the territory, whose homes had been somewhat broken up by the "move south" and also invited many enterprising men of the emigrant companies who poured into Utah in the years 1860-61-62. Thus Cache County sprang up in several years and the settlers of that date were the veritable founders of the cities of Cache Valley, and among them was Wm. N. Thomas, whose name may therefore be historically classed in that category.

At Paradise Mr. Thomas opened a farm, which he commenced to cultivate the following spring. He also worked in the mountains a considerable portion of his time, cutting timber, which he manufactured into lumber for building and other purposes. This work he hired at a saw mill in the vicinity of his operations. Being industrious and economical he soon acquired considerable property. In 1875 he built a saw mill of his own which he ran by water power. His business increased rapidly and he found remunerative employment for many of his neighbors. He shipped vast quantities of building materials to all parts of Cache Valley, and to Ogden and to other places. This was of great benefit, not only to the people in Paradise, but also to a number of the adjacent settlements which were then in their infancy.

Mr. W. N. Thomas continued to prosecute his business in this vicinity until June 1st, 1880. He then went to Beaver Canyon, Idaho, on the Utah and Northern Railroad. There he resumed the manufacture of lumber, and he supplied the Union Pacific Railroad company with materials for building their branch road in Idaho and in Montana, having purchased a steam saw mill for this purpose.

In 1882 his business had greatly expanded and so great had become the demand for his building materials that it required greatly increased facilities to supply his numerous patrons. For this purpose he erected another steam saw mill. At that time he added to his mill operations a mercantile establishment. He opened a large store which he stocked with merchandise. During that year he acquired a competence, and at this time his property is valued at $30,000.

When it is understood that Mr. Thomas commenced business without a single dollar in cash, it will be readily conceded that his foresight, business tact and financial abilities are of a high order. He is a man of energy and strong will, and by his persevering industry he has succeeded where many others would have failed. This gentleman is well known, highly esteemed, and his reputation and credit in financial circles are unquestionable.

In June, 1886, Mr. Thomas purchased a large ranch about twelve miles northwest of Logan containing about two thousand acres of excellent land, about four hundred acres of which is under cultivation for raising grain and other cereals. About one hundred and sixty acres of his ranch is hay land. The remainder is used for grazing and general stock purposes. There are on this valuable property several flowng wells, besides a number of cool springs which supply abundance of water for stock and for culinary purposes. The farm is well stocked with cattle, horses, etc. Mr. Thomas also owns a fine town lot on which he has erected an elegant city residence.

In April, 1887, he purchased a one-half interest in the firm, George Barber and Son, dealers in carriages, wagons, general agricultural implements and machinery, in Logan, Utah.

In the fall of 1887 Mr. Thomas closed out his business in Beaver Canyon and turned his attention to improving and enhancing the value of his farm land, his city property, and expanding his business interests in Logan City.

He owns valuable property at a point about one hundred and twenty miles north of Logan, from which he derives considerable revenue. He has invested ten thousand dollars in the business of that place—Eagle Rock.

Mr. Thomas is a firm adherent to the Mormon Church and he is also a member of the 64th quorum of the Apostles of the Seventies.

Of Mr. Thomas' parents it may be noted, in connection with foregoing passages concerning them, that the mother died in her native land in 1864, after her son had emigrated to Utah. After the death of his wife, Father Thomas emigrated to Utah in 1866. On his arrival in Utah he proceeded to Cache Valley and made his home with his son William, at Paradise, who with marked filial affection and duty cared for and supported his venerable father, and being a man of affluence he rendered the last days of his parent the best days of that parent's life; for Wm. N. Thomas is known in Cache Valley for the greatness of his heart, and the kindness and generosity of his nature. Father Thomas died in 1874, having reached the ripe age of seventy-three years.

LORIN FARR.

The ancestors of Lorin Farr, the first Mayor of Ogden City, on both the father's and mother's sides were of the old American stock, dating their connection with America quite early in the colonial days.

On the side of the Farrs, their American origin is traced in the published records which indicate that they were in this country several generations anteceding the Revolution. In the "History of Chesterfield," we find the following of the Farr family:

Jonathan Farr (styled the Second in 1776) appears to have settled in Chesterfield before 1776. He probably came from Massachusetts, though from what town is not known. He settled in the western part of this town. He married 1st———; 2nd———; 3rd———. Selectman 1777; probably soldier the same year. He appears to have died about 1800.

This Jonathan Farr was Lorin Farr's ancestor.

His children by his first wife were William and Jonathan (3rd). By his second wife, Joshua (who married Zerubbabel Snow), Molly, Moses and Asahel (who was the grandfather of Lorin Farr) Mercy and Abigal. By the third wife, Susy, Sabra (or Sabrina) and Charlotte.

Grandfather Asahel Farr had ten children, viz., Sibbel, Edith, Leafy, Winslow, Ruggels, Lydia, Shubal, Harriet, Mary, Balinda and Jonathan. Winslow Farr was the father of Lorin Farr.

The Farrs at the time of the Revolution were several branches, who were citizens of Chesterfield, and, among the names of those who served in the war of the Revolution, there were more than half a score soldiers bearing the name of Farr, fathers and their sons, some of whom held the rank of officers.

On the side of Lorin Farr's mother, whose name is Olive Hovey Freeman, and who is alive at this writing, having reached her eighty-eighth year, he is descended from Edmund Freeman, who was one of the founders of the town of Sandwich, Barnstable County, Massachusetts. The family record, entitled "Freeman Genealogy," says:

Mr. Edmund Freeman, from England, was at Saugus *alias* Lynn in 1635. Mr. Lewis in his "History of Lynn" says: "This year many new inhabitants appear in Lynn, among them worthy of note Mr. Edmund Freeman who presented to the colony twenty corseletts or pieces of plate armor."

Mr. Freeman was subsequently in the Plymouth Colony, and with nine associates was soon recognized by the government as a suitable person to originate a new settlement. He was admitted a freeman at Plymouth, January 2nd, 1637, and after being a short time resident in Duxbury obtained leave of the colonial government to commence the establishment of the first English town on the Cape.

The date is indicated by the record, "Plymouth, April 3rd, 1637."

Mr. Freeman's *status* may be inferred from the fact that of the fifty-eight who became entitled to shares in the division of lands his portion was much the largest. His position in the colony is evidenced by successive elections as assistant to the

governor in directing public affairs. He was early appointed the head of a court of three, "to hear and determine controversies and causes" within the several contiguous townships. When, after a residence of many years in the colony, select courts were established by government in each county, he was one of the selected. Indeed, we find him always prominent, active, influential.

During the Quaker troubles in the colonies, which reached Sandwich sixteen or seventeen years after its settlement, his counsels were for moderation; and so far from consenting to severities, he stoutly remonstrated against all illiberal enactments and their enforcement.

There can be found no blemish in his protracted and eventful life, no dark spot in his whole history. Pre-eminently respected, always fixed in principle and decisive in action, nevertheless quiet and unobtrusive, a counselor and leader without ambitious ends in view, of uncompromising integrity and of sound judgment, the symmetry of his entire character furnished an example that is a rich legacy to his descendants.

The record of his decease in 1682 at the ripe old age of, as is supposed, ninety-two years, is all upon which we can predicate the date of his birth. He was buried at Sandwich by the side of his wife, on the grave of which was erected a monument of granite in the form of a pillion.

Edmund Freeman 1st by his wife Elizabeth, whom he married in England, had five children.

Edmund Freeman, 2nd, born in England, married Rebecca Pense; his second wife was Margaret Perry. He had seven children.

Edmund 3rd had five children.

Edmund Freeman, 4th, married Hezzie Presbury. He had fourteen children.

Prinse Freeman married 1st, Ruth Hall; 2nd, Elizabeth Stetson; 3rd, Rebecca Johnson. He had ten children.

Elijah Freeman married Olive Hovey who had five children, viz., Elijah, Aaron, Irad, Isaac Farwell and Olive Hovey who is the mother of Lorin Farr.

The tracing of these ancestral lines of the elders who founded the Mormon Church, in the beginning of a new dispensation, and who afterwards became still more marked in the history of this nation, as the founders of cities and states, is not only a subject of great interest to their own families, but is also a rare vein of historical subject for the study both of the historian and the sociologist. Given this "ancestral tree," as it is familiarly called, and their peculiar history and works in the age are easily to be understood, by the philosophical mind, and the acts of their remarkable lives appear in the strictest methodical consistency. The book of their Mormon lives is no longer as an unintelligible jumble of faith and works of strong but dense fanatics, nor, on the other hand, to be expounded by the common conceit that the Mormon Church is made up of arrant knaves and credulous dupes, the latter prompted in their career by a superstitious predisposition for new revelations, towards which weak minds are so prone; and the former, for their own ambitious purposes and aggrandizement, the designing moulders of this plastic clay. They are children of parents who, in the first quarter of the seventeenth century in old England laid the axe at the root of kingcraft and priestcraft both—descendants of sires whose brothers and co-patriots, a few years after the Pilgrim fathers sailed for America in the *Mayflower*, accomplished that wonderful revolution of the Anglo-Saxon people and set up the grandest commonwealth of the race.

Such a glorious band of patriots and God-fearing heroes, the world had never seen since the days of Gideon and David of ancient Israel; and these founders of the Latter-day Church of Mormon Saints are very like their ancestors who wrought out this great preparatory work of God in old England and afterwards laid the foundations of the American states. As were their sires and mothers in the seventeenth century, so have been the children in the nineteenth century—like their parents both in their incompromising character and spiritual earnestness and in the genius of their matchless religion. They are the founders of a church, and the founders of cities and states. As were their fathers, so are they—invincible! The Mormon people never will be conquered. The seed of their faith is in their very blood. They are indeed the Israel of the Latter-days.

From such an ancestry Lorin Farr descended, and the peculiar traits of character so strongly marked in the history of his maternal ancestor, Edmund Freeman, all who have known Lorin Farr will at once recognize as the very features of his own character and life. Of that ancestor it is said as before noted:

> There can be found no blemish in his protracted and eventful life, no dark spot in his whole history. Pre-eminently respected, always fixed in principle and decisive in action, nevertheless quiet and unobtrusive, a counselor and leader without ambitious ends in view, of uncompromising integrity and of sound judgment, the symmetry of his entire character furnished an example that is a rich legacy to his descendants.

Of such a stock Lorin Farr came, and he is very like his Puritan prototype.

CHARACTER OF LORIN FARR'S PARENTS AND GRANDPARENTS.

Grandfather Asahel Farr was born in the town of Chesterfield, State of New Hampshire.

Father Winslow Farr was born at Chesterfield January 12th, 1795. He married Olive Hovey Freeman in the town of Waterford, Caledonia County, State of Vermont. After he was married he bought a place in that town where he settled down and remained till March, 1828, when he moved to Charleston, Orleans Co., Vermont. He had six children—John, who died in infancy, Aaron, Lorin, Olive H., Diantha and Winslow.

Lorin was born July 27th, 1820, in the town of Waterford, Caledonia Co., Vermont. When he was eight years old his parents moved north into the town of Charleston, Orleans Co., Vermont, where his father bought a farm of Jacob Lang. The country being new, principally a wilderness of timber consisting of hard maple, beach, birch, ash, basswood, pine, spruce, fir and tamerack, being the principal varieties of timber, but little having been cleared off. To do this necessarily involved a great deal of hard labor, so that in the course of about eight years his father had cleared up a farm of about one hundred acres, which had been covered with heavy timber, and had one of the best farms in that part of the country. In the spring of 1832, when Lorin was eleven years of age, in the month of May the family, for the first time, heard the gospel preached by Orson Pratt and Lyman E. Johnson, who had come all the way from Ohio to Charleston on foot, a distance of eight hundred miles. They staid over night with his uncle Isaac Farwell Freeman, who came to Father Farr next morning, he being a prominent man in the town, to see if he could get permission for them to preach in the school house. Father Farr asked what kind of religion they had to preach, and was answered that they said that the Lord had raised up a prophet by the name of Joseph

Smith; that he had found a record of gold plates, and was inspired of the Lord to translate the characters on those plates which gave an account of the aborigines of this continent; that the Lord had revealed Himself to this prophet, and had organized the true Church of Christ on the earth, with all the gifts and blessings of the ancient gospel. These elders represented that they had been commissioned by divine authority, had been sent there to preach the gospel and wanted to obtain a house to preach in. Accordingly Father Farr gave them the use of the school house and an appointment was given out for preaching that afternoon. Lorin and his father went to hear the elders. Orson Pratt spoke first, neither of the elders were twenty-one years of age. Orson Pratt commenced to preach to a crowded house, and told them the nature of his mission. He said they had come to preach the principles of the everlasting gospel, as taught by Jesus Christ and his apostles. In his discourse Orson said that the gifts of healing and the working of miracles was in the Church for the Lord's people in these days; that the Lord had called upon all men to repent, for the true Church was not on the earth until organized by the Prophet Joseph Smith; after which they must be baptized for remission of sins, and that they should then receive the gift of the Holy Ghost by the laying on of hands; he also discoursed on many other interesting things pertaining to the gospel. Afterward Lyman Johnson arose and delivered one of the most powerful testimonies pertaining to the mission of Joseph Smith, and the great work of the last days, that Lorin ever heard. He also said that he knew the Book of Mormon was true, for he had seen an angel and he had made this known unto him.

Father Farr invited Orson Pratt home with him and Mr. Freeman took Lyman Johnson.

After supper the evening was spent in the house of Mr. Farr, to a late hour, in conversing upon the glorious principles advanced by Elder Pratt. Father and Mother Farr were devout people and belonged to the Congregational Church.

Before retiring to bed, Father Farr asked Elder Pratt to pray. In his prayer he prayed for the healing of Mrs. Farr who had been sick for nearly seven years with the liver complaint, and had been confined to her bed most of the time. Her husband had been to a great expense with the doctors, who said that she had gone into consumption, and could not live another year. After prayer Elder Pratt went to the bed-side, where Mother Farr was lying, and as they had mentioned her sickness during the evening's conversation, and had talked freely upon the gifts of healing, he asked her if she had faith to believe that she could be healed. She said she had some faith; she knew that all things were possible with God. If it was His will that she might be healed, she believed that it would be done.

Elder Pratt then took her by the right hand and asked her her name, and said unto her, "Olive, in the name of Jesus of Nazareth I command you to be made whole." She was healed and made whole, in the twinkling of an eye. She raised herself and sat up in the bed, called for her clothes, dressed herself, walked the room and sang praises to God. It caused such rejoicing in the family that there was no sleep that night.

At one time Mrs. Farr was given up by the doctors and relatives for dead. While the family stood round thinking she was dead, the minister and the doctor prayed over her.

Some of the doctors, after this miracle, said if she remained healed for twelve months, they would join the Church. This miracle caused a great sensation

throughout all the region of that country, Father Farr being a very popular man and one of the judges of the county.

Next day Mrs. Farr went to meeting, and the day after, and on hearing the third sermon, father, mother, and their cousin William Snow, brother of Erastus Snow, since one of the Apostles, obeyed the gospel, they being the three first in that part of the country. Elders Pratt and Johnson continued to labor some two or three weeks, preaching nearly every day, and baptized and built up a branch of the Church of about sixty members.

Young Lorin Farr believed in the testimony, every word they said on the first night, and never in his life since has he doubted. While Elder Pratt was preaching his first sermon, stating that the true Church of Christ was again on the earth, with all the gifts and blessings of the gospel, and spoke of the literal gathering of the house of Israel, to rebuild Jerusalem, his mind reverted back to what he had heard his grandfather Freeman say.

When Lorin was about six years old, and Grandfather Freeman came to visit Father and Mother Farr, Lorin would, sitting in his little chair by their side, hear his grandfather often say that the true Church of Christ was not on the earth. Grandfather Freeman was a religious man, having been raised in the Congregational Church, and was a devout man. He had discovered that the church he belonged to, covered up sin and iniquity, and screened persons from justice. On this account he withdrew from the Church, notwithstanding the urgent importunings of his minister to remain with them. He was very conversant with the scriptures; Lorin heard him talk for hours with his parents, showing to them that when the true church should be restored to the earth that there would be in it apostles and prophets, and the believers would enjoy all the gifts and blessings of the gospel, as they did in the days of Christ and His apostles; that the time would come when the children of Israel would be gathered back to their own lands to rebuild Jerusalem, and that we were living in the last days, and that Lorin's father and mother might live to see the true Church of Christ organized upon the earth. It was about five years from the time that Lorin heard his grandfather talk thus, that he heard Elders Pratt and Johnson preach and tell the same things which his grandfather said would come to pass. Believing what he had heard his grandfather say, Lorin's mind was prepared to receive this testimony of these servants of God; and thus believing, he obeyed at eleven years of age, and was baptized by Lyman E. Johnson, in Clyde River, which was near his father's house. He was confirmed by Orson Pratt. He often retired to a bower which he had built in a grove near by, and there obtained a testimony of the truths of the Latter-day work, which has remained with him to the present day.

Grandfather Freeman passed away about two years before, but his children lived to realize what he said they would. Lorin has often said that his grandfather was to him and his parents, what John the Baptist was to his people. "Why, that is what my grandfather said!" he exclaimed to the elders.

After this Father Farr sold out his property, he having some 2,000 acres of land, but found it difficult to sell for anything near its worth, his neighbors throwing every obstacle in his way, to prevent him from selling; as he was a prominent and an influential man in the county, they did not want him to leave to gather with the deluded Mormons. Determined, however, to leave in the fall and winter of '36-7,

he sold a portion of his property for one-fourth less than its true value. By September, 1837, he got his teams ready and the family prepared to go to Kirtland, Ohio.

In the spring of 1838, Lorin and his brother Aaron started for Far West on foot, while their father started to Vermont to settle up his business. The father and his sons parted at the temple in Kirtland. Lorin arrived at Far West on May 1st, having left his brother at Terre Haute, on the Wabash River, Indiana, with old Dr. Modaset; and from thence Lorin journeyed in company with Israel Barlow and Cornelius P. Lott.

Arriving at Far West, Lorin went to live and made his home with the prophet, Joseph Smith. He remained with him till fall, when his father and mother arrived at Far West. They came by water with Elder Hyde, Brigham Young, Heber C. Kimball, and their families. Ephraim Badger and family, (his wife was father Farr's sister) were in the company. The waters of the Missouri being very low at the time, it was very difficult for the steamer to get up to Richmond, which was the nearest point to Far West. It was very warm weather; and they having to drink the water of the river, it made them sick. Some days before they arrived at Far West, they sent an express for Lorin, then but a boy, to meet them with teams at Richmond, and he sent sufficient teams which brought them all to Far West.

Lorin was in Far West with Joseph during all the persecutions. He went with the Prophet several times to Adam-Ondi-Ahman, was with him when the news came of the massacre at Haun's Mill, and was with him up to the time the Saints were called to lay down their arms and surrender at the time when Joseph was betrayed into the hands of the enemy by the traitor, Colonel Hinkle. Lorin has slept with Joseph; laid on the floor with gun and sword by his side guarding the Prophet, and has been thus when the mob has tried to get in at night to take the Prophet. Joseph and Emma were in the habit of calling him their boy, and they wanted to have him with them all the time. To this day Lorin Farr entertains great love for Joseph, and says:

"I know him to have been a great, good and true man, and one who never betrayed his trust."

Lorin Farr moved with his father's family to Quincy in the spring of 1837, and was there when Joseph and his brethren escaped from Liberty jail and arrived at Quincy. His parents moved to a town called Lima, thirty miles below Nauvoo, then called Commerce. In the spring of 1840, they moved to Nauvoo.

In the spring of 1842, Lorin Farr, at the age of twenty-one, was called upon by the Prophet and set apart to go on a mission to the state of Wisconsin and the northern part of Illinois. He returned home in the following winter; and in the spring of 1843, he was again called upon by the Prophet to go on a mission to the Middle and Eastern States, Joseph telling him to go wherever the spirit led him. He labored in that part of the country, when the sad news came of the martyrdom of Joseph and Hyrum. The elders generally came home at the event, but Elder Farr remained visiting the branches and comforting the Saints in their deep affliction, both in the Middle and New England States, until the last of November, when he returned to Nauvoo. On the 1st of January, 1845, he was married to his wife, Nancy B. Chase, by President Brigham Young.

Elder Farr was with the Saints at Nauvoo during all their troubles and labored building the temple. He was also in the exodus, leaving Nauvoo with the early

companies for the Rocky Mountains and staying with them at Winter Quarters that season. In the spring of 1847, he and his father fitted up his brother Aaron to go with the Pioneers, while Lorin followed in the general emigration of that year, arriving in Salt Lake Valley on the 20th of September, 1847.

Elder Farr lived in Salt Lake City until the spring of 1850, when President Young called upon him to go to Ogden to preside over the Saints in the northern part of the Territory, Ogden at that time being the most northern settlement. The following winter President Young and the Council of the Twelve went up and organized a stake, called the Weber Stake. Elder Farr was called upon and set apart to preside over the stake; and he continued in that position until the fall of 1870, when he was called on a mission to Europe.

In the spring of 1851, Ogden was organized as a city, and received its charter from the Provisional Government of Deseret, which was afterwards ratified by an act of the Territorial Legislature. Lorin Farr was elected Mayor of Ogden City in the first Council, and was re-elected every two years for ten terms, near the close of which he went to Europe on a mission.

Farr was a member of the first Territorial Legislature, having been elected by Weber County to the Council. For a number of years, Box Elder was included in his constituency. He has represented Weber County in the Legislature from the organization of the territory, until disfranchised, excepting the one year when he was in Europe. During this mission to England he traveled nearly all over Europe, returning in 1871.

In February, 1877, he was again elected Mayor. He has done much in the building of the railroads of Utah. He superintended the grading of two hundred miles west of Ogden for the Central Pacific, the contractors being Benson, Farr & West. He had charge of the men, sometimes employing 2,000. He also superintended the building of the southern part of the Utah Northern, to Brigham Junction.

Lorin Farr in the Legislature has filled the position of chairman on Judiciary nearly all the time, besides being chairman of several other committees. He was quite a statesman in his capacity, and was undoubtedly the best and most thoroughly practiced parliamentarian in our Legislature. When the speaker was absent, Farr was usually called to the chair.

The crowning event in President Lorin Farr's life was his arrest and trial on a charge of unlawful cohabitation.

The case came up in the First District Court of the United States on November 23rd, 1886. The following is the report of the trial as given by the *Ogden Herald:*

The empaneling of the jury in the Farr case was resumed and the eleven jurors passed for cause. C. A Eklund was called and examined as to statutory qualifications and for cause and passed.

Mr. Grant was excused by the defense and Jos. Burrows was examined and passed, but was excused on the peremptory challenge of the defense.

Wm. Studer was then called, examined and passed.

This completed the panel and the prosecuting attorney then outlined the case.

Mr. Kimball asked that the first count in the indictment be ruled out on the ground that it named a period of time that did not come within the statute of limitation. Taken under advisement.

The gentleman then moved that all the counts in the indictment be stricken out. The reason for asking all this was that all the counts made only one offense. Overruled.

All the witnesses were excluded from the room except the one who should be testifying.

The following are the witnesses: Miles H. Jones. Thomas Williams, George Tribe, Elija Farr, Eliza Gay, James Wotherspoon, Valasco Farr, Thomas Farr, and Mrs. Nancy D. Farr.

The last mentioned witness took the stand and testified to being the first wife of Lorin Farr; was married to him in 1845.

This witness was then excused, on the motion of the defense, on account of her being the first wife of the defendant.

Mrs. Ann Jones Farr was sworn, and gave the following answers to the interrogations of the public prosecutor:

Is acquainted with the defendant; was married to him in January, 1845, in Salt Lake City. The defendant was married before he married witness, to Nancy Chase Farr.

The question of who was defendant's second wife was objected to by the defense and the objection was sustained.

Were there any other wives in Mr. Farr's family? If there were, state who they were and in their order. Objected to by the defense. Objection overruled.

Witness replied: Nancy Farr, Sarah Farr, and I came next; Mary Bingham and Nicoline Farr.

Were those five women named in the indictment as his (Mr. Farr's) reputed wives?

They were reputed to be.

Do you know that Sarah Farr or any of the other ladies were married to Mr. Farr?

No, sir, I was not there to see them married.

Do you claim Mr. Farr to be your husband?

I do not know whether I do or not, it has been so long since he lived with me.

As a result of the marriage with Mr. Farr, were there any children born?

Yes. sir.

How many?

Seven.

What is the age of your oldest child?

Thirty-five years.

Of the youngest?

Twenty-five years.

Did you at any period of your life live with Mr. Farr in the same house?

No, sir.

Where do you now live, Mrs. Farr?

On the farm.

How many times has Mr. Farr been up to the farm during the past year?

I don't know; it has been only a few times.

What brings him up there?

To see to his business.

Has he ever remained there over night?

No, sir.

Have you not been at the table when he dined there sometimes?

Sometimes he sits down with the boys and I also sit down with him.

What position does he take at the table?

Just where he happens to stop.

Do you recognize the marriage relation between you and Mr. Farr as still existing?

Yes, sir.

Can you state the age of the youngest child in the family?

I think she is about 18 years old.

Have you been away from your home during the past three years prior to the 24th of June last?

I have been back east.

When did you go east?

Early in the spring of '83.
Who went with you?
Mr. Farr and his daughter.
Did Mr. Farr go with you?
He went in the same train.

The noon recess was taken at the conclusion of the testimony of this witness; and at the reopening of the court the grand jury came in and presented a number of bills of indictment. These were filed and the jury retired.

Mrs. Ann Jones Farr continued her testimony in the case of the U. S. vs. Lorin Farr as follows:

Cross-examined by Mr. Kimball.
You say you visited the east in the spring of 1883?
Yes sir.
How do you know it was in the spring?
Because it was cold weather.
How long were you gone?
I think about five weeks.
How did you come to go together on your trip east?

Mr. Farr and his daughter were going east and I concluded I would go with them.

Where was Mr. Farr going?
To Vermont.
What was the object of his visit?
He went to see his friends.
Were you going to Vermont?
No, sir; I was going to Connecticut to visit my friends.

Did Mr. Farr, about the time of the passage of the Edmunds Law, have any conversation with you respecting the passage of that law, or make any statement to you with respect to how he would have to live with you or any of his wives?

Yes, sir.
What did Mr. Farr say?
Objected to by the prosecution and objection sustained.

Was there any change at the passage of the Edmunds Law as to defendant's living with you?

He never made any change because he never lived with me for a long time before that.

Do you know what the repute has been as to Mr. Farr's living with more than one wife since the passage of the Edmunds Law?

Yes, sir.
What is that repute?
That he has lived within the law; that he has only lived with his first wife.
By the prosecution: When you went east who bought your ticket?
I gave Mr. Farr the money and he bought it.
Who gave you the money in the first place?
I came honestly by it, sir.
But who furnished it? Did not Mr. Farr?
I furnished some, and my son helped me some.
Did Mr. Farr furnish you any money?
No, he did not furnish me any money.
You say that the reputation is that Mr. Farr has lived within the law?
Yes, sir.

Can you tell what his reputation is in the community as to his having more than one wife, living and undivorced?

It is reputed that he has, but that he does not live with them.
Is it reputed that he has more than one wife?

It is reputed that he has had but that he does not now acknowledge them or hold them out as his wives.

Is it reputed that you are his wife by the community?
I suppose it is reputed so.

Are not Sarah and Mary and Nicoline reputed to be his wives?

I guess they are all reputed to be the same.

Question by the defense: This reputation is simply founded on the marriage ceremony is it not?

Yes, sir.

Did he tell you at the passage of the Edmunds Law that he would not recognize you as a wife?

Yes, sir, he has never acknowledged me as a wife since that time.

By the prosecution: Are you, then, his wife now?

I don't know; he has never given me a divorce.

What form of declaration did he make to you after the passage of the Edmunds Law as to his intention or determination?

He said that he was going to obey the Edmunds Law; that he did not any more speak to me as his wife.

By the defense: Did not Mr. Farr say that the law meant business; and that if he had anything to do with you that that meant penitentiary?

Yes, sir.

Mrs. Nicoline Erickson Farr was next called. She was sworn to tell the truth, the whole truth and nothing but the truth, and then took a seat on the witness stand. She resides in Ogden; was married to Mr. Farr in 1857; there has been no separation since that time.

Then you are still his wife?

I don't know. I have had no bill of divorce.

Who lives with you?

My daughter.

Who provides for your support?

Mr. Farr.

How long is it since Mr. Farr lived in the same house with you?

It has been five or six years.

Has Mr. Farr been to visit you during the last three years?

He has been there for the purpose of seeing his son.

You have been married to him and look upon him as a husband, and he provides for you?

Yes, sir.

There was no formal separation except the law itself?

No, sir.

Did he visit you between the first of January, 1884, and the 31st of Dec. of that year?

He never visited me, but he called at my house to see my son.

The same question was asked respecting the year 1885, and to the 18th of June 1886, and a similar reply was given.

In answer to the cross-examination by the defense witness said her son was 19 years of age he works in the store, and Mr. Farr came to witness' house to see the young man about the business of the store. His whole attention was directed to the business between him and his son.

What statement did Mr. Farr make to you at the passage of the Edmunds Law?

He told me that he was going to keep the law.

Has it been the repute that you ladies who were his wives previous to the passage of the Edmunds Law are no longer his wives?

Yes, I think it has.

What is the nearest way for Mr. Farr to go and visit his sons who live on the same lot as yourself?

It is through my lot.

Is there a path through your lot that existed previous to the passage of the Edmunds Law; and does that path still remain?

Yes, sir.

By the prosecution: In the visits of Mr. Farr have you ever asked him to dine with you?

Yes, sir, I treat him as I would any other friend.

By the defense: You have had supreme control of your household since the passage of the Edmunds Law?

Yes, sir.

You have heard the other ladies of the Farr family say that Mr. Farr does not recognize you as his wife, have you not?

Objected to by the defense, on the ground that the witness would say yes to any such question. This created a roar of laughter and the witness was dismissed.

Norah Pardoe, a daughter of the defendant and Sarah Giles Farr, was next called. She is a married woman; was married at her mother's residence about three years ago.

Who were present at the marriage?

I cannot remember exactly. My father was there and my brother and several others.

Who married you?

My father married me.

Where has your mother resided during the present year?

She has had no particular home, but has resided among her children.

Cross-examined by defense: Your father performed the marriage ceremony?

Yes, sir.

At whose request did he marry you?

At my request, sir.

You have only seen your father at your mother's house but two or three times since you were married?

I don't know that I have seen him there two or three times; not more than that, at any rate.

Has your father been to see you as often since your mother ceased to live with you, as before?

More frequently, sir.

By the prosecution: Do you know who provides for the support of your mother?

We all give her a little something.

This concluded the testimony of this witness and as she left the witness stand the prosecution called for J. P. Emmertson. The gentleman was not in the room, however, and a recess of a few minutes was taken.

In the meantime Mr. Emmertson was found and taking the stand business was resumed. He testified to knowing the defendant for four or five years. Had done some business with him and witness' wife had worked for one of Mr. Farr's wives. Remembered going to the house of Nancy Chase Farr for some washing in '84 or '85. Was not acquainted with Ann Jones Farr, but identified that lady, who was in the court room, as having been in Mr. Farr's house in 1885 when witness called there. At that time defendant came in, stayed a few minutes, put on his coat and left.

Witness is acquainted with Nicoline Farr. Has seen defendant at her house on several occasions, but could not remember the dates. Had not seen the defendant go in there during the present year. It was before the time of Mr. Farr's indictment. Witness had, at one time, been a member of the Mormon Church, but had been cut off.

The prosecution then asked witness if he had been threatened with violence. He answered no; but the defense objected to the question as irrelevant, and the objection was sustained.

In cross-examination witness said he was not familiar with the interior of the house from which he fetched clothes. This was Ann Farr's house.

Mrs. Wm. Farrell testified that she and her daughter had occasion to visit Mr. Farr's farm in 1884. She saw Mr. Farr there at that time. He seemed to be at home and acted very much as witness' husband acted when he comes home. (Laughter.)

Chris. Anderson was called. Is acquainted with Mr. Farr and with the place where Nicoline Farr lived. Had seen the defendant there a few times during the

past three years. Mrs. Nicoline Farr is looked upon and recognized as one of the wives of defendant.

Cross-examined: Never saw Mr. Farr enter or go out of the house of Nicoline Farr. Did not know whether Mr. Farr had recognized this lady as his wife during the past three years.

At this point an adjournment till 9:30 Wednesday morning was taken.

WEDNESDAY MORNING.

T. F. Anderson was sworn. Is not personally acquainted with Mr. Farr. During the winter of 1883-4, Mr. Farr was living on his farm. Remembered that defendent called at the house in town to see his daughter during the time mentioned; there was a lady with him. This lady was a Mrs. Farr, but witness could not tell her name. Saw Mr. Farr in company with this lady as many as a half a dozen times within the time mentioned.

Cross-examined: What witness knew concerning defendant's living at the farm was what he had learned from one of his daughters. Had seen defendant at the place on the farm several times during the year 1885; that was all he knew about the matter. The reason he came to see him there was because he was passing by, while out riding with his family. Thought it was understood that the farm was Mr. Farr's residence at that time.

Mrs. T. F. Anderson was then called and testified that she was acquainted with defendant; had seen defendant and Mary Bingham Farr in the buggy together during the year 1884; saw defendant at the farm during the year 1884.

Mrs. Nicoline Farr was recalled: Do you know when was the last time you went to the theatre with Mr. Farr?

Yes, sir.

When was it?

About one year and a half ago.

Does the Mormon Church think it is right to practice polygamy?

Question objected to on the ground that it was immaterial, unimportant and irrelevant. An argument ensued and resulted in the objection being sustained by the court.

By the prosecution: Do you believe it is right to enter into a polygamous marriage?

An objection was again interposed and sustained.

The prosecution tried again: Having entered into a polygamous marriage with defendant do you believe it right to live with him?

The defense objected to this, but the objection was overruled.

The witness replied: I think it right if I believe the Bible.

Prosecution: You believe it is right?

Yes, sir.

By the defense: You would not violate the law for your belief?

I have no need of doing so.

You stated that you went to the theatre with Mr. Farr?

Yes, sir.

How did you come to go with him?

He came after my daughter and I asked permission to go along.

By the prosecution: You had no delicacy in asking your husband, did you?

No, I was slightly acquainted with him. (Laughter.)

On the Court resuming session, the defendant, Mr. Farr, took his position at the table by the side of his counsel, Messrs. J. N. Kimball, P. H. Emerson and S. R. Thurman. A brief pause followed while a consultation between the Court and the prosecuting attorney was going on.

At the close of this interview the Court ordered the first count in the indictment to be stricken out.

The defense then proceeded to introduce their evidence and Nancy Chase Farr was called: She has resided in the old homestead for the last thirty years and defendant has always made his home there. The other ladies are his wives, but he has not lived with them since the passage of the Edmunds law. Witness is

acquainted with Ann Jones Farr; it will be two years next spring since she moved up to the farm; prior to that time she lived in the east wing of witness' house. It was necessary to go outdoors to get from witness' house to the other. Mr. Farr has kept his wearing apparel in witness' house. She has attended to his washing.

Cross-examined: Mr. Farr has ceased to live with the other ladies since the passage of the Edmunds law. Witness knows this because he has lived with her ever since. He has never been to the homes of the ladies named except to direct his business. Witness has received no visits from the other ladies since the year 1882.

Elijah Farr was sworn, and testified that he is the son of Nicoline Farr; is eighteen years of age, and lives with his mother; the defendant had not lived with witness' mother during the past thirteen years. Witness was engaged in the store on Fourth Street, at the present time, and had previously worked on the farm. His father has come over quite often, frequently to see him on business; that has been his sole object in coming over to witness' mother's house. Once in a great while he has taken a meal with us.

Cross-examined: Witness did not recollect of his father having any association with Nicolina Farr during the past three years. When defendant visits the house he walks right in without knocking, "being well acquainted." When he took meals there it was at the request of witness sometimes and occasionally by the request of his mother.

An adjournment was taken till 2 P. M.

AFTERNOON SESSION.

At 2 P. M. court reopened and the Farr case was continued by the calling of Dr. Ulrich, who testified to knowing all the ladies who were said to be defendant's wives, but could not distinguish them by name; had been Mr. Farr's family physician ever since 1880; had been in the house of Mrs. Mary Ann Farr, and on the west farm. Before 1882 Mr. Farr would come for him to wait on any of his family, and he would be at the house. His conduct on such occasions led one to suppose him to be the head of the house; Mr. Farr has always paid all bills. Witness had occasion to visit the house on Main Street, one block north of First Street, once. One of Mr. Farr's sons came after him; witness did not meet Mr. Farr there, but met him on the way; he accompanied witness to the house and went away with him, as before. Since 1882 all accounts with the Farr family have been settled by the ladies or their sons. Mr. Farr acted differently since the passage of the Edmunds law from what he did before.

Cross-examined: Witness has attended members of the Farr family five or six times since 1882.

Said the prosecuting attorney: "If the plural wife had not paid the bill, where would you have gone for your pay?"

Witness replied: "I would probably have gone to the women, as they said they would pay me; if the lady had said she would pay me, I would never go to the man, for if I had she would never have employed me again." The witness was excused amid roars of laughter and Asahel Farr took the stand. He is a son of the defendant and is twenty years old. He remembered that Emmertson called at his mother's house for washing once in 1885; at that time witness saw his father coming with his overcoat on his arm; he asked witness to help him put it on and the request was complied with. Mr. Farr never spent his evenings nor staid at night at the house of witness' mother. The prosecution moved to have the evidence of this witness stricken out because he was in the room when Emmertson testified on Tuesday. The motion was overruled and the cross-examination was proceeded with:

Witness had seen Emmertson in his mother's house three or four times; also saw his father there several times; he came to see witness only. Only saw him in the kitchen. Witness thought his father visited his mother's house as often as once a month in 1884.

Thomas Farr testified about the path which connects the residences of several members of the Farr family. The reputation is that Mr. Farr only recognizes Nancy as his wife. Defendant has never made his home at the farm.

Valasco Farr testified that he did not know the exact relationship existing between his mother and the defendant. He was excused and Miles H. Jones occupied the witness stand. Has been acquainted with the Farr family for the last twenty-four years. Ann Jones Farr is witness' sister. It has been the reputation that the defendant has not lived with or in any way acknowledged witness' sister as his wife; nor any of the other ladies mentioned during the past few years. Witness' sister had visited him occasionally and had always said she was living alone like any other widow. Witness had not seen defendant at his sister's house.

George H. Tribe was next sworn. He has lived within half a block of Mr. Farr's residence for the past sixteen years. The reputation is that Mr. Farr does not claim more than one wife. Witness is not aware that he claims any woman except his first wife as a wife.

Thomas Williams corroborated the evidence given by Mr. Tribe, stating that it was the general repute that Mr. Farr claimed but one wife. Witness had heard some two or three individuals say that Mr. Farr did not hold the ladies named out as his wives; could not tell whether they were his (the defendant's) wives or not, for witness had not been in that fix himself. Mr. Williams' reply caused considerable merriment, and he was excused.

The defense announced that this completed their case, and a recess of fifteen minutes before commencing the arguments was taken.

After recess the Assistant Prosecutor proceeded to harangue the jury. He commenced his argument by abusing the Church of Jesus Christ of Latter-day Saints. He charged that the members of that Church scorned every law which was not according to their notions, and claimed the laws of the United States should not stand as a barrier between them and the laws of God. There is no government in the world, said the prosecutor, that had placed fewer restrictions upon its subjects than does the United States. The founders of the Constitution have provided a law allowing every subject to worship God according to the dictates of his own conscience; and when any man says that these prosecutions are against any religious form or worship, he says an untruth. Polygamy is no part of a decent, civilized religion, expostulated this prosecutor; it has been buried by all civilized communities for hundreds of years. No man has the right to incorporate in his religion a principle that the wisdom of the world has set a seal of condemnation upon for ages and it makes no difference if some skulky priest shall stand up and tell us that it has been revealed to him. It is degrading and cannot be tolerated in the United States. The defendant was born in the United States, yet he stands up for a system of religion that is only practiced by barbarian nations. It is this that has brought him in conflict with the law; he has not proved himself a loyal subject of his country. A person who was born in this country and then goes back on its laws, is more culpable than one who comes here from across the seas. A man in this land can believe what he pleases, but he cannot stand up and defend what men who are not blinded with religious superstition know to be wrong. There are some things we know to be wrong and polygamy is one of them. After this tirade, the gentleman called the attention of the jury to what he called the facts in the case at issue. In the first place, the defendant had practiced polygamy; he had five wives; he claims to have obeyed the law, but he has not done so. The evidence shows that he lived with two women under one roof; the testimony shows that he visited Nicoline and Sarah, and has sustained the polygamous relation with them. The question is shall the laws of the United States or the laws of a priesthood prevail. The attorney claimed that he had presented a clear case, and thereupon subsided.

Mr. Kimball, in his argument for the defense, assured the jury that he perfectly agreed with the Prosecutor in his eulogies of the United States Government. There is no evidence that Mr. Farr has set himself up against the government, but there is evidence to show that he has reverenced the laws of his country. The gentleman then reviewed the evidence in a clear and perspicacious manner, showing the utter absence of evidence of criminality.

A recess till 7 P. M. was then taken.

At the opening of court again at seven o'clock there was a large attendance of spectators.

Hon. P. H. Emerson, addressed the jury on the part of the defense. The learned counsel did not wish to lecture the jury. After paying the court a pleasing compliment he proceeded to call the attention of the jury to the duties that were imposed upon them. The exigencies of the case did not require the gentleman to find fault with the manner of selection of the jury, that method is perfectly right, because it is the law. The defendant has not overstepped the law during three years last past. There is no question as to the purpose of the Edmunds law, but, it never was intended by the framers of that law that a man should be convicted without evidence; it was never intended that a charge brought under its provisions should be equal to conviction. The presumption of the law is always in favor of a man's good character. The jury is not trying the defendant for his faith and his belief, notwithstanding the lecture of the prosecuting attorney. The law cannot enter the domain of belief. But, when a man's belief manifests itself in acts against the law, then he is amenable and should be punished.

From the proceedings of the prosecution it appears that some public declaration of the discontinuance by the defendant of his relationship with his former wives, is required. But, was such a proceeding ever required from an alleged offender in another kind of offense? No. Suppose the defendant had got up in meeting or anywhere else and announced the change in the mode of his living with the ladies named in the indictment, what would the prosecution have said. They would have characterized it as an evasion of the law. The law does not require such a proceeding therefore no man is required to take such a course.

Counsel eloquently reviewed the evidence, showing that the defendant had not flaunted the alleged relationship in the face of the public—the object which the courts say is sought by the law. The address occupied about one hour and twenty minutes in delivery and was one of the finest ever given before a jury.

The closing speech of the prosecution was made by Mr. V. Bierbower, who was appointed at the commencement of the case to assist the Assistant Prosecuting Attorney. It is unnecessary for any synopsis of his speech to be given now, as it was almost the same in every essential particular as that delivered by the same gentleman in the Snow case, and our readers can easily refer to that.

The Court charged the jury. The charge was of the usual order in similar cases. The jury retired at 9:45 and after an absence of three hours and a quarter, returned into court for further instructions. They desired to know whether it was necessary for a defendant to have applied to the President for amnesty in order to be considered to have fully complied with the Edmunds law. The ninth section of the Edmunds law provides that amnesty may be granted by the President under certain conditions.

The Court informed the jury that the section did not apply to Mr. Farr's case. At the request of one of the jurors the court also read a portion of his charge relating to unlawful cohabitation. The jury then retired and after an absence of about one hour, again came into court, reporting they were unable to agree. They were ten to two in favor of acquittal. The bone of contention, the foreman said, was certain portions of the charge relating to unlawful cohabitation. The court, therefore, again read them his charge on that subject, and the twelve good men and true went out to try it once more. Shortly after three o'clock they returned to the court room with a verdict of acquittal on all four counts.

There were numerous exhibitions of approval among the audience, a great many friends having remained to hear the verdict. In consequence of their uproarous approval, James Wotherspoon and William Morley were arrested for contempt of court. In reply to the question of His Honor they said they did not intend to appear in contempt of court, but they felt good over the result of the trial.

The court reprimanded them and fined them five dollars each.

Mr. Farr received the congratulations of his numerous friends, who were present, and the curtain fell on one of the most important cases of the character ever tried in this district.

Abram Hatch

It may be observed that, so highly as Lorin Farr is respected by our citizens generally, that the Gentiles as well as Mormons, were altogether satisfied with this result of the trial and the emancipation of the man who has done so much in the founding of Ogden City and Weber County, and in the able administration of the municipal government as its chief magistrate for so many successive years.

A few months later, while on a business trip in northern Utah, he met with a severe accident by falling from a railroad platform, which, it was feared, would result in the termination of his mortal career. He was taken up insensible and for a number of days remained in a state of comatose, during which time his life trembled in the balance. The universal sympathy of the people throughout the Territory, aroused by this accident to one of Utah's well tried and truest citizens, was a noble tribute—almost as an epitaph upon a worthy life, which he had the privilege of reading on his recovery as one risen from the dead.

ABRAM HATCH.

In the political history of Utah, as a monogamic president of a stake of Zion, and representative of his county in our Territorial Legislature, Abram Hatch of Wasatch County has made a very unique mark during the last twenty years; and in the prospective reconstruction of Utah affairs, and her admission to the Union as a state upon the basis of the constitution for which the Mormons recently voted, Abram Hatch will play a part still more typical of his own native character and the face of the newly featured times. For the interest which our readers will take in the man, we cull the following autobiographic sketch of his life and family from his private journals. He says:

I was born January 3rd, 1830, in Lincoln, Addison County, Vermont, in a pleasant farm house near the foot hills of the Green Mountains. I am the fourth son of a family of five sons and two daughters. My father was Hezekiah Hatch and my mother, Aldura Sumner, was the daughter of John Sumner, who was of a prominent family of that state.

My grandfather, Captain Jeremiah Hatch, was a soldier of the Revolution and served under the great Washington. He was a native of Conneticut, the son of Nathaniel Hatch, whose grandfather came from England. We trace our ancestry back for about two hundred years in America. The Hatch family are now numerous, and are to be found in almost every state in the Union, and are more especially prominent in New York and Massachusetts.

I received a common school education in the rural district schools of Lincoln and Bristol. I attended these schools until I was ten years of age with the understanding that I should further receive a collegiate education as my patrimony,

which to my mind, naturally ambitious for education, was deemed an equivalent of my share of my father's estate.

I had reached the age of ten years when Elder Peltiah Brown came to that section of the country preaching Mormonism. The entire family, consisting of my grandfather and grandmother, father, mother and their children and my uncle, Josephus Hatch and his family joined the Church and fortunes of the Mormons.

In the spring of 1840 my mother died and was buried in the Lincoln burying grounds, with two of my brothers who had previously died.

In the fall of the same year, my father and family moved to Nauvoo coming across the states in wagons drawn by horses, in company of about eight other families, who were to identify their fortunes with the Mormon people. At this time Chicago was a village. Her wheat market was supplied by wagon transportation and the teamsters who hauled wheat to the market from the country around slept under their wagons at night. Such was the Chicago of those days when my father with team passed near her burgh on his way to the city of Nauvoo; when last I saw the Queen City of the west a thousand railway trains a day arrived at or departed from her many depots, and her markets, to which the teamsters came, who slept under their wagons, creating by their primitive agricultural commerce the only business sensation of the country around, are now the greatest markets of America.

On our arriving at Nauvoo we found a new and flourishing city. My father bought property, opened a farm on the prairie and built a fine brick house on Mulholland Street, in the city, three blocks east of the temple.

In 1841, my father died at Nauvoo and was buried in the cemetery on the hill. Brigham Young preached his funeral sermon.

After the death of my father, my uncle, Jeremiah Hatch, came on to Nauvoo from North Carolina and was appointed administrator of my father's estate; he remained at Nauvoo and followed the profession of a teacher of schools, he being a graduate of Middlebury College.

My grandfather found me a home with him, with whom I lived and went to school until the exodus from Nauvoo, during which time I came to know all the leading men of that noted city, among whom were the prophet, Joseph, and his brother, the patriarch, Hyrum.

In the year 1842, there were only two men in Hancock County who drew pension for service in the War of Independence, one of those two was my veteran grandfather, who enlisted with the patriots as a drummer boy, at the age of seventeen. While living with him I have often heard him discourse of the War of Independence, and relate numerous reminiscences of the stirring days of his youth, when the blood of every patriot in the land pulsated with a lofty enthusiasm, such as never before possessed a people struggling for their rights and independence since the world began. I honor the memory of my grandfather. He died in Pottawatomie County, in 1851, and was buried six miles east of Kanesville.

I was in Nauvoo at the time of the martyrdom of the Prophet and his brother Hyrum.

Then came the contest between Sidney Rigdon and Brigham Young for the successorship. My uncle Jeremiah joined Sidney, though he did not previously belong to the Church. He left Nauvoo with Rigdon and went with him to Pittsburgh, and afterwards removed with the Rigdonite branch of the Church to Greencastle, Penn. He married one of Sidney's daughters and was ordained one of his

apostles; but I and my brothers and grandfather remained with the body of the Church under Brigham Young.

During the troubles in and around Nauvoo, arising from the anti-Mormons in their depredations upon the property of the Saints, laying waste and burning their houses, I became associated with the Nauvoo Legion as a volunteer. I was with the posse of 300 men who made a tour of Hancock County under Colonel Markham with Sheriff Backentosh for the purpose of arresting the ringleaders of the house burners.

In the hegira my enthusiasm knew no bounds. I joined the company of pioneers under Captain William Clawson, and rendered good service as captain of one of the numerous flat-bottom ferry boats, employed to cross the Mississippi River, carrying the fleeing multitude. I was also in the first company that moved west from the main "camp of Israel" which made its rendezvous on Sugar Creek after the pioneer companies crossed the Mississippi from Nauvoo to the Iowa side, previous to the start for the Rocky Mountains. I drove a wagon for Joseph Kingsbury in Bishop Whitney's family outfit.

At about noon on the 1st of March, 1846, the camp of Israel began to move, and at about four o'clock nearly four hundred wagons were on the way, traveling in a north-westerly direction, the wagon which I drove being one in the van.

On the Chariton River we again camped awhile, and there perfected our organization on the 27th of March, when Brigham Young was formally chosen the President, and captains of hundreds, fifties and tens were appointed.

Towards the end of April the advance company to which I belonged came to a camping ground about 150 miles from Nauvoo which our leaders named Garden Grove. Here they determined to form a small settlement, open farms and make a temporary gathering place for "the poor," which being done, the better prepared were to push on the way and make other settlements.

Accordingly on the morning of the 27th of April the bugle sounded at Garden Grove, and all the men assembled to organize for labor. Immediately hundreds of men were at work cutting trees, splitting rails, making fences, cutting logs for houses, building bridges, etc—in short, doing everything characteristic of the commencement of a new settlement. Garden Grove was the first settlement made on the pioneer line from the Iowa frontiers to Council Bluffs and Omaha, now famous cities; yet were they founded by the Mormon pioneers, and along that pioneer line to-day are clusters of cities, of which Garden Grove was the beginning; Mount Pisgah was the second.

The building of the settlements having begun, quite a number were sent into the Missouri settlements to exchange horses for oxen, valuable feather beds and the like for provisions and articles most needed in the camp, and the remainder left engaged in plowing and planting.

I was among those who went back. I returned to Nauvoo, with Bishop Houston's team, which had been loaned to assist Bishop Whitney and family on their journey. I remember cutting on the bark of a tree the date of May 4th on my start from Garden Grove for Nauvoo.

On my return to Nauvoo from Garden Grove I found letters for me, one of which was from my uncle who had gone with Sidney Rigdon to Pennsylvania. He urged me to come to him, saying that he would make arrangements for com-

pleting my education at college, and introduce me to business circles, to commence my career in life.

Thus urged, as I retained my original desire for a collegiate education, I started from Nauvoo and went to the house of my uncle at Greencastle, Penn., where I duly met him, but discovered that he had overrated his ability to send me to college, and I immediately turned my attention to practical work and sought a situation which I obtained with a merchant by the name of Newton, who was a member of Sidney Rigdon's branch of the Church. Previously, however, to my engaging with Mr. Newton I went to work in Ebenezer Robinson's printing office where the *Latter-day Saints' Herald* was printed in the interest of Rigdon's Church.

While at Greencastle I saw the entire failure of Elder Sidney Rigdon's secession organization of Church government. The example of that failure has left its lessons of an experimental experience in my life in associating with seers, revelators and apostles who devoutly believed in their own revelations and their dignities as high priests of a kingdom of heaven to be established on the earth through their ministry, yet I remember that failure with no rude or scoffing spirit. Sidney Rigdon believed firmly that he was the rightful successor of Joseph Smith, just as he did thirty-one years later when I visited him in his home in Friendship, New York. He re-organized the Church with his apostles and elders and they were anointed and ordained by him as kings and priests to God; and I well remember the enthusiasm and faith of Sidney and his apostles (my uncle among them) when they testified one to another of the great revelations which they had received and the near coming of Jesus Christ. But Christ delayed His coming and Sidney Rigdon's church dissolved.

After this I cast about to see what I should do. I had never belonged to Sydney Rigdon's Church and my brothers Lorenzo and Jeremiah and my grandfather were still with the Saints in the west.

The Mexican war was in progress at this time and at Chambersberg, twelve miles from Greencastle, the recruiting officer was enlisting soldiers for the Mexican service. I sent to Chambersberg to see if I could enlist but was rejected on account of my age and immature size, being only seventeen. I also tried to obtain admission to Girard College, but not being a native of Pennsylvania was unsuccessful.

Though somewhat disappointed in my aspiration for a collegiate education I turned my course again to the west with the buoyant spirit of youth, resolving now to push earnestly into practical life, leaving my further education to the general experience of self-taught men.

I started first for Pittsburgh, which was a distance of one hundred and fifty miles from Greencastle. In my pocket when I left Greencastle was the magnificent sum of $1.75 with which to accomplish my journey and begin my fortunes alone, as my money was insufficient to take me to my brothers and the Saints in the west. But travel in those days was cheap. I walked the one hundred and fifty miles to Pittsburgh and along the great turnpike road were hotels at which the traveler could get a square meal for 12½ cents and a bed for 6¼ cents.

Arriving at Pittsburgh I stopped at the house of a former acquaintance, and the next day went out into the city to seek for a situation. Entering a boat store and bakery I asked for employment, said I must have work and was willing to do anything. The storekeeper was at a loss what answer to give me, but finally replied that though he had no place open for me, as he liked the earnest

manner with which I sought employment, he would engage me at $2.50 per week and board myself until I could find something better to do. I remained with him awhile and then got a situation on a coal boat as cook, floating with the current two thousand miles to New Orleans.

I made a successful voyage and returned to Pittsburgh with my earnings, $40.00, which was quite a fortune, and took my former situation with my kind employer at advanced wages.

I was now a capitalist with $40.00, waiting a profitable investment. Mr. Davis needed my money in his business; I loaned my capital to my friend and he soon after went into bankruptcy. Thus I lost my first fortune, but I have never felt to reproach him in consideration of his kindness in employing me in my need.

After his bankruptcy Mr. Davis found me a clerkship at an oil-cloth and paint house, where I remained a few weeks; and then shipped as a cabin boy on a steamboat plying between Pittsburgh and Cincinnati, owned by an uncle of Mr. Davis. I made two or three trips in this boat; then left it and shipped in another and went to St. Louis; thence up the river to Nauvoo, and from there I proceeded to my brother Jeremiah who was living on Sugar Creek, in Iowa. I remained a few weeks at Sugar Creek hauling wood for my brother with an ox team to Montrose, exchanging the wood for merchandise, including quinine and whisky for the fever and ague, which was very prevalent in that country; whisky was only eighteen cents per gallon for the best at that time.

In the fall of this year, which was 1847, in company with Brother H. S. Alexander, now of Heber City, and my brother Jerry and their families, I came on to Council Bluffs in our ox train; the travling was slow but enjoyable. Iowa at that time was an uninhabited country from Bonaparte clear over to Council Bluffs.

Arriving at the Missouri River we crossed over to Winter Quarters (afterwards called Florence) which contained several thousand inhabitants who had gathered on their way to the Rocky Mountains. Here was now the head-quarters of the Church. Several days previous to our arrival President Young had returned with the Pioneers, having journeyed to the mountains and located Salt Lake City since the time I had left the advance companies at Garden Grove.

At Winter Quarters I joined my elder brother Lorenzo Hatch who has since become well known in the history of the Church and of Utah as a prominent missionary in Great Britain and Bishop of Franklin in Idaho; he is now one of the Presidency of the Stake in eastern Arizona.

We talked to several of the pioneers and listened with admiration to their description of the great plains and wonderful mountains and lakes of the inter-mountain country.

I accompanied my brother Lorenzo to a location twenty miles from Winter Quarters on the Missouri River called Brigham's Farm where about forty families had settled and were engaged in raising a crop. My brother had raised a large crop of corn which I helped him to gather.

His wife, which he had married at Nauvoo, had recently died, and at Brigham's Farm my brother and I boarded with one of the sisters and her family. We, however, provided our own fare, which mostly consisted of prairie chicken and corn bread; the game was supplied by my gun, the bread made from corn meal which we ground on a hand mill. I soon became disgusted with our fare for I had just come from the passenger steamboats where the table was

furnished with the best. The lady of the house where we boarded and ate prairie chicken and corn bread had the luxury of butter and milk for her table which was the more provoking to my disgusted appetite from the fact that however hospitable she might have been her supply was insufficient to share with us. It was while boarding with her and thus tempted by a very natural desire for butter and milk and under the necessity of grinding our own meal in a large coffee mill that I conceived the idea of some day erecting a grist mill, and resolved if I ever went west I would go into stock-raising and have plenty of milk and butter all the year round.

After the harvest of corn, my brother Lorenzo and I started for the settlements in Missouri. Arriving at the town of Weston, we went to work chopping wood and hauling logs during the winter.

In the summer of 1848, I went to St. Louis and followed steam-boating on the rivers, part of the time as a cabin boy and afterwards as a deck hand. Having in view a home in the inter-mountain country I carefully saved my wages in order to purchase a suitable outfit, as I well remembered my experience as a pioneer. During the remainder of this year I sailed on the Mississippi, Ohio, Arkansas and Missouri Rivers.

In the spring of '49, I returned to Weston where I again joined my brother Lorenzo; and we came on to Council Bluffs with Truman Leonard and wife, with the intention of outfitting for the mountains that year; but as my brother Jeremiah could not get ready we all concluded to wait another year.

To obtain a sufficient outfit, money had to be procured; and to accomplish this myself and brothers went to St. Joseph, Mo., where we established a wagon shop with a Mr. Clayton, who was then in business. My brothers being mechanics they worked in the shop, while I attended to outside business furnishing the timber for the work and doing hauling with a big wagon and four yoke of oxen. I hauled rock for the cellar of the first brewery built in St. Joseph, Missouri.

Having made a successful year's business, we collected in our accounts, and thinking we were now in a condition to procure a sufficient outfit, we commenced preparing for our long contemplated journey by purchasing oxen and cows of which we had five yoke of cattle and sixteen cows and one horse, thus commencing my contemplated herd not forgetting my experience at Brigham's farm.

Early in the spring of 1850, my brother Lorenzo and I took up our line of march from St. Joseph to Council Bluffs, my brother Jerry having gone home to get ready for the journey. Our entire outfit consisted of three wagons five yoke of oxen and sixteen cows all of which we worked in the yoke. Our family consisting of myself and two brothers and our two sisters, Adelin and Elizabeth, made a kind of "co-op" outfit; my brother Jerry was married and had with him his wife and one or two children.

Our company was organized at Sarpee's point, Apostle Orson Hyde giving us his "send off." The company consisted of fifty wagons; and Bishop David Evans was our captain.

On the 15th of June, we crossed the Missouri River on flat boats and then commenced the journey across the plains. I drove my own team.

The usual drives, camps, meetings, buffalo hunts, stops to set wagon tires, talks with Indians, (all trying to keep good-natured) were the incidents of the trip. I took great delight in the buffalo hunt, was considered quite an expert hunter, and assisted in killing several.

On September 15th, 1850, we entered Salt Lake Valley by the way of Parley's canyon; and from the elevated bench, near the eastern foot-hills of the mighty Wasatch Range, on that lovely day, we beheld for the first time the valley and waters of the great basin of the Rocky Mountains, with whose history and people my life's labor has been so closely interwoven. The company disbanded and our three wagons passed on to the banks of the Jordan River.

We remained in Salt Lake City during the fall and winter and in the spring of 1851 moved to Utah County, settling at Lehi.

Here we took up land and commenced farming. The first wheat harvested in that place I cut with a cradle.

My brother Lorenzo, myself and Nathan Packer built a grist mill on American Fork at the mouth of the canyon, which was the first grist mill built in the north part of Utah County.

On the 2nd of December, 1852, I married Miss Permelia Jane Lott, Bishop Isaac Houston being the officiating clergyman.

We made our home at Lehi until 1867 and assisted in the development of the place. I en gaged in farming and stock-raising, both cattle and horses, commencing the formation of our present herd.

Camp Floyd being established at Cedar Valley in 1858 gave an excellent opportunity for trade, which I did not neglect, trading in mules and cattle and also engaging in merchandizing. I also kept a hotel at Lehi, and thereby became acquainted with many of the principal men of the Territory who in the travel between the northern and southern settlements put up at my house.

In 1861, in company with Captain John R. Murdock, I made a trip to the States as his assistant, for the purpose of bringing our emigrants across the plains and buying and freighting merchandise for our store. We also bought and freighted goods for many others, receiving for the goods delivered at Lehi first cost and twenty cents per pound for transportation. This we found a profitable business.

In 1862, I staid at home and looked after business, while Captain Murdock made the trip east without me.

In 1863, I again went to the States with Capt. Murdock for the same purpose as before, namely, to look after merchandise for the Utah market, and bring a company of Saints across the plains. In each of these trips I drove a mule team in the train. I may here note that I have crossed the plains from Missouri River to Utah and back eleven times in the capacity of emigrant mule driver, assistant to Captain Murdock, returning missionary, merchant and traveler.

In the spring of 1864, having been selected by President Brigham Young to go to Europe on a mission, I again crossed the plains with Captain Murdock. We were accompanied by President Daniel H. Wells and Brigham Young, Jr.

Our outfitting point this year was at Nebraska City, I loaded two six-mule teams with goods and sent back to my wife, who continued merchandising at Lehi while I was in Europe on my mission.

In the last days of June, I found myself in possession of a grip sack, containing a few articles of clothing, a Bible and hymn book, these being all my worldly possessions at my control, and I being on a mission in accordance with the instructions of the Church.

In company with W. W. Raymond of Plain City we were on our way to New York *via* Chicago and Niagara Falls, at which place we remained a day taking in the wonders. In New York, I stopped a few days, putting up at the Stevens' House.

I sailed for Europe in company with President Daniel H. Wells, his wife Hannah, Apostle Brigham Young, Jr., and his wife Kate. Harrison Shurtliff also went with us on this mission. We crossed the ocean on a steamer of the Anchor Line, and landed in Glasgow without any incident of unusual interest of a sea voyage, except coming in close proximity to a mountain iceberg. From Glasgow we took rail to Liverpool, and arrived the same day in that great, smoky seaport city.

I reported myself at 42 Islington, Liverpool, the headquarters of the European mission, and was appointed by President George Q. Cannon to the Birmingham Conference as a traveling elder under the presidency of Wm. H. Shearman; Elder Francis Platt was my traveling companion.

I remained six months in the Birmingham conference, visiting all parts of the "black country," in the prosecution of my mission, at the same time noting the immense iron industries and taking a general outlook of English life. Among the notable places that I visited was Dudley Castle and Litchfield Cathedral; also many of the great manufactories of Birmingham.

During my ministry in this conference I passed through an attack of the small pox. Brother Shearman took care of me, acting both as physician and nurse. I remember his brotherly kindness toward me with gratitude, and may here note, as a mark of my esteem, that I look upon Wm. H. Shearman as a pure, good man. intelligent and filled with love for humanity.

At the general council in December, at which were present about seventy elders, among whom were Daniel H. Wells (who had succeeded George Q. Cannon, as President of the European mission) Brigham Young Jr., Orson Pratt, Wm. B. Preston, Moses Thatcher and others. At this council I was appointed to the presidency of the Manchester District, which included Liverpool, Preston and the Isle of Man.

I labored in this district for a year, attending to the duties of my ministry, visiting all parts of the country and becoming acquainted with its vast trade and manufactures. I also made a trip to London, and remained two weeks visiting this great city and its suburbs, and the most noted places of historical interest; the late Elder Barfoot, (a man of great intelligence and learning, since well known as Professor Barfoot of the Salt Lake Museum,) was our guide. Elder Isaac Bullock of Provo who was at that time presiding over the London Conference, entertained us at the conference house during our visit.

From London I went to Scotland with Elder John Rider, who was president of the Glasgow conference, and now probate judge of Kane County. We took steamer and sailed down the Thames and up through the North Sea, landing at Edinburgh, where we staid a few days, then proceeded to Glasgow and from there back to Manchester.

In this district I succeeded Elder Thomas Taylor (afterwards Bishop of the Fourteenth Ward, Salt Lake City). My headquarters was at Liverpool. Elder S. W. Sears was president of the Liverpool conference; with him I visited the Isle of Man, landing at Douglass. Here we staid several days, studying the history of

the island and becoming acquainted with the Manx people. We walked across the island to Peel, visiting the old castle and fishing (herring) fleet, which here congregate for winter quarters. Elder Sears was an active, intelligent and worthy missionary and a very agreeable traveling companion.

During this year Apostle Orson Pratt came to my pastorate and traveled with me for a month. I had much pleasure and profit from his experience as a great preacher, and his teaching on astronomy and from my subsequent studies I obtained a comprehensive knowledge of our solar system.

In the month of December, I was appointed to the Birmingham pastorate, including Warwickshire, Stratfordshire and Birmingham conferences. Here I labored until the last of June, when on account of ill health I took a trip through Europe in company with Joseph E. Weiler, Perry Nebeker, B. W. Kimball and others of the brethren. We stayed a few days in London, then took steamer for Boulogne, passing down the Thames and across the channel, arriving at Boulogne in the evening; spent one day here, and took train for Paris; put up at the United States hotel. We stayed in this city about two weeks, daily visiting the most renowned places of historic interest—palaces, churches, hospitals, cemeteries, gardens and theatres. This most wonderful city has, perhaps, more to attract the traveler than any other capital in Europe. The tomb of Napoleon, the hospital of the Invalids, the Tuilleries and the obelisk of Luor, especially impressed themselves on my mind. We should have remained here for months instead of weeks, but our time being limited we passed on through France to Geneva. After remaining here a few days and making one trip into the mountains, we made the tour of Switzerland on foot, visiting many localities which lay claim to historic interest.

Berne the capital of Switzerland presents many objects of interest, of which the cathedral, with its great bell and wonderful arched doorway, giving to the visitor scenes of purgatory, are worthy of note.

Among the wonders of the journey were the Falls of the Rhine and the great cathedral of Strasburg. Here we took boat and sailed down this world-renowned river, landing at Cologne; thence by boat to Rotterdam, where we remained a few days. (Elder Joseph Weiler accompanied us through Holland, he being the president of that mission). Here we met Elder Francis A. Brown, who was traveling in that mission, who, it may be noted, lately figured as the first "convict" from Ogden, under the Edmund's law, being committed for unlawful cohabitation.

From Rotterdam we took steamer for Hull, England, leaving Brothers Weiler and Brown in Holland; from Hull to Nottingham, and then on home to Birmingham.

At Birmingham and surrounding country I carefully fulfilled the duties of my missionary life during the remainder of my stay in England; making a trip to Wales to attend the conference at Merthyr Tydvil and taking a tour through the country with Elder Abel Evans who was president of the Welsh conference and a fellow-townsman of Lehi. He died shortly after and was buried at Cardiff, at which place I had bidden him good bye on my return to Birmingham.

At our December council I was released from my mission. Before leaving England I again visited my former fields of labor and took a farewell of my many good English brethren and sisters.

In the meantime, in company with Heber John Richards and W. W. Riter I visited Ireland. We landed at Dublin and the Fenian excitement being at its

height, we were at once conducted to the guard house on suspicion, but having passed examination we were allowed to depart. Word, however, having gone out that Stephens, the chief of the conspirators was taken prisoner, we on emerging from the guard house were surrounded by a mob, shouting and yelling, and which obstructed our progress to such an extent that we were obliged to have a force of policeman to escort us to our hotel. Having staid but two days in Ireland we gladly returned to Liverpool.

In March, 1867, I took train for Liverpool to return home to America. I was requested by Brigham Young, Jr., who was then president of the European mission, to act as advance Church agent, which I willingly did.

Accompanied by Elder Elmer Taylor I sailed, March 25th, on board the *Great Eastern*. Taking a retrospect of my mission, while on the deck of the ship lying at anchor in the Mersey, it was summed up in about these words: I have done my duty, have attended 569 meetings and will have traveled on arriving home 21,000 miles.

Among the passengers who crossed the Atlantic with us notably were Cyrus W. Field, of the Atlantic cable fame, Paul Du Challieu, the African traveler and explorer, and Jules Verne, the French author who gave very favorable notice of "Elder Hatch" in his "Floating City."

With all the security one might have reasonably fancied would be experienced in making a voyage across the sea in a "floating city" our voyage began with a tragic occurrence shocking this comfortable feeling. In raising the anchor by a steam engine, the catch broke, killing four sailors and wounding twelve others. Jules Verne in his book describes the accident, in the notes of his conversation with a Dr. Dean Pitferge, a "very pleasant fellow traveler" whom he meets on board or creates for the purpose of dramatically presenting his characters and life on board his "Floating City."

"'A good beginning for a voyage!' " sardonically mused Dr. Pitferge.

Through the convenient conversations with this same ironical fellow-traveler, Jules Verne arranges to introduce to his reader, his selected characters of the voyage. This was several days later when we were out comfortably riding on the ocean, and Jules and the Doctor found their opportunity to take notes and read the character points of each passenger, as he or she, in pairs or singly, entered the grand saloon, unconsciously passing under the view of this quizzing philosopher and this imaginative author.

"At this moment" he writes "my attention was attracted by the entrance of a young couple who seemed to be under the influence of precocious weariness."

" 'They are Peruvians, my dear Sir,' said the Doctor, 'a couple married a year ago, who have been to all parts of the world for their honeymoon. They adored each other in Japan, loved in Australia, bore with one another in India, bored each other in France, quarreled in England, and will undoubtedly separate in America.' "

"And," said I, "who is that tall, haughty-looking man just coming in? From his appearance I should take him for an officer."

" 'He is a Mormon,' replied the Doctor, 'an elder, Mr. Hatch, one of the great preachers in the city of the Saints. What a fine type of manhood he is! Look at his proud eye, his noble countenance, and dignified bearing, so different from the Yankee. Mr. Hatch is returning from Germany and England, where he has preached Mormonism with great success, for there are numbers of this sect in Europe, who are allowed to conform to the laws of their country.' "

"Indeed," said I, "I quite thought that polygamy was forbidden them in Europe."

"'Undoubtedly, my dear Sir, but do not think polygamy is obligatory on Mormons; Brigham Young has his harem because it suits him, but all his followers do not imitate him, not even those dwelling on the banks of the Salt Lake.'"

"Indeed! And Mr. Hatch?"

"'Mr Hatch has only one wife, and he finds that quite enough; besides, he proposes to explain his system in a meeting that he will hold one of these evenings.'"

"The saloon will be filled."

"'Yes,' said Pitferge, 'if the gambling does not attract too many of the audience; you know that they play in a room at the bows.'"

What came of Elder Hatch's designed lecture on Mormonism Jules Verne tells thus in another chapter:.

"Going down into the saloon, I saw a lecture announced. The Utah missionary was going to hold a meeting on Mormonism; a good opportunity for those wishing to initiate themselves in the mysteries of the city of the Saints; besides, this elder, Mr. Hatch, was an orator of no mean power. The execution could not fail to be worthy of the work. The announcement of the conference was received very favorably by the passengers.

"At this moment Dean Pitferge, in a vexed tone, informed me that Mr. Hatch's lecture was forbidden, as the wives of the Puritans on board did not approve of their husbands becoming acquainted with the mysteries of Mormonism."

During the voyage, however, I had the pleasure of listening to a very interesting lecture in the grand saloon from the captain, Sir James Anderson, on the laying of the Atlantic cable and a lecture from Paul Du Challieu on Equatorial Africa and the negro. I also had several conversations with Cyrus Field on Mormonism. He manifested special interest in the subject and himself sought the interviews.

I must note that during the voyage we had an extraordinary storm at sea, to the description of which Jules Verne devotes a chapter of his book.

On my part, during this storm, I had gone to my state room, locked myself in and comfortably ensconced myself, and dissipated the troubled thoughts of the probable fate of the *Great Eastern* with the contents of an interesting book. It was clear no boat could live on the sea if this floating city should be buried; and I philosophically fancied that I should prefer to meet doomsday in the luxurious retirement and comparative security of my state room than to be dashing about uncoffined on the raging waters.

A burial at sea soon followed. Several days later a sailor wounded in the storm by the wreck on deck, who, as I learned was the captain's nephew, died at night near Long Island Sound in which we buried him.

Just after noon the bell on deck began tolling, at the sound of which the passengers flocked to the starboard side. The bridges, paddle boards, bulwarks, masts and shore boats, hanging from their davits, were crowded with spectators, the officers, sailors and stokers off duty, stood in ranks on deck.

At two o'clock a group of sailors appeared at the far end of the upper deck. The corpse sewn in a piece of sail and stretched on a board, with a cannon ball at the feet, was carried by four men. The body, covered with the British flag, and followed by the dead man's comrades, slowly advanced into the midst of the spectators, who uncovered their heads as the procession passed.

On their arrival at the starboard paddle-wheel, the corpse was deposited on a landing of a staircase which terminated at the main deck.

In front of the row of spectators, standing one above another, were Captain Anderson and his principal officers in full uniform. The Captain, holding a prayer-

book in his hand, took his hat off, and for some minutes, during a profound silence, which not even the breeze interrupted, he solemnly read the prayer for the dead, every word of which was distinctly audible in the death-like silence.

On a sign from the captain the body, released by the bearers, sank into the sea. For one moment it floated on the surface, became upright, and then disappeared in a circle of foam.

It was a weird scene. It impressed me with a solemnity, which I feel to this day when I think of that burial at sea on my passage from Liverpool to New York on board the *Great Eastern*.

Just at the close of the solemn scene and ceremonies the voice of a sailor on watch was heard crying "Land!"

I arrived in New York in April. In this great commercial city, I tarried several weeks purchasing goods on my own account for the Utah market.

I was a stranger in New York but obtained some status among railroad officials through my having been appointed advance emigration agent. This gave me access to Oakes Ames and other U. P. magnates from whom I received passes over the railroads. They also gave me letters of introduction to Webster Snyder, the U. P. Agent at Omaha.

Still I was in New York a stranger to the commercial circles and without status at the onset; but my friend Henry W. Lawrence of Salt Lake City, who was at New York at that time, introduced me to commercial houses as a reliable man, and as Lawrence was known to the eastern merchants as one of the most reliable men of the west—a man of caution and sound judgment with a reputation of more than ordinary commercial integrity—his introduction gave me the ability to purchase any amount of goods on fine terms.

Being delayed, after making my purchases, waiting for my teams from the mountains which I had written for to meet me on the frontiers, I went up to Vermont to visit my relations. In the graveyard at Lincoln I erected a marble tombstone to the memory of my mother who had been buried twenty-five years before.

I also visited Elder Sidney Rigdon and family at the town of Friendship, in Western New York. A very natural curiosity prompted me to enquire of this most famous personage in Mormon history of the origin of the Book of Mormon. His name has been associated in every book and encyclopædia of "Gentile" writing as a prior character to Joseph Smith in the possession of the Book of Mormon. Some have inclined to the view that Rigdon was its real author and originator of Mormonism, while the rest, who trace the origin to the "Spaulding Story," still make Sidney Rigdon the great adopter of "Manuscript Found," and a sort of an inspiring angel to the Mormon Prophet, whom he, Rigdon, being already a leader of the Church and a veritable modern "new-light," "formed" as convenient to his hand as he did the Spaulding manuscript to start his Latter-day dispensation.

"Now Elder Rigdon," I said, "I have come to see you; I want to talk plainly to you; probably this is the last time I shall see you on earth. Now I want to ask you some questions about Mormonism and the Book of Mormon. Elder Rigdon, it is reputed you wrote the Book of Mormon. Did you, or did you not? What is your testimony?—your dying testimony?"

He replied.

"I did *not* write the Book of Mormon. It is the revelations of Jesus Christ!"

Be his answer true or false—of supreme value or of no value at all—as the testimony of many another who has believed in similar revelations—yet was this the unhesitating testimony of Sidney Rigdon, given to me nearly forty years after the publication of the Book of Mormon, and the organization of the Mormon Church.

Of Sidney Rigdon personally I may give my passing view of the man without attaching to it more than the weight of an individual opinion of no consequence to the age and the affairs of the great world.

Rigdon was undoubtedly an intellectual giant of a certain type and a great orator—a man of extraordinary spiritual aspirations and withal possessed of what may with some allowance be called his divine ambitions; yet he lacked the elements of a great leader. Brigham Young possessed what Sidney Rigdon lacked, and Brigham alone, perhaps, of all the Mormon Apostles was fully fitted to lead the Mormon community after the death of Joseph Smith. But Sidney in his old age still "felt bad" towards Brigham—to crowd into the homely phrase of "feeling bad" all the compass of views and measure of bitterness and disappointment of Sidney's feelings towards his successful rival. His view was that Brigham had supplanted him and by his shrewdness had deprived him of his rights as the lawful successor of Joseph Smith.

When I saw Sidney Rigdon last (in the summer of 1867) he was a grand-looking old man, large and portly, a person who impressed one with his intellectual importance.

After my visit to Rigdon and family, (some of my cousins being his grandchildren) I went on to Upper Canada to visit my mother's relatives in London.

Having purchased my goods for the Utah market and got through my visiting in the States I went to Chicago, from there to Omaha, then to North Platte and on to Julesburg where I met my teams and traveled back with them to North Platte. I took charge of my teams including those of John R. Murdock for whom I had purchased goods. Captain Houtz was in general charge of the train in which we were organized. The Indians were very troublesome that year but we came into the valley without accident.

I arrived home in August, and in a few weeks after was called by President Brigham Young, to go to Wasatch County as presiding bishop, being ordained to that office December 2nd, 1867, by President Young, George A. Smith and Patriarch John Smith.

Twenty years of constant and well-directed labors, with the excellent help of many noble and true men and women, has made Wasatch County a very prosperous and desirable place, and Heber City a well-built and pleasant town.

For six years I was probate judge of Wasatch County, my salary ranging all the way from $13 to $50 per annum. The government has been administered honestly and economically, and in the interest of peace, only two cases of law having been taken to the district court in thirteen years from Wasatch County.

Here the editor may take up the narrative.

In 1877, the stakes of Zion were organized, President John Taylor coming to Wasatch County, and Bishop Hatch, as he was familiarly called, was elected to the presidency of the stake, which office he now holds with the entire confidence of his people.

Mr. Hatch continued in merchandizing at the request of President Young, and after a year or two organized a co-operative store, which has constantly increased. This business has been conducted under the name of A. Hatch & Co. The institution numbers about eighty stock-holders, with a capital sufficient to meet its needs.

The enterprising character and quick native energy of Abram Hatch was soon felt in the eastern division of our Territory, and Wasatch County became known as a live, progressive county and Heber as the Eden of the Wasatch.

Noting the progress of the growth of that delightful pastoral town, it may be said that Abram Hatch built the first frame barn in the county, and commenced the planting of an orchard although at the onset it was thought that fruit trees would not thrive there. He also bought and remodeled the flouring mill in Heber City which is now manufacturing one of the very best brands of flour in the Territory. He established a ranch in Ashley Valley, with Captain Dodds, for the raising of cattle and horses, and made a commendable effort at farming. He also obtained an appointment from the government as Indian trader, in which position he continued for two years.

In the month of November, 1880, his estimable wife died, after a lingering illness of four months. To the bereaved husband, who is a man of fine domestic sensibilities this seemed the only misfortune of his life, the struggles and losses of all former days being accounted by him merely as the incidents of a pioneer citizen's experience, which to a man of Abram Hatch's healthy mind and sanguine energetic temperment gave zest and interest to his career as a self-made man; but the loss of the gentle and devoted companion of his young manhood, who had been so good, and true wife and mother, for awhile threw a deep sadness over his naturally cheerful spirit. He buried her at the cemetery at Lehi, by the side of their two sons, Rodolph and John, who died while he was in England.

Mr. Hatch lived for two years wifeless, but in 1882, realizing the truth of the scripture that "it is not good for man to be alone," he married Miss Ruth Woolley, daughter of the late Bishop Edwin D. Woolley of the Thirteenth Ward, a young lady of character and business capacity and energy, a type of a woman just fitted to be the wife of a man of Mr. Hatch's class and fully capable to be the female head of his affairs and helpmate in the remaining periods of his successful life.

In 1883, Mr. Hatch made a trip to Washington for the purpose of getting a claim allowed by the government for fifty head of beef cattle which he had furnished the Uintah Indians seven years previously by the request of the Indian agent, Critchlow. In this he was successful; and while at Washington, having for many years been one of the most prominent men in the Utah Legislature and an able factor in our local politics and Utah affairs generally, he readily formed the acquaintance of some of the prominent men of the nation, among whom was Senator Edmunds, he having a special conversation with the distinguished Senator who has become historically related to our Territory by the famous Edmunds bill on polygamy. Of course the conversation was upon the then (to Edmunds as well as Hatch) all absorbing question of the Mormons. "Our member from Wasatch County" also attended a reception given by President Arthur, to which he was accompanied by Mrs. Lockwood, the Washington "Lady Lawyer" who was nominated by the lady politicians of the nation as their candidate for the presidency of the United States. He also called upon Major Powell, who will be remembered as the explorer of Colorado River, and Secretary Teller, besides carefully "doing the city"

generally, after which he returned home by the way of Buffalo, Chicago and Denver.

In 1885, Mr. Hatch accompanied by his wife and with Judge Woolley and wife of Washington County, went with the Utah Cattle Association to the St. Louis Cattle Convention. At this convention, by request, he officiated as chaplain. After getting through the business of the convention, and participating in a grand collation at East St. Louis, at which 1500 cattle men dined, and attending the magnificent ball given in the Chamber of Commerce by the citizens of St. Louis, his family party took train for Memphis, and from there they floated down to New Orleans on a palace steamer to attend the Southern and Central American Exposition. On a former occasion, in his early manhood, he had floated down to New Orleans on a coal barge; but this time on a palace steamer; the contrast was quite dramatic and very agreeable. The party visited the Exposition, "took in" its many interesting objects and "visited all parts of the city," and returned through a portion of the Southern States to St. Louis, thence to Chicago, where they stayed a few days, and then continued their route, by way of Omaha, home where he arrived safely with his wife and was himself in time to attend the session of the Utah Legislature.

Briefly reviewing Mr. Hatch's activities as the president of the Wasatch Stake and promoter of the business and industries of Wasatch County it may be noted that he has been making and inducing others to make many improvements both in Heber City and in other parts of the county. Following his native predilections for the cattle business, he has introduced, for the improvement of our live stock, Hambletonian, Norman and other stallions, Durham cattle, etc., which have enhanced the value of the herds in this county. As before named, he established a flourishing co-operative mercantile institution in Heber, which has never paid less than 12 per cent dividend to the stock-holders. The present superintendent of the institution is his son, Joseph Hatch, who, like his father, is a man of excellent business capacity.

Mr. Hatch has also encouraged home manafuctures. He established a co-operative tannery in Heber City, which manufactured a good article of leather for the harness and the shoe shop. The concern ran for several years and then ceased. He also inaugurated a co-operative sheep herd, which has proved to be a paying enterprise and of great benefit to the people of Wasatch County. He purchased the Heber City flouring mills of Burton, Wilkins and B. Young, Jun., and on this mill he has spent thousands of dollars making improvements, remodeling it to the new process, using both burrs and rollers. The capacity of the mill is about sixty sacks daily.

His duties and labors as the president of the Wasatch Stake, of necessity, have been various, active and continuous. He has taken a leading part in all measures adopted for the development of the resources of the county, and utilized them for building up the stake, and promoting both the material, moral and spiritual welfare of the people; in improving Church property, superintending the erection of public edifices, building roads, bridges, irrigating canals, etc. Assisting in the advancement of the educational interests of the county, and devising measures, and making arrangements by which every child of suitable age, could have the privilege of attending school; planting orchards, setting out shade trees, etc. For the past two years much of his time has been occupied in superintending the erec-

tion of a stake meeting house. It is a large rock structure, and when completed will have cost $25,000; and will have a capacity for seating one thousand people. It is being built chiefly by the voluntary contributions of the Latter-day Saints in the Wasatch Stake of Zion.

Previous to the year 1886, Wasatch Stake embraced the entire territory now included in both the Wasatch and Uintah Stakes of Zion, over which he presided. He visited the Uintah part of the stake from time to time to look after the interests of the Church there.

In September, 1885, he was accompanied by Apostle John Henry Smith on his visit to Ashley; and while there, in view of the isolated position of the Saints in Ashley Valley, being so remote from the western part of the stake, the impracticability of visiting them, except at long intervals, to counsel them, and set in order the affairs of the Church, they recommended to the First Presidency the propriety of the wards in Ashley Valley being organized into a separate stake. Their recommendation was accepted and the stake was organized. In 1886, S. R. Bennion was appointed president, thereby releasing President Hatch from further duties and responsibilities in that part of the country.

Of Abram Hatch's family we may briefly summarize that by his first wife he has had seven children, five of whom are living—namely, Joseph the eldest, superintendent of the co-operative store; Abram Chase, who has charge of the horse and cattle herds, now grazing in Colorado; his eldest daughter, Minnie, married to Captain Pardon Dodds of Ashley Valley, where they reside and run one of the best ranches in the country; and his daughters Jane and Lucy Ann, who have just returned from the Deseret University and are at this writing residing at home. By his present wife, Ruth Woolley, daughter of Bishop Edwin D. Woolley, of the 13th Ward, Salt Lake City, who was one of the first bishops of this city at its organization, and one of the most able business managers of the Church and famous in its history in Utah, Mr. Hatch has two little daughters—Mary Ann and Fannie La Prele, very interesting intelligent, children, who show the natural capacity of both their father and mother.

We now come to the review of Abram Hatch in his public and political career, as a state-man; for it is in that character rather than as a church-man that he is specially and distinctively a personage of interest to the people of Utah at the present time.

During the last twenty years, Mr. Hatch has been the representative of his county in the Legislative Assembly of Utah; and at the last election he was elected again a member of the House, in which he will sit in the session of the winter of 1887-8.

Touching the past it may be said without fear of contradiction that Mr. Hatch's course in the legislature has been gentlemanly and courteous, endeavoring to assist in the legislating for the good of the entire people; he holding human rights and liberties above all, regardless of any opinions that may be entertained, either political, social or religious.

Mr. Hatch was the member who first brought forward the motion "that the committee or judiciary (of the House) be instructed to consider the propriety of bringing in a bill, giving to women the elective franchise," which became the law. It is true that act has since been repealed by the Edmund's Law, which not unlikely will at some future time be considered by the majority of the American

people as one of the most infamous laws on the statute book of the nation, declared unconstitutional by the United States Supreme Court and execrated by every lover of human rights and every true admirer of the genius of our republican institutions. When that time comes (as come it surely will) another feather will be added to Mr. Abram Hatch's plume, for the female suffrage bill will certainly be re-enacted by the future State Legislature of Utah and his name will remain in our history as the member who first moved the passage of the woman suffrage act.

Mr. Hatch was also the member who brought in the bill setting apart a portion of the public revenue for the benefit of the common schools.

In the financial administration of the territorial funds he has guarded the treasury against all unnecessary expenditure; and he has been chairman of the judiciary committee for the last two sessions.

Relative to Mr. Hatch's future as a local statesman in the affairs of Utah it may be observed in anticipation as the forecast of probably not less than from one to two decades as he is scarcely past the prime of life.

Abram Hatch enters on the important work of the coming session of 1887-88 with a popularity well achieved and the experience of twenty years' familiarity with our Territorial affairs. That the coming sessions will be of the most radical and uncommon importance, the circumstances of the times clearly indicate. The preliminary work of our future state so recently done by our State Convention, of which Mr. Hatch was a member, and which was endorsed at a general territorial election by so large a majority of our citizens, will consistently demand from the Legislative Assembly some corresponding action, or at least some adequate expressions and views from the members both of the Council and the House. An attitude and measures are needed in keeping and commensurate with the vital questions of the hour and the issue of the most critical period in Utah's affairs. And taking Mr. Hatch's past conduct in the House as the indicator of his conduct and action in the coming sessions, we may fairly anticipate the crowning performance of his life as a local statesman. Bold, outspoken and thoroughly American as he has ever been, yet we look for from him the most conservative aims in grappling with the present issues, and withal an unflinching devotion to the cause and best interests of the people of Utah; indeed we believe there is no man in our Territorial Legislature who will be more truly faithful to the cause of the people, or who may be depended on with greater assurance by the public, than the member of Wasatch County. Mr. Hatch has found his grandest opportunity, and we have no doubt that he will be equal to it, and that in the coming sessions he will make a strong and worthy mark in the history of our Territory as a legislator.

JUDGE THOMAS H. GILES.

Thomas Huskinson Giles of Wasatch County, is the son of William Giles and Sarah Huskinson Giles. He was born August 6th, 1821, at East Bridgeford, Nottinghamshire, England. His father was born January 1st, 1797, at Gunnerson, Nottinghamshire. His mother is a native of East Bridgeford. She was born in May, 1800.

The parents of Thomas H. Giles, were not formally connected with any religious body of worshipers previous to their joining the Mormon Church; but they were strictly moral, honest in their intercourse with all persons. They were firm believers in a supreme Being, and also believed it was the unquestioned right of all men to worship that Being as their consciences dictated. They sometimes attended the Methodist Church, but more frequently they attended the church of England.

Thomas was brought up in the observance of these same principles. He attended the Sabbath school regularly, and was instructed to regard the Sabbath day as being holy, and that it was sinful to violate it.

Father Giles was, by trade, a brick and tile manufacturer, vast quantities of which were used for the erection and covering of dwelling houses and other buildings in England. He also made drain tiles which were used extensively by farmers in draining their agricultural land. Thomas H. Giles learned the same trade under the instructions of his father, with whom he worked until he was about thirty-three years old.

Thomas was a reader of and believer in the scriptures, but like many others he did not understand them in his youthful days.

Having grown to man's estate, Thomas H. Giles began to think of matrimony. He became acquainted with Miss Elizabeth S. Moore. Their acquaintance developed into mutual love, and on the 13th of February, 1845, they were united in the bonds of wedlock.

Some time after this event Thomas read in a newspaper an account of a peculiar people, who had embraced a new religious creed, and that as soon as possible after they embraced it, they emigrated to America. He knew nothing of their doctrines, and the matter soon passed out of his mind.

In the month of December, 1849, in company with his wife and his mother, he went to Hull, in Yorkshire, to visit and spend the Christmas with his wife's sister, whose name is Mrs. Sarah Goodwin. This lady had embraced Mormonism, and was an advocate of its doctrines. She preached it to her sister, her brother-in-law and to his mother. She loaned them several books, among which were the Book of Mormon and P. P. Pratt's "Voice of Warning." They read them. Thomas thought that the Doctrine and Covenants—which he had perused—was an imposture. He had less objections to the Book of Mormon; when he had read through the "Voice of Warning," however, he was convinced that Mormonism was true. So, also, were his mother and his wife. And he was satisfied, too, that the Mormons, as they were called, were the peculiar people of whom he had

previously read. On the 23rd of December these three were baptized into the Church of Jesus Christ of Latter-day Saints, at Hull. Shortly after their baptism they returned to their home in Lincoln, to which the family had removed. They were the only Latter-day Saints at that time in Lincoln.

In the following year, 1850, Elder Joseph E. Taylor, went to Lincoln to preach the gospel. He found these three Saints by whom he was kindly received. They hired a room. He expounded the principles of Mormonism, made new converts, and baptized them into the Church. Among these was William Giles, the father of Thomas H. Thus the happiness of the family was very great, they all being of one religious faith.

In the fall of this year Thomas H. Giles went to the village of Walkingham, and there, in the month of November, he was ordained a priest. In 1851, he removed to another village called Gringley. At this place there were a few Latter-day Saints. After his arrival there they met together and held meetings. Giles preached the gospel and baptized quite a number of new members into the Church. There had formerly been a branch of the Church in this place, but nearly all the members had emigrated and the organization was broken up.

In the summer of this same year, a new branch was organized, and was called the "Gringley Branch of the Sheffield conference of the Church of Jesus Christ of Latter-day Saints." Priest Giles was ordained an elder by John Albiston, and appointed to preside over the new branch. He presided over this branch of the Church three years, during which time many were added to their number through his ministerial labors. He conducted all the affairs of the Church there to the entire satisfaction of the authorities who presided over him. He was much beloved by his co-religionists for his integrity, his uprightness and fidelity during his residence among and his presidency over them.

In the month of March, 1854, Elder Giles was released from his presidency, when he, with his family and parents, left Gringley, and went to Liverpool, the port from which the Mormon people sailed for the United States. Shortly after arriving in Liverpool they embarked on board the ship *Old England*, and left their native land for America. After a passage of seven weeks on the stormy ocean, they landed in New Orleans.

At New Orleans they took passage on the steamboat, and went to Quincy, Illinois. At this place Thomas H. Giles obtained employment in a flour mill, where he continued to work nearly the whole of the time he remained in that place. At Quincy there was quite a number of the Mormon people. A branch of the Church was organized there, over which Elder Giles was appointed to preside, an office which he was eminently qualified to fill by his experience and fidelity during his ministerial labors in his native land. He remained in that place two years.

In the spring of 1856, Elder Giles with his family, went to Florence. This was the outfitting post of the Mormon emigrants. Here they assembled from all parts of the United States as well as from Great Britain, and other parts of Europe. And here Thomas H. Giles, completed his outfit, consisting of ox team and wagon, etc. When the preparations were finished he started on his overland journey across the great western plains in the company of Captain P. C. Merrill. Nothing of more than ordinary interest occurred while traveling over the wide stretch of prairies, through the woods, and over the mountains to Utah. The trip occupied about ten weeks. They arrived in Salt Lake City in August, in good health and

much pleased that they had come to the place where the body of their co-religionists were located.

From Salt Lake City he went to Provo. At that place, in 1857, Elder Giles' mother died, at the age of fifty-seven years. Her remains were placed in the silent tomb, where they will remain until the resurrection of the just when she will again be restored to the society of her family and forever dwell with them in peace.

At Provo Thomas H. Giles purchased a small farm, also a city lot. On this lot he erected his dwelling house. His leisure time, aside from cultivating his land, he occupied in making adobies, or sun dried bricks, and for which he found ready sale, for building purposes.

In 1860, he sold his house and city lot (but he retained his farm) in Provo, and removed with his family to Heber City, in Wasatch County. This city is located in the beautiful Provo Valley. At that place he acquired more valuable real estate, consisting of upwards of one hundred acres of farming and meadow land. The greater part of this land is under cultivation and yields profitable returns for the outlay of capital, and for labor spent upon it. In addition to his farm he also owns an excellent city lot on which he has erected the family residence. His home is supplied with the bounties of earth which he has procured by his industry and economy.

In 1862, he was appointed superintendent of district schools in Wasatch County. So efficiently and faithfully he discharged the duties of that responsible office, that he was retained in that position until 1875, making one long term of thirteen years.

In 1863, Mr. Giles was appointed assessor and collector for Wasatch County; the obligations of which offices he fulfilled with credit and honor to himself, and with satisfaction to the people. He held this office eleven years, which showed how truly his public services were appreciated.

He served two sessions in the Legislative Assembly of the Territory of Utah. He served one session in 1867, and the other in 1868.

In 1874, he was appointed by the Legislature, Probate judge of Wasatch County, which important and responsible office he held for ten years. At the end of that time he retired.

In 1879, he was chosen and set apart as first counselor to Abram Hatch, President of the Wasatch Stake of Zion, which position he holds at the present writing.

On January 9th, 1885, he was solicited to fill the unexpired terms of county clerk, and county recorder. These places had become vacant by the death of Mr. Charles Shelton. Mr. Giles consented, and on the date above named he was appointed.

In August 1886, he was elected by unanimous vote, to again fill those offices, of which he is still the incumbent.

From this brief biographical sketch, it will be seen that Thomas H. Giles has been connected with the Mormon people for more than a third of a century. He has been a prominent and serviceable man among them from the time he first became a member of the Church. He has held numerous responsible positions in the community both ecclesiastical and civil.

He, with his family were the means of introducing and establishing branches of the Church in several places in the British mission. His father, who was an

elder in the Church to the end of his life, died at Heber City on the 15th of December, 1874.

Judge Giles has had six children, five sons and one daughter. He has also twenty grandchildren by whom he is deservedly loved, and to whom he is devotedly attached.

He is highly respected by the community in which he lives. We will now leave him, in his 67th year, to enjoy during the remainder of his life, the tranquility and rest which he has merited by his industry, and his integrity in every position he has occupied.

JOHN CROOK.

John Crook of Heber City is one of the early settlers and founders of Provo Valley. He was born at Fulton, near Bolton, Lancashire, England, October 11th, 1831. His parents are natives of the same place. He is the son of Dan Crook and Margret Kay.

His father was born June 12th, 1801. He, Father Crook, was raised on a farm, and followed agricultural pursuits until he was about twenty years old. He then desired a change of occupation, and for that purpose he left the farm and went to a place a short distance from his home, called Eagley Mills, and obtained a situation in a tape weaving establishment, which employment he followed for many years. But in the summer season he usually went to the farm to assist his father during the hay harvest.

Dan Crook, like many of his ancestors had been brought up and educated in the Unitarian faith. He was a strictly moral and religious man. He adhered firmly to the tenets of his church and was a devoted seeker after God. He remained with that body of religious worshipers until the year 1840.

In the summer of that year, while at work in the hay field he heard his cousin speak of a sect of people called Mormons; but neither of these friends knew anything of their tenets. On the following Sunday, however, they heard a Mormon elder named Joseph Barrows preach on the doctrines of Mormonism. They listened attentively to what the elder said; they became much interested in the subject and expressed a desire to know more about it.

At the close of the services they held conversations with several of the members of the Mormon Church, and made some further inquiries about the people, and the origin of the Church. They were also presented with a pamphlet which treated on the fundamental principles believed in by the Mormon people.

After reading the tract, Mr. Crook became a regular attendant at their services, and in September of the same year, 1840, he was baptized into the Mormon

Church. October 18th, 1841, he was ordained a priest in the Mormon Church by Elder Robert Crook of Bolton. These two were not related to each other though of the same name.

In the meantime his wife (John's mother) had been investigating the doctrines. She was a strong Calvinist and, at first, she was very much opposed to the doctrines which her husband had recently embraced. Finally, however, she changed her views, believed the Mormons were right, and became one of them. She died March 20th, 1846.

When John Crook was about nine years old he went to the factory to learn "bobbin" winding; and at the age of twelve years he entered the establishment as a "full hand," although he had but boys' wages—six shillings per week. He had the care of two looms with twenty-five shuttles in each loom. After working one year his wages were raised to eight shillings per week. He also had the privilege of working over time, by which means he raised a considerable sum of money, besides his regular wages, which he gave to his parents, while the earnings of his over time he kept or appropriated to the purchase of clothing for himself.

. It was about this time—ten years of age—that he began to accompany his father to the Mormon meetings, and thenceforth he became a regular attendant at the services. In April, 1847, he became a member of the Church by baptism. He was baptized by Peter Mayo.

On December 25th, 1850, the family left Bolton and went to Liverpool. At this port they engaged their passage on board the ship *Ellen*, for the United States. There were 485 Mormon emigrants on board. On January 4th, 1851, they were towed out of port and put to sea. The night was exceedingly dark, the weather was very stormy, the wind blew a hurricane, the sea was rough and the waves broke over the vessel in a furious manner. The ship's lights were put out by the wind.

About midnight an accident occurred. The *Ellen* collided with a schooner which was running across the ship's bows. The night was so dark that neither one saw the other. The *Ellen's* jib-boom and main-yards were broken, and the vessels became entangled in each other's rigging. As soon as possible they were cut loose, and the schooner sailed away—how much injury she sustained by the collision was not known to the ship's crew. During the remainder of the night, the *Ellen* was rolling and tossing about in the English Channel. She labored and struggled hard to bear up against the adverse winds and waves until daylight next morning, when they steered for, and put into the bay of Cardigan, Wales, for repairs and safety. They remained at Cardigan two weeks, being weather-bound during that time.

At the end of two weeks they put to sea again. But by the rough weather and the head winds they were detained in the channel tacking and beating about for eight days, and were driven back as far as the Holly Head lights. During the eighth night the wind changed and became fair, and at daylight next morning they discovered that they were scudding along under bare poll at the rate of ten knots an hour towards their destination.

From that time onward the weather was good and the voyage was fairly pleasant. On March 11th, they landed at New Orleans. Soon after their arrival, John Crook and his friends took passage on the steamboat, *Alexander Scott*, and went to St. Louis. They remained there two weeks, and then proceeded forward up the Mississippi River, *en route* for Kanesville.

The water in the river was very low, and the vessel was frequently aground on the sand bars. In one of these obstructions they were detained three days, until the water had cut through the sand bar and set them afloat again. Thus the journey up the river was long and tedious. They did not reach Kanesville until the second day of May. They remained at that place five years.

The first year they were at Kanesville, John Crook and his father engaged in agricultural pursuits. The second year, during the winter and summer months, they were engaged getting out timber and making and fitting up wagons for the Mormon emigrants who desired to pursue their journey to Utah.

On the 3rd of August, 1852, Father Dan Crook died. He had suffered greatly from chills and fever for a long time. His sickness was induced by hardships and exposure to bad weather.

"About this time, too," says John Crook, "I had a severe attack of the same kind of sickness. For eight weeks I was not free from them for one day. And at intervals of three days after that time the attacks were renewed for eight months. My sufferings were terrible. I was reduced in flesh, my appetite was gone, and my system was very much emaciated. I tried numerous doctors' remedies for my disease but they all failed. At last I was advised to take a strong dose of salt and water. I put as much salt as could be dissolved in a tea-cup full of cold water. I drank the mixture and in a short time I began to recover. I gradually improved until I was completely restored to health. The remedy, it will be seen, was very simple, but in my case it was very effectual; and I would recommend a trial of it to all who may be similarly afflicted.

"By this time," he continues, "my funds were exhausted, and I was under the necessity of obtaining a day's work whenever I could to procure bread to eat. My sister Alice was living with me at that time. She went to live as hired help with a Mrs. Meneste, a Jewish lady and a widow. I worked for her, also, chopping wood, or at other kind of labor."

Mr. Crook remained at Kanesville until the summer of 1856. By that time he, by his industry, had acquired considerable property which he disposed of, and procured an outfit, consisting of two yoke of cattle, a wagon, etc. On June 6th of this year he started across the plains in Captain P. C. Merrill's company for Utah.

The life on the plains was new and novel to John Crook, and many interesting incidents occurred on the journey which excited his wonder and his admiration. He was delighted with the grand scenery which he beheld in the wild west, the extended prairies which spread out before him like a vast sea and appeared almost interminable, and the towering peaks of the Rocky Mountains that seemed to kiss the sky.

Mr. Crook enjoyed the exciting chase in the buffalo hunt. At that time those animals existed in almost countless numbers. The company, during the overland trip, was furnished by the hunters of their company with abundance of buffalo beef. They frequently came into camp with a calf or a young cow which they had killed.

At Loup Fork the animals were stampeded. The night was dark and stormy. The guards were set and were watering the cattle when they saw three objects crawling along the ground towards the herd. They looked like bears. The animals saw them, they became frightened and all started off at a tremendous speed. The men in the camp went in pursuit, but it was three days before the stock were

recovered and the company able to resume the journey. The cattle got mixed with a herd of buffalo, and it was with much difficulty that they were separated. The company lost thirty head in the stampede. It was afterwards discovered that three cattle thieves who had followed the camp with the intention of stealing horses or oxen, caused the runaway, but they were not captured.

Near Fort Laramie another stampede took place. This time it was caused by a herd of buffalo. They were recovered with less difficulty than they were on the former run-away.

On several occasions the company was under the necessity of stopping the train and organizing the men, with their guns, to turn the course of the immense herds of buffalo that frequently came from the mountains to the Platte River for water. "If an opening had not been made in those masses of wild animals," says Mr. Crook, "they would have rushed onward with great impetuosity, and would have destroyed our train of wagons and cattle too." They arrived in the capital of Utah, August 11th.

After a brief rest in Salt Lake City, John Crook went to Provo. At that place he purchased a few acres of land on which he erected a residence and settled for several years.

On the 6th of September, 1856, he was united in wedlock to Miss Mary Giles, sister of Judge Giles of Heber City.

On May 23rd, John Crook was ordained a member of the fifty-second quorum of the apostles of the seventies, by Joseph Young, brother of President Brigham Young.

In the spring of 1858, John Crook and four other gentlemen met at the house of Thomas H. Giles (who was one of the number), and organized the first Agricultural Society in Utah County. These five gentlemen appointed all the officers of the institution, none of whom were present at the meeting, but when advised of their appointments they accepted their offices.

In 1859, Mr. Crook sold his possessions in the city of Provo, and early in that year, in company with nine others he went to Provo Valley. These ten men were pioneers—these ten were the first white men to settle in that locality. When they first entered the valley there was not a dwelling house there. In order to shelter themselves from the severity of the weather they built a large wick-i-up of willows, about one and a half miles east of where the city of Heber is now built. It was located near a large spring, which they called "the London Spring." The wick-i-up they named "the London Wick-i-up." In this willow house they ate and slept. After they had plowed their lands and put in their crops, they went to the mountains, got out logs and built log cabins.

In the fall of the same year, John Crook went back to Provo and removed his family to their new location, where they have since continued to dwell. His children have grown up with the growth of Heber City, of which their father is one of the founders. He has contributed much to its material prosperity, and still takes a lively interest in everything that tends to promote its permanent prosperity.

In 1866, on the 26th of May, he was elected adjutant of the First Battalion Infantry of the Wasatch Militia, with the rank of captain. He held this office until the Militia of Utah—the Nauvoo Legion—was disorganized by proclamation, by Governor Shaffer. Mr. John Crook has held several ecclesiastical offices in the Mormon Church.

On the 15th of July, 1877, he was ordained a high priest, and set apart by Apostle Franklin D. Richards to be the first counselor to Wm. Foreman, of the Heber West Ward. He continued in this office over seven years.

On the 2nd of November, 1884, he was appointed a member of the High Council of the Wasatch Stake of Zion and was set apart by Apostle F. M. Lyman. In addition to the above John Crook has held other offices. For two years he held the office of Road Supervisor. He was school trustee eight years; and for eighteen years he was leader of the choir in Heber City.

Thus it will be seen that John Crook has for a long time past been one of the prominent men in the community, that he is still a solid citizen. He devotes all his energies to build up and promote the interests of the people with whom he is identified. He is well respected, not only by the leading citizens but also by the whole community in which he resides. He has nine children and three grandchildren.

GEORGE W. BROWN.

GEORGE WASHINGTON BROWN, of Charleston, Utah, comes of a patriotic family who were devotedly attached to their country and its institutions, and counted no sacrifice too dear to preserve their integrity and permanence.

George W. Brown was born at Newburg, Cuyahoga County, Ohio, January 25th, 1827.

In speaking of his paternity Mr. Brown says: "My father, Nathaniel Brown, was born in the year 1788.

"He was a hardy frontiersman who penetrated into the interior of the country, felled the timber in the primitive forests, and prepared the way for the civilization that was rapidly advancing westward. Born twelve years after the war of Independence which had given freedom to the United States, he imbibed deeply of the spirit of liberty, which increased as he grew to manhood. The times being very much unsettled, he had but limited opportunities to obtain an education. But the love of his country was inherent in him.

"In 1812, when the war broke out between Great Britain and the United States, he enlisted in the American army to more fully establish the freedom of his country from the yoke of foreign powers. He fought in many engagements. He was at the taking of Little York and Port George. He was wounded, but he nevertheless continued to fight bravely on until the victory was won.

"The way in which my father was wounded was this: At the time, he was engaged as an Indian scout. He was searching the woods for the native red skins. He wore a Scotch cap, with a dark colored band around it. While reconnoitering

in the woods, he was struck with a ball from the gun of the enemy. It struck him square in the forehead, and then traversed along the cap band to the back part of his head, and then passed off. When struck with the bullet my father commenced to whirl round upon his feet, and soon fell to the earth. His comrades went immediately to his assistance, and finding that the wound was not fatal, they raised him to his feet, when he again began to turn round with great velocity, and soon fell to the ground again. He was, in a short time, however, able to walk and went into camp. The cap became a souvenir of the war, and was often examined by his comrades with much curiosity to see where the ball passed around the ribbon band, and possibly saved his life. He served until the close of the war, in 1814, when he was honorably discharged."

After the war Mr. Brown betook himself again to the woods. He went to the head waters of the river St. Clair, and began the manufacture of shingles. He had no machine for his work except such a one as he could improvise by his own ingenuity. The work had all to be done by hand.

He first cut his logs into blocks with a large cross cut saw. In this part of his labor he was assisted by his wife, his son George W. and another son and a daughter. The blocks were then "rived" or split with a "frow," an iron and steel implement which was something similar in shape to a hay knife. The shingles were shaved with a large draw knife. Riving and shaving two thousand shingles was considered by him a day's work.

While following this avocation in the mountains Mr. Brown met with several singular and very severe accidents, which are thus related by his son, George W.: "On one occasion while my father was shaving shingles, the 'horse,' which held them, broke and threw him backward with great force, when the keen-edged draw knife which he held in his hands, struck his left leg just below the knee and almost severed the limb in two. He suffered very much from the loss of blood. Help was obtained and he was conveyed to his home. Surgical aid was summoned, the mangled limb was dressed and he was made as comfortable as he then could be, but it was several months before he was again able to resume his employment.

"It was not long after his recovery, when similarly engaged, that one of the legs of the stool on which he sat at work, broke, and plunged him backward to the ground, and the knife struck him on the right leg and passed almost through it. It inflicted a frightful wound. Assistance was procured, he was placed in blankets, a rude bier was constructed out of boughs and limbs of trees, on which he was placed and carried home.

"His sufferings were very severe, and for some time his life was despaired of. But with skillful surgical treatment, and efficient nursing by his wife, he finally recovered. Ever afterwards, however, he walked stiff-legged."

It would almost seem as though the fates had waged war against Nathaniel Brown, with the intention of depriving him of his legs. George W. Brown thus narrates yet another painful accident that befell his father: "A few months after he had recovered from the last-named catastrophe, my father went to a town some distance from home on business, fully intending to return home the same night. He was detained very late in the evening before he started for home. He was benighted. The night was dark, the weather was wet, and the roads were slippery. While passsing through the timber leading to his home he fell, both legs striking on some projecting roots which stripped up the knee pans of his legs and otherwise

injured him. He was rendered incapable of walking, and was reduced to the terrible necessity of crawling on his belly a distance of four miles before he came in sight of his house. The family were much distressed by reason of his absence, as it was the first time he ever remained away from home all night without informing my mother that he would not return the same evening.

"About nine o'clock the next morning, mother went to the door and looked down the road when she saw my father crawling along by the fence. The family went immediately to his assistance. A surgeon was called from the nearest town, but all efforts to reduce the pans to their proper places were fruitless, and they remained ever afterwards about six inches above the knees. He never fully recovered from the effects of this accident. It hastened his demise. He died in 1837, in the fiftieth year of his age, at his home near the head waters of the river St. Clair, in Michigan."

After the death of his father, George W. Brown removed with his mother and some other members of the family to the State of New York, and settled in Chautauqua County. While there his mother joined the Mormon Church. In 1843, they removed to Nauvoo, Illinois, where they remained two weeks and then crossed the Mississippi River and opened a farm near Montrose. From this place George W. Brown was shortly summoned back to Nauvoo, to guard and protect the life of the Prophet Joseph Smith, which was then in constant danger. His enemies had threatened to kill him. It was in this same year that Mr. Brown became a member of the Mormon Church. He was baptized in Sugar Creek, Iowa. After he had served his time as guard to the Prophet, he returned to his farm and continued there until after the assassination of Joseph and Hyrum Smith in Carthage jail.

In July, 1844, Mr. Brown went to New Orleans where he followed steamboating until 1846, at the beginning of the exodus of the Mormon people from their homes in Nauvoo. He then returned to Montrose and soon thereafter he was appointed one of the body guards of President Brigham Young. Hosea Stout was captain of the company. With this company he went forward to Council Bluffs, Iowa, where they went into winter quarters.

In the spring of 1847, he started with the pioneers in the same company with President Brigham Young. He was in the first ten of that fifty. A. P. Rockwood was captain of the company, and Thomas Grover was captain of the first ten. George W. Brown was teamster for Dr. Willard Richards. He entered the valley with the advance party before the main body of pioneers arrived. The same day he commenced plowing and putting in grain and garden seeds. In fact, Mr. Brown says he "ran the first furrow that was plowed by a white man in Utah." The furrow was plowed where now Main Street is, in front of where Godbe's drug store now stands. It was over one hundred yards in length. The party camped a short distance from where the bridge crosses City Creek near the north-east corner of the Temple Block. Shadrach Roundy plowed the second furrow.

Mr. Brown relates the following incident:

"Just before we reached the spot where the Temple Block is, Dr. Willard Richards, who was then asleep in the wagon, suddenly awoke and requested me to stop the team. I did so. The Doctor then said that while in his sleep a voice had spoken to him and told him that was the place for the company to stop. He then inquired for George A. Smith, and was informed that he had ridden forward on his horse. Presently George A. returned. The Doctor told him what had occurred,

and asked him what he thought of it. Mr. Smith said he believed it was true; 'for' said he, 'when I passed this place before, it was with great difficulty that I could get my horse to go any further. The animal wanted to stop here.'

"This was about nine o'clock in the morning. A meeting was called, and a hollow square was formed, instructions were given, and a number of men were dispatched in various directions on a prospecting ramble. The other men then commenced plowing as narrated above."

Mr. Brown remained in the valley plowing and helping to put in the crops. He also worked during the summer making water ditches to irrigate the land, and to assist in taking off the grain and vegetables. In the fall of the same year he returned with President Brigham Young and other pioneers to Council Bluffs. He remained and worked there through the winter.

In the spring of 1848, he went into the state of Missouri and rented a farm. He worked it one season and raised his crops. The next year he entered the government employ as a teamster; he continued in this service until the fall of 1850, when he returned to Salt Lake Valley. He took with him his mother, a brother and a sister, who, up to that time, had remained at Kanesville, Iowa, being unable to go forward to the valley before.

In 1851, he went to Springville, in Utah County, where he took up eighty acres of land and opened a farm, and brought it under cultivation. He was as yet unmarried. His mother lived with him and had charge of his homestead.

In December of 1852, George W. Brown was married to Miss Elizabeth Amy Hancock, daughter of Levi W. and Clarissa Hancock, by whom he had four children. She died July 28th, 1862.

Mr. Brown's second wife was Miss Emma Barrows, who bore him one son. They are still living at this writing. The son was married to Miss Elizabeth, daughter of Ephraim and Jane Hanks, October 27th, 1880.

In 1846, Mr. Brown was ordained a member of the thirty-fifth quorum of the apostles of the seventies, by President Joseph Young, brother of President Brigham Young. In 1860, he went to Rhoades' Valley (now Kamas), settled there for one year, and raised the first crop of wheat and potatoes that was raised in that valley.

In 1861, he left Rhoades' Valley and started for a place called Shell Creek, in Nevada. When he reached Simpson's station on the old stage line, he learned that there was a vacancy in the office. It was offered Mr. Brown and he accepted it. He kept the station there for a few months and then went to Camp Floyd. Mr. Brown's nomadic proclivities and love of change led him from one place to another for several years, without any desire to permanently settle in any of them.

In 1866, he went to Wallsburg, in Wasatch County. Here he made another farm and put in grain and vegetables. In December of that year he went in company with several other persons to Springville, in Utah County. Having transacted their business they started on their return for their homes. Their way lay through Provo Canyon, where they were overtaken by a terrific snow storm. The snow fell several feet deep and they were completely blockaded. They were snowbound four days and were without food. All they could obtain to eat during that time was a porcupine. One of his companions had an ox drowned in the river. To keep themselves warm they made fires with their ox yokes and bows. They left their wagons and drove their cattle a short distance each day until they reached Deer

Creek. From that place the road was broken the remainder of the distance to Wallsburg. They reached home in a sorry condition. All of them except Mr. Brown, had either their hands, their feet, or some other part of their bodies severely frozen, besides being well nigh famished for the want of food.

The following year, 1867, an Indian outbreak occurred. They made a raid on some of the settlements and Mr. Brown, in common with his neighbors had to vacate their settlement. During the fight, the old Chief Sanpitch visited some of the settlements and gathered up a great deal of ammunition before the whites all knew that the outbreak had taken place. He went to the house of Mr. Brown several times and there moulded bullets with which to murder the whites, and it was not until after they had fled from their homes in Wallsburg that he discovered the real purpose for which the old chief was casting his balls. It was during these troubles that Sanpitch and his son were killed.

After this Mr. Brown purchased a large farm at Charleston. It consists of eighty acres of good land. It is divided into plow-land, hay-land and willow-land. It is delightfully situated in the south end of Provo Valley. It commands a splendid view of mountain scenery whose grandeur inspires the beholder with feelings of rapture as he looks upon them. His stock grazes among the hills and ravines near his house and he does not need to feed but very little during the spring, summer or fall months of the year. The Provo River flows within a short distance of his residence, and formerly afforded abundance of fine trout for his table. Mr. Brown says in former years he caught as high as a hundred pounds in one day with hook and line, but giant powder has since destroyed vast quantities, and made them comparatively scarce.

In July, 1874, Mr. Brown met with a sad bereavement in the death of his son, George W. Brown, Jr. He was riding on horseback, behind another young man. The horse became unruly. He reared up on his hind legs, when George slipped off behind. The animal then kicked out with his hind feet striking the young man violently in the breast and abdomen inflicting fatal injuries, from which he died on the 30th of that month.

On July 14th, 1877, he was ordained a high priest by President John Taylor, and set apart as a member of the High Council of the Wasatch Stake of Zion, with which stake he has been identified since the year 1867. On July 6th, 1884, his mother died at Charleston, in the eighty-fifth year of her age.

He has five sons, nine grandchildren. His son, Isaac N. Brown was married October 14th, 1876, to Miss Roind Murdock, daughter of Joseph and Eliza Murdock. His son Sidney H. Brown, was born November 5th 1862.

JOHN R. BARNES.

JOHN RICHARD BARNES, of Kaysville, Utah is one of the earliest settlers of that city. He was among the first municipal officers after the city was incorporated in 1868.

John R. Barnes is the son of William Barnes and Elizabeth Jeffries. The father was born at Bedford, Bedfordshire, England, October 7th, 1789. He was a blacksmith by trade, and while he made no profession of any religious faith, he was strictly moral, temperate and regular in his habits; he was honest, industrious and believed in and endeavored to inculcate in his life's practices, the "Golden Rule." According to all men the rights and liberty of conscience, he claimed equal privileges for himself. He lived as a nominal Christian until he was well advanced on the journey of life when in 1853, he joined the Mormon Church in the faith which he died, at Kaysville, on the 9th day of September, 1880.

The mother of John R. Barnes was born near Sandy, Bedfordshire, England, October 13, 1795. In 1842 she became a member of the Mormon Church, in which she continued ever afterwards. She was therefore one of the early members of the British Mission, and belonged to the second Conference organized in Great Britain,—Preston Conference being the first, organized by Heber C. Kimball, while the Bedfordshire Conference was the next, organized by Willard Richards. Mother Barnes was baptized just after Brigham Young and the Twelve returned. She died at Kaysville, November 25th, 1853.

John R. Barnes was born at Sandy, Bedfordshire, England, on July 28th, 1833. In his early boyhood he attended the village school, whenever he could be spared by his parents, whom he loved and was always anxious to assist as far as he was able to do.

While quite young he was engaged by a neighbor to take and fetch the cow to and from the pasture, morning and evening, before and after school. The pasture was one mile distant from home. Subsequently these trips were required to be doubled, and to accomplish this, the boy would rise early in the morning, bring the cow from the field, and while she was being milked he would eat his breakfast, then return the animal to the field and afterwards hurry away to school. In the evening again he fetched from and returned the cow to the feeding grounds. This he continued to do the whole season, his compensation being six pence—or 12 cents of American money, per week. This is a small sum, but he was pleased to earn it, as it assisted to pay his tuition.

This is an example of the praiseworthy aspiration of the true English boy to acquire education, prompted by native instincts and natural capacity, to lay the basis of the character of the future self-made man. No other nation abounds with this class like our mother land—England—and the career of John R. Barnes of Davis County has well won for him the right of being considered one of the self-made men of Utah.

Young Barnes continued at school until he was thirteen years old. The last fourteen months of this period an opportunity was offered him by his teacher and

was accepted by him, by which he was enabled to pay his tuition and earn his board.

In the intervening time, between the school hours, he worked for his tutor doing anything that was needed about the premises, or in the school-house. By this means he was enabled to abridge the expenses of his parents in providing him food and education.

John was always industrious in school and out, and by his energy and close application to his studies he was enabled to lay the foundation for knowledge which has since been useful and very valuable to him in the daily concerns of his life.

After leaving school John R. Barnes entered the service of Mr. Sargeant, a merchant, with whom he also lived. At first his salary was small—one shilling and sixpence per week. It was, however, a proper beginning to a successful business life. By his fidelity and his assiduous attention to his duties, his services soon became valuable to his employer, who, from time to time increased his wages commensurate with the services he rendered. He remained in the employ of Mr. Sargeant seven years, during which period he acquired a good knowledge of merchandizing and obtained an insight into the whole business transactions in which he was engaged.

The parents of Mr. Barnes being numbered among the earliest disciples of the Mormon Church in England and members of the second branch and conference organized in the British Mission, very naturally his destiny became connected with the Mormon people in his youth. He entered the Church when he was 15 years of age, being baptized April 28, 1848; and he was a member of the Bedfordshire Conference at the time when Elder Edward W. Tullidge, the author of the Histories of Utah, was a traveling elder in that conference.

In 1853, on the 23rd of March, John R. Barnes married Miss Emily Shelton. The same year he with his wife, parents and family emigrated to America, bound for Utah. They embarked at Liverpool on board the ship *Falcon* and sailed for New Orleans, to which port the Church Agency at that date chartered their emigrant ships.

Shortly after landing at New Orleans the family proceeded to Keokuk, which was the rendezvous and outfitting place at that time of the Mormon emigrants. At that place they procured their team, wagon and other necessaries for the long overland journey across the western plains to Utah.

In due time the arrangements were completed and the family left Keokuk in the company of which Appleton Harmon was captain. When he arrived in Salt Lake City his whole capital stock consisted of ten cents. But although he had but little money, he met with kind friends, among whom were Mr. and Mrs. William B. Smith, his brother-in-law, and his sister, who aided him and the whole family very materially, and furnished them a home until they were able to provide for themselves.

Shortly after his arrival in Utah he went to Kaysville, and has since made that place his home. For two seasons he taught school in that place and was successful in his profession. He then turned his attention to other pursuits. The first manual labor he did in that place was to help build a mud wall around the city plat. This was a kind of labor to which he had not been accustomed, and it affected him severely in his physical system. But he bent his energies to it, and like many others who were similarly situated, he in time became inured to it, and

to whatever physical work he found it necessary to pursue to provide a home and home comforts for those who were dependent on him.

In 1855 he commenced farming, and continued to be thus employed until the interruption of all peaceful pursuits, by the Buchanan military expedition, which was sent against the people of Utah. Like all other members of the militia he was mustered into service, and marched to Echo Canyon and other places with the citizen-soldiers. He continued in active service until the close of the hostilities which had been inaugurated against the citizens, and then returned to his home.

In 1858 Mr. Barnes and family participated in the general "move south." He gathered up his effects, or what he could of them, and joined the exodus, not knowing how far they would go, or how long it would be before they returned, or if ever they would return. After the peace commissioners had arrived and had accomplished their mission, Mr. Barnes, in common with hosts of others, returned to his home and resumed his peaceful occupation of tilling the soil and raising the staff of life and other products for the sustenance of his family.

On January 14th, 1863, John R. Barnes was appointed postmaster of Kaysville, which position he held for a number of years, until the press of other business forced him to resign.

In 1864, Mr. Barnes opened a mercantile house at Kaysville; his business increased gradually until it assumed large and respectable proportions.

When Zion's Co-operative Mercantile Institution was organized, in 1868, and a branch house was opened at Kaysville, Mr. Barnes turned over his merchandise as stock in the institution, of which he was subsequently elected superintendent. He holds that responsible position at the present time, and he has two sons who are employed as clerks in the same house. Under the supervision of Superintendent Barnes the patronage of the institution has continued to increase. It has never failed to pay good annual dividends to the stockholders and it is now in a flourishing condition.

In 1874, John R. Barnes went on a visit to England. He visited many old and familiar places and scenes of his early days. He spent several months visiting with his relatives and friends in his native land, from whom he had been separated for over one-fifth of a century. After enjoying many happy reunions with them, strengthening their early friendships, he returned to his mountain home in Utah.

In the winter of 1874, John R. Barnes, David Day and D. L. Davis, purchased of Z. C. M. I. their stock of merchandise which was then in the Old Constitution Building, in Salt Lake City. They opened out and carried on the business under the firm name of Day & Co. Subsequently on the death of Mr. David Day, Messrs Barnes and Davis purchased the interest which deceased formerly owned; and since which time they have continued the business in the name of Barnes & Davis, on Main Street, in the capital. In 1877 he visited Chicago in the interest of the firm. Mr. Arthur Barnes, son of the senior partner, is bookkeeper in this establishment, which is doing an extensive trade.

For many years Mr. John R. Barnes was a member of the municipal government of the city of Kaysville. Indeed, as already noted, he was connected with it from the beginning.

In 1877, he was ordained and set apart as counselor to Bishop Peter Barton, and he holds that position at the present writing.

He was a member of the convention which assembled in Salt Lake City, in 1872 to form a state constitution, which was sent to Washington, and presented to the Congress of the United States by the committee who made application for admission into the Union as a sovereign state.

In 1882, he went to California and visited many places of interest including San Francisco and Monterey, where he enjoyed a season of recreation. In addition to his mercantile affairs, Mr. Barnes owns a valuable farm at Kaysville. It consists of seven hundred acres of good land, which he cultivates. He employs a number of persons to work on this farm in the spring and summer, while he personally superintends the operations. The land yields him good returns for the outlay expended on it.

He is also a stock-holder in Z. C. M. I., the Deseret National Bank and the Home Fire Insurance Company.

Thus Mr. Barnes ranks among the leading merchants of Utah and is one of the pillars of our local financial institutions. He occupies the position of a merchant in two cities and is what we have styled him, one of Utah's self-made business men, and a prominent representative citizen in every respect. The firm of Barnes & Davis in Salt Lake is one of our most reliable mercantile houses; their store is well stocked with the best assortment of goods, and in the grocery line it carries on quite a special trade and also does a general mercantile business. Theirs is a popular store and our citizens are well satisfied with the reliable names of Barnes & Davis.

Chief among the causes which have contributed to Mr. Barnes' prosperity and success in life is the fact that he has always been strictly moral, temperate, honest, not addicted to profane language, being a man indeed in his life and character who in any community would be regarded as an exemplary Christian and a good citizen. In his business affairs he has been economical and industrious, and though enterprising he has made a chief point in his practice not to contract debts or to purchase an article unless he had the means to pay for it; he will not allow his expenditure to exceed his income; hence his well known financial stability.

Of his family it may be noted that his first wife, of whom we have spoken as having been married to him when he was only twenty years, died at Kaysville August 30th, 1875, she having borne him eleven children, eight sons and three daughters. He was married again and is the father of twenty children, eleven sons and nine daughters; he has also six grandchildren. He is now in the fifty-fifth year of his age, enjoying a competency, and is honored and respected by the community generally.

BISHOP WILLIAM E. BASSETT.

ONE among the cases to which will be given a prominent place in the history of Utah, in the present strange and eventful times, as illustrative of the United States' prosecution of representative Mormons for polygamy and unlawful cohabitation is the very peculiar case of Wm. E. Bassett. In some sense it may be considered as a sequel to that of Bishop John Sharp, of railroad eminence, who was so many years the bishop of the Twentieth Ward, and who, after the trial of his offense of unlawful cohabitation, (as constructed by the Edmunds law) resigned the bishopric and was succeeded by William E. Bassett. Something of the historical importance of Bishop Bassett's case has been derived from that of Bishop John Sharp, and considerable of the uncommon animus thrown into the prosecution against Bishop Bassett was in consequence of his being Sharp's successor. Indeed, judging from the record of the prosecution from its inception to the pronouncement of the sentence of extreme penalty, there seems to have been a desire and purpose, as well in the court as in the prosecution, to make an opposite example (to that of Bishop Sharp's) in the Bassett case for the "public good"—Heaven save the mark—for there was certainly no sufficient evidence produced on his trial that the said Bassett was guilty of the "crime of polygamy" of which a too subservient jury found him guilty and for which a U. S. Judge sentenced him to five years' imprisonment in the penitentiary and $500 fine.

The case of Bishop Sharp in its connection with that of his successor in ecclesiastical office must be briefly referred to, for without some such reference the case of Bishop Bassett can not be properly understood, as it appeared, at least, to the Mormon side of the public. A clear understanding of these typical polygamic prosecutions is very necessary for the purposes of history and the comprehension of a coming generation who will look upon them as among the most extraordinary proceedings in the whole of the American jurisprudence.

A successor in the bishopric of the Twentieth Ward being needed after the resignation of John Sharp, William E. Bassett, late of Logan, (a comparative young man for such an important position) was chosen by the Church to fill the place of the veteran bishop who had presided over the Twentieth Ward of Salt Lake City from the beginning of the ward. And here it becomes the duty of the writer to say that though he has been engaged over twenty years writing the histories of Utah and the biographies of its representative men, and had also written for Tullidge's Quarterly, the history of the "Cities of Cache Valley," he never even heard mention that William E. Bassett was a polygamist prior to his appointment as bishop of the Twentieth Ward of Salt Lake City, nor does he think that ten persons in the Mormon Church entertained even a suspicion that Mr. Bassett was numbered among the class of "Mormon polygamists." This fact may be attached to his life, as a mark of honor or dishonor it matters not, so far as concerns the mere review of his case; for it is not the question whether he has yielded obedience to a certain

law of his Church, but rather was he guilty of a violation of the Edmunds law: and from all the evidence produced at his trial, from the general repute of his family relations as understood by his most familiar friends, and judging also from the notes of his life in the possession of the writer, William E. Bassett was not guilty of a violation of the Edmunds law touching polygamy. The true statement of his case is given in the following excerpt from the author's biography of Bishop Bassett as it appears in the narrative of his life, and to be so transmitted to his posterity:

In August of the same year, 1884, he experienced a series of domestic infelicities. About the 15th of this month, his wife left him. She told him her reason for doing so was, that she believed that he had married a plural wife, and she objected to his being in the same house with her. Mr. Bassett therefore took quarters for a short time at a hotel, and subsequently took his meals at a restaurant, and at night he slept in the Bishop's office. Mr. Bassett speaking of this part of his history says:

"I lived in this way without a home about one year and a half, when I became tired of that manner of living, and on the 24th of Nov., 1885, I applied to the Probate Court of Salt Lake County, for a divorce." The application was granted.

Mrs. Bassett had, in the meantime, left Salt Lake City and gone to Logan. The notice was duly served upon her by the sheriff of Cache County, and she was summoned to appear before the Probate Court in Salt Lake City, on the 5th of January, 1886, and show cause why such divorce should not be granted.

A few days prior to this date she left Logan for Salt Lake City. Mr. Bassett happened to meet her on her way up from the railroad depot. They repaired to a hotel where they conversed on the subject of their separation. During the conversation Mrs. Bassett asked him: "What are you going to do about the divorce?" He answered: "I propose to follow up the course I have commenced." "Well," said she, "I will give you a divorce, if you will let me apply for it through the Probate Court at Logan." To this Mr. Bassett agreed, and waived the matter for the time being that she might return to Logan and make the application.

He waited two weeks when he learned that no such application had been made by her, neither was it her intention to do so; he then demanded that the divorce be granted by default, which was done by Judge Elias A. Smith, in the Probate Court of Salt Lake County, on the 15th of January, 1886.

Thus, having been legally divorced, Mr. Bassett was clearly eligible for a second marriage. He had been now for one and a half years practically without a wife, which social condition to a man of strong domestic attachments is almost intolerable. Endowed with fine native instincts for the possession of a home, and family surroundings, which specially distinguishes the civilized and cultured man from the barbarian, he had slept for one and a half years at his office, excepting a short time at a hotel, and had taken his meals at a restaurant. He was married to his first wife ere he had scarcely reached the age of maturity, and whatever infelicity he might have experienced in his marriage during the latter or any portion of the time through domestic jealousy, the possession of a home of his own once more was a thing most desirable —yea among the things almost inevitable in any man's remaining life after the consummation of divorce. Doing, therefore, what nearly every other man in a similar case would have done, among any civilized people without reference to "nation" or creed, Mr. Bassett married again. This was "the very head and front of *his* offend-

ing." He was united to Miss Kate Smith, a native of Logan City, on the 25th day of January, 1886, having been divorced ten days, and practically a wifeless, homeless man for one and a half years.

But scarcely had Mr. Bassett entered upon his new period of happy marital relations, characteristically described as the honeymoon of life, than a malignant prosecution was instigated against him for polygamy. It was from the onset almost universally believed by the people of Utah that there was no legal ground for the charge, and there was scarcely a "Gentile in the land," with a fair knowledge of the case, who dared even to affect a conscientious belief that Mr. Bassett was guilty of the offence against the Edmunds law of which he was charged; though it must be confessed that among a certain class there was from the onset a very eager desire to have Mr. Bassett convicted for the "crime of polygamy" to set a strong example before the watchful eyes of the Mormon community, he being now one of the prominent bishops of the Territory, the secretary of the Presiding Bishop of the Church, and what was still more salient in the case, the successor of the late Bishop John Sharp. The *Deseret News* reviewing the case during its trial very pithily said:

The whole case against the defendant rested on the single statement of a jealous woman, who had threatened to "give him away," that he had confessed the plural marriage to her previous to the divorce. This alleged admission was, if made, a confidential communication from a husband to his wife, and should have been excluded, as the law and the practice have regulated for centuries, the time-honored rule having never been set aside until the Dicksonian theory was adopted by the courts of Utah. But even allowing the evidence admissable, the unsupported statement of the divorced wife was contradicted by a mass of unimpeached and unimpeachable evidence. In any court outside of Utah, and in any case but that of a Mormon on trial for supposed infraction of the Edmunds law, it is not at all likely that a sane jury would convict on such a thread of doubtful evidence cut asunder by the force of such overwhelming opposing testimony. But the District Attorney had set himself to the task of getting a verdict, and, as usual, the jury was compliant.

The question naturally presents itself, why was this case not prosecuted before, if, as alleged, the plural marriage took place in August, 1884? The answer explains the animus with which this case has been conducted. The defendant was chosen and appointed as the bishop of the Twentieth Ward of this city, and a howl was immediately raised against him, followed by this prosecution. It is not the first time that the ecclasiastical position of a Mormon official has been made the provoking cause of hostile official proceedings. Mr. Bassett as an ordinary Mormon was unassailed. Mr. Bassett as a Ward bishop was at once a shining mark for official target-shooting. The ecclesiastical standing of the accused seems to be a greater offense in the eyes of some officials than any supposed violation of the secular law.

The purpose and animus of the Bassett case thus presented in our biographical sketch, we give the following brief summary of the proceedings from the arrest to the close of the trial, with a passing touch of exposition on certain salient points for the advantages of the general history, designed for the impartial judgment of the future, relative to these prosecutions of representative Mormons charged with polygamy or unlawful cohabitation.

Wm. E. Bassett was first arrested for unlawful cohabitation on the 15th of October, 1886. On the same day he appeared before Commissioner McKay and was placed under $1,500 bonds. On the 18th of October, again appearing before Commissioner McKay he was arrested for polygamy. He plead not guilty, and

was placed under $15,000 bonds to await the action of the Grand Jury of the Third District Court in Salt Lake City. On the 22nd Mrs. Kate Smith Bassett, the legal and only wife, appeared before the Grand Jury, but refused to testify on the ground that she *was* Mr. Bassett's legal wife, thus very consistently, by her refusal, sustaining the fact of the priority of the divorce of Mr. Bassett from his former wife before his marriage with herself. She was taken before Judge Zane the same day; she still declined to testify on the same ground. The Court, however, ruled that she was a competent witness and ordered her back to the Grand Jury room again, where she still declined to testify. On Saturday, Oct. 23rd, she was again brought before the Court, when Mr. Rawlins, counsel for the defendant, presented the decree of divorcement and certificate of the subsequent marriage. The decree was dated January 15th, 1886, and the certificate of marriage on the 25th of the same month. The Court then instructed the Grand Jury to further investigate the matter. After this the case was apparently dropped, as the defendant heard no more of it until December 20th, 1886, when he was again arrested, on a warrant issued from the First District Court, in Ogden, charging him with polygamy. He was arraigned before Judge Henderson and he took the regular time to plead. On the 27th of December he pleaded "not guilty." On the 4th of January, 1887, the trial commenced. The testimony in this case and facts presented condensed amount to the following:

The divorced wife of the defendant, who even from her own confessed conduct had manifested decided animus against her former husband from a jealous condition of mind, and who threatened to get him into the penitentiary for five years if he pushed his suit against her for divorce, testified at the trial that in August, 1884, her husband, who had been absent three days, on his return informed her that he had been to Logan and had married Kate Smith. That she then refused to live with him, but did not want a divorce. That he subsequently obtained a divorce from her on the ground of desertion, the summons from the divorce court being served on November 28, 1885. This was all the evidence for the prosecution.

For the defense Mrs. Kate Smith Bassett, the present wife, testified that she was married to the defendant in the Tithing Office at Salt Lake City, January 25th, 1886. She had not been married to him previously. She had not been in the temple with him. During the time stated as the period when he was in Logan she was a clerk of the Fourth Ward Co-operative store, and the day-book of the establishment was produced with entries in her hand made on the dates referred to. Bishop Adam Speirs, who was at the time a Justice of the Peace, testified to marrying Mr. Bassett and Miss Smith on the 25th of January, 1886. Mrs. Harriet Robbins corroborated the evidence in regard to the entries in the day-book and the presence at the store of Kate Smith. Joseph E. Wilson, clerk at the Tithing Office in Logan, testified that at the time of the defendant's visit there in August, 1884, he went to explain to witness, who had succeeded him, certain business matters pertaining to that office. Other witnesses proved that defendant had boarded regularly at restaurants in this city from August, 1884, to April, 1886, and the nightwatchman at the Tithing Office in this city testified that the defendant had slept there with the exception of four nights, from August, 1884, to April, 1886. The evidence of others went to corroborate these facts.

The prosecution of Bishop Bassett during his trial was simply infamous, and the conduct of the U. S. Prosecuting Attorneys inexcusable, even by that, to the

strict sense of justice, most detestable rule, that it is the duty of the prosecuting officers of the state to make the strongest effort possible for conviction, almost irrespective of the guilt or innocence of the person charged with the particular crime or offense. Many an innocent man has had his life and character blighted, his best days passed in a prison cell—yea, and many an innocent man has suffered death on the gallows through a malignant zeal of the prosecution to convict. This is the too frequent example; but though the rule is deplored by the just and the merciful alike, it is allowed by the common sense of society, that says society as a whole must be protected and guilt punished even though some innocent person should suffer. But here was an entirely different case in that of Mr. Bassett in which the honor of the United States was concerned, not merely in a general, but in a specific sense, growing out of special legislation to abolish Mormon polygamy. Properly a person actually guilty of polygamy since the passage of the Edmunds law should have been made the example of, and not one guiltless of the offence as Wm. E. Bassett certainly was, not only in fact but in repute. We need but to instance the following language of the Prosecuting Attorneys as reported in all our local papers with but little variation, the anti-Mormon portion simply affecting to believe that the language was deserved and well applied.

Mr. Ogden Hiles, the United States Prosecuting Attorney for the district began by informing the jury that the defendant belonged to "a Church which practiced the offense with which he is charged, and the object of which is to defeat the object of the law, and their procedure is clandestine, various and infamous. He is a bishop in that Church—a bright and shining light, and if he shall continue to improve till death shall overtake him, he may hope to become an apostle, a prophet, a seer and a revelator, and, indeed to run the whole gamut of the Mormon ecclesiastical system." Counsel stigmatized the defendant as a scamp and a liar. He appealed to the passions and prejudices of the jury, all of whom are known to be not in sympathy with, but diametrically opposed to, Mormonism generally and polygamy specially.

This typical prosecution of leading members of the Mormon Church was then further illustrated by the most famous prosecutor of Mormon polygamy, Mr. Dickson, a man of great ability, but whose terrible powers of vituperation would make an archangel tremble for the integrity of his character, were he arraigned in a human court and before a Judge Zane.

Mr. Dickson said if the defendant was a Gentile, bishop, priest or official of any religious or other society, counsel would have no hesitancy in saying that with the evidence that is now before the jury, they would convict him of the crime with which this defendant is now charged. He would say as his friend Mr. Hiles, had said, that "the defendant was as characterless a scoundrel as ever disgraced society; that he was base and cruel, which his conduct to his wife proves. He ought to be whipped with a scorpion whip. He deserved to be sent to the penitentiary for the remainder of his days." He said "the downright meanness, infamy and treachery perpetrated by him towards his wife is without a parallel in the history of crime; and there is no evidence to prove that, after all these years of married life, she has not been a truthful, dutiful and loving wife." He said—trying to quote from the revelation on celestial marriage—"Mr. Bassett depended on the threat that the woman who opposed that revelation should be destroyed, to influence, comfort, pacify and reconcile his wife to

his plural marriage, and to prevent her from delivering him to the officers of the law." Counsel again, in a most vehement manner, and in burning words, denounced the defendant as an "infamous hypocrite," and then said: "He, the anointed of the Lord! No. He is the anointed of the devil! He a Saint! If heaven is filled with such Saints as Bishop Bassett, God preserve *us* from such a resting place." This peroration was greeted with applause by some of the audience. Counsel continued his address chiefly in this style, uttering a volume of terrible invectives against the accused until one might think there was not one pale spot in his whole composition, but that all was as sable as the blackest midnight. In closing his remarks he said, "this good, saintly Bassett has lived up to his faith, and as a reward of his baseness and perfidy has been elevated to the Bishopric." He asked the jury to find a verdict of guilty against him, as charged in the indictment.

Outside of a court (unless for a similar effect and purpose) scarcely any person would have dared to apply (for his own conscience sake) such language to Mr. Bassett as that lavished on him by these U. S. Prosecuting Attorneys, or even dreamt that anyone could for a moment deem such language applicable to him; for there are few men in any church community in the United States to whom such language could be more unjustly applied. Indeed the prosecutor too plainly showed his motive, his animus and his aim when in closing his address to the jury he said "the saintly Bassett had lived up to his faith, and as a reward of his baseness and perfidy had been elevated to the bishopric." This signified, as the *Deseret News* intimated, that it was not for being a polygamist, but because he had recently been made a bishop of his Church, and yet more because he was the identical bishop who had succeeded John Sharp, that Mr. Bassett was prosecuted, found guilty by a jury chosen for that purpose, and sentenced to five years' imprisonment in the penitentiary and $500 fine.

The case of Wm. E. Bassett has been appealed to the United States Supreme Court; but recently another charge has been made against him by his former wife, praying that the decree of divorce be set aside and that alimony be granted. Its issue is with the future; and we leave it here to close with a brief sketch of Wm. E. Bassett's life.

William E. Bassett is the son of Thomas Bassett, and Margaret Edwards. He was born December 25th, 1851, at Newtown, Cardiff, South Wales. Shortly after his birth his parents removed to a village called Leckwith, the place where resided his maternal grandfather and grandmother. They lived in one of those old-fashioned thatched houses which are common in many of the rural districts of Wales and other parts of Great Britain. At the age of six years he attended a country school at the village of Landough, two miles' distance from his residence. He walked to and from the school morning and evening.

After the death of his grandparents, his father and mother moved to Canton, New Cardiff, where Mr. Bassett had the privilege of leasing a tract of land which was formerly held by lease for many years by grandfather Bassett. Young William Bassett spent his time working on this land and attending school until he was fourteen years old. He then became very anxious to learn telegraphy, which he did at the Great Western Railway station at Cardiff, at which place he afterwards obtained a situation as operator. He continued in that capacity for two years and was then promoted to a clerkship in the locomotive department of the same com-

pany, which position he retained for about eighteen months, when he was told by his father that Messrs. Coffin & Co., coal proprietors and shippers, (in whose employ Mr. Bassett had been as foreman for a number of years,) desired to procure the services of William as clerk in their establishment. The young man accepted the position offered him, but he did not retain it long; business declined, and he was thrown out of employment. He next obtained a situation in the office of Messrs. Barnard, Thomas & Co., public accountants and auditors, Crockerbtown Cardiff.

Upon returning home one evening, William was invited by his father to accompany him to Cardiff. He did so. When they reached Newtown, while passing through the streets, they saw a sign in large letters—"Latter-day Saints' Hall." A meeting was being held at the time. The father and son entered the hall and listened to the preaching. Young William was very much impressed by the doctrines advanced by the speaker, and told his father that he would like to attend another meeting. Both of them visited the hall again, and became more interested than they had been on the former occasion. They continued their attendance at these meetings, and soon became convinced that the doctrines taught there were true, and soon afterwards they were baptized into the Church of Jesus Christ of Latter-day Saints by Elder Evan Avery.

A short time after his baptism, young Bassett became very anxious to emigrate to Utah, and unite there with the body of the Church. But he was not earning money enough to enable him to save sufficient to pay his passage. He told his father that he would like to work for him in the coal business, stowing it away in the ship's hold, whereby he could soon earn enough to emigrate. Mr. Bassett did not like the idea of his son leaving office work to engage in such employment; but the young man was determined to engage in any honest labor that would enable him to procure enough means to pay his fare to the valleys of the mountains; so the father consented, and the son commenced to labor at coal heaving.

Soon after this event William E. Bassett became acquainted with a young lady named Miss Sarah Ann Wilson. Their acquaintance ripened into a feeling of mutual affection, which culminated in marriage; the event took place May 2nd, 1872. The parents of the bridegroom were strongly opposed to the union and the father told his son that he would surely repent the step he had taken. "Alas," says William, "my father's words have been truly fulfilled!"

In 1872 he emigrated to Utah. On his arrival he accepted any kind of honest labor at which he could earn a living. He worked at mining, smelting, etc. In the fall of 1877, he received a letter from Elder Geo. L. Farrell, chief clerk of the Logan Tithing office, stating that he needed an assistant. He worked there until March, 1878, when he was told that there was not sufficient labor in the office to justify the continuation of his services. Mr. Farrell offered William employment at his farm near Mendon, Cache Valley, which he accepted. When he returned to Logan he was informed that Supt. C. O. Card needed his services at the temple saw mill, in Logan Canyon, to measure lumber. He continued to labor there until he was called to accept the position of assistant bookkeeper at the Logan Temple office.

Soon after this, he was elected city recorder of Logan City. He held this position four years. During this period Elder Geo. L. Farrell was appointed Bishop of

Smithfield, when William E. Bassett was appointed chief clerk in the Logan Tithing Office. In the spring of 1884, Bishop Wm. B. Preston was appointed Presiding Bishop of the Church, when he desired Wm. E. Bassett, to whom he had become much attached, to go with him to Salt Lake City, and take the position of chief clerk of the General Tithing Office. Bassett accepted the offer, and in April, 1884, he entered on his new duties, and soon removed his family from Logan to Salt Lake City.

On the 27th of August, 1886, William Edward Bassett was ordained a High Priest, and also a Bishop, and set apart to preside over the Twentieth Ward in Salt Lake Stake of Zion, under the hands of Apostles Francis Marion Lyman and Heber J. Grant, and Presidents Angus M. Cannon and Joseph E. Taylor, Apostle Lyman being mouth.

This brings the biographical narrative up to the point where it connects with the foregoing case.

Not to appear too laudatory of the subject of our sketch, yet to do his character justice, we may say of our own knowledge that William E. Bassett is a man of irreproachable life, a comparative young man, too, for his present position, whose character is held in excellent repute among his community, a man of a fine intellectual texture, organically predisposed to culture, and withal a man who could be no other than a good, forbearing, faithful husband and a tender, well-providing father of his offspring. By his former wife he has two sons, Royal C., born Dec. 5th, 1878, and Charles W., born May 29th, 1883.

It was for such characteristics as these, and not for polygamy, and such a repute as they gave him in the community that well knew him, that Wm. E. Bassett was chosen bishop of the Twentieth Ward.

Since the close of the case as related above the divorce obtained by Mr. Bassett through the Probate Court was set aside in the court of Judge Zane, and the woman who had done all in her power to cast her former husband into prison was reinstated as the legal wife, thereby making Bassett liable to arrest for adultery. Of the malice and extraordinary vindictiveness of this woman in the prosecution, the writer can himself bear witness. He was in the court, sitting near the divorced wife when the judge pronounced the sentence against Bishop Bassett of five years in the penitentiary, at which her laugh of almost diabolical exultation rang out in the court room, and he afterwards heard her talking to several of the deputy marshals in the same exultant spirit of her accomplished revenge over her former husband; but an appeal having been taken to the Supreme Court of the United States, she again sought a quick vengeance by the action above stated, so that she might open a new prosecution against him for adultery. Altogether this Bassett case is one of the most unjust and malicious prosecutions that has occurred in the judicial history of Utah.

W. W. CLUFF.

William Wallace Cluff, President of the Summit Stake, belongs to one of the oldest families of the Mormon Church now living. Their connection with the Church dates even before that of Brigham Young, Heber C. Kimball, John Taylor, Wilford Woodruff, and nearly every other family known in Utah except that of Parley and Orson Pratt, so that in the Mormon sense the Cluffs of Utah are highly historical. They also belong to old American stock, whose connection with this country runs back in a clear descent to near the days of the landing of the Pilgrim Fathers.

Between the years 1630-40, two brothers—William and Jeremiah Cluff—came from Yorkshire, England, to the New England Colonies. The old homestead was about twelve miles from the cathedral town of York, and there the Cluff estate still remains in the possession of the family, it being, when the subject of this sketch visited the mother land, represented by Squire Cluff of that place. There were, in the early half of the seventeenth century, three brothers of the Cluff family in this part of Yorkshire. Two of them came to America to seek their fortunes in the New World, while the eldest remained in the native home in possession of the family estate. It is scarcely necessary to inform the reader of English history that, according to the above date, these two brothers must have left their native shores at about the time King Charles I., under the advisement of Archbishop Laud, sent his commissioners down to the river Thames and laid an embargo upon the ship in which a company of Puritans were about to sail for America, among whom were Oliver Cromwell and his cousin the patriot and Parliamentary leader, John Hampden. This circumstance of the embargo put upon emigration by the king—and which probably cost him his head—stopped the emigration of the Puritans for a while, so that the American connection of the two Cluff brothers, William and Jeremiah, must have antedated the Revolution of the commonwealth in the mother country.

These brothers originally located near Boston, but some time afterwards one of them moved out and settled in New Hampshire, in the town of Durham, about eight miles from the town of Dover, and there at Durham the headquarters of the branch of the family from which the Utah Cluffs descended has remained ever since.

On the maternal side, William Wallace Cluff—whose genealogy is of sufficient historical interest to invite the record—is of Dutch descent, and to the life of his ancestress, and of her coming to America, there is attached an episode worthy of telling even as a fragment of literary romance.

There lived in the city of Hamburg a rich merchant, whose daughter fell in love with her father's gardener. The prospective misalliance was a severe trial to the family pride of the opulent burgher, and though greatly attached to his daughter, he resolved to sacrifice parental love and exile his daughter to the New World, rather than permit the disgrace to fall upon his family of a daughter of his house marrying her father's menial. He had a brother in Amsterdam who was also a

merchant; and he proposed to his daughter that she should visit for a while her uncle and his family at that place. Nothing loth the daughter consented, and embarked as she supposed for Amsterdam, whereas the ship was bound for America, and the farewell which her parent gave her when she went on board was an everlasting one in this life. After being on the sea for some days she grew uneasy, and expressed her surprise to the captain that his ship had not before that time reached her destination. The captain in turn asking her where she thought she was bound, the maiden replied, to Amsterdam to see her uncle. She was quickly thereupon informed of the true state of the case, and the distress of the maiden when she learned that she was banished from her father's home and separated forever from her lover may be imagined by the reader, without an attempt at a lengthy description and narrative. Suffice it to say she arrived safe in the Colonies and settled in the place where the Cluffs lived. In due time, when she got over her grief and became reconciled to the New World and her neighbors, she married a man by the name of Meda; her daughter, in the sequel of the story, married a Cluff, and she was the ancestress of William Wallace Cluff, President of the Stake of the Mormon Church of Summit County, Utah, who is thus traced to an English-Dutch descent.

Grandfather David Cluff, upon whom we now settle as the main starting of the family biographies, had two brothers, one of whom served all through the revolutionary war and was in the battle of Bunker Hill. The other of these brothers was an active politician, and several times a member of the New Hampshire State Legislature; while Grandfather Cluff himself was a well-to-do farmer, but not prominent in public affairs.

That grandfather had three sons—namely, David, Benjamin and William. David was the oldest. He served in the war with England in 1812, though he had not yet reached the age of manhood. He was born March 20th in the year 1795, and was a little over eighteen years old when he enlisted as a patriot soldier. He is the father of the personal subject of our biographical sketch, and the grand patriarch of the numerous family of Cluffs now in Utah and Arizona.

In the year 1830 Father David Cluff came west as far as the State of Ohio, which, at that time, was spoken of in the more eastern states as the Far West of America. He was a ship carpenter by trade, but a natural pioneer, which trait of character he manifested all through his life, having actually recommenced pioneering in Arizona after he was eighty-three years of age.

On his way to Ohio, in traveling through the state of New York, he met, on a canal boat, Martin Harris who was going on his first mission. This meeting with one of the Three Witnesses of the Book of Mormon was a capital event in Father David Cluff's life, as it led to the relation which he and his wife and their numerous offspring have since sustained to the Church of which he became one of the earliest disciples. Martin Harris related to Mr. Cluff all about the Book of Mormon, the visits of the angels, of Joseph the Prophet and the Latter-day work, and of himself and the other witnesses who saw the angel, heard his voice and handled the gold plates from which the Book of Mormon was translated. He had with him a few copies of the first edition of the book, one of which Mr. Cluff purchased, having become greatly interested in Martin Harris' earnest narrative and testimony.

Father Cluff located at a place called Willoughby, Geauga County, now Lake

County, Ohio, which place was three miles from Kirtland, and having returned home brought his family with him into the "Far West," thus beginning his pioneer life.

Soon after his settlement in Willoughby, the few disciples removed with their leader to the State of Ohio, made Kirtland the gathering place of the dispensation, and there built the first temple of modern times.

When Father Cluff learned that the Prophet Joseph, of whom Martin Harris had told the marvelous and divine story, was at Kirtland, he went over and attended his meetings: this was in the summer of 1831, and in the fall of the same year he was baptized, it being a few months before the birth of his son William Wallace. The preaching was in Sidney Rigdon's barn.

Here we may introduce the wife of Father Cluff and their children, having now to quickly take up the principal person of this sketch in their son, William Wallace.

Father David Cluff married a maiden by the name of Betsey Hall. While on a business visit to Canada he married her at a place near Montreal, and by her he had ten sons and one daughter. Lovina was the eldest child; then followed the sons David, Moses, Benjamin, William Wallace, Joseph, Harvey H., Samuel, Hyrum, Henry, Alfred and Orson; there was another son of Father Cluff by his second wife, whose name is Jerry. The eldest, Lovina, who, at this writing is living in Wasatch County, Utah, was born in Canada. The three eldest sons, David, Moses and Benjamin, were born in the old home in New Hampshire.

William Wallace Cluff was born at Willoughby, Geauga County, March 8th, 1832; and his brother Joseph was also born there. Their father and mother then removed to Kirtland, which was then the Zion of the Latter-day Saints. This was in 1836, at the time of the building of the first temple, on which Father Cluff worked and partook of the endowment given in that sanctuary to the first elders of the Church. At Kirtland Harvey H. and Samuel were born.

In the year 1837 Father Cluff was sent on a mission to Canada and the Eastern States, after performing which he and his family in 1838 left Kirtland to go to Jackson County, Missouri; but when they got to Springfield, Illinois, all the family, except the father and the eldest boy David, were taken sick with chills and fever, which prevented their further journey. The family thus escaped being among the Saints in their expulsion from the State of Missouri.

In the spring of 1840 the Cluff family went up to Nauvoo where Joseph and the Church had commenced to re-form and gather again after the expulsion from Missouri. They arrived before the city was founded, when the place was known by the name of Commerce; and the gathered Saints were living in tents. Just before the martyrdom of Joseph and Hyrum, Father Cluff was again sent on a mission to the Eastern States, and he returned to Nauvoo a few days before the martyrdom.

During the period in Nauvoo, Hyrum, Henry and Alfred were born; and of the occupation of Father Cluff while there we note that he carried on the business of cabinet-making, and built quite a number of houses in that city. He also worked on the temple.

In May, 1846, after the exodus, Father Cluff and his family went up to Mount Pisgah, and there Orson, the youngest son of the first family, was born. There they remained two years and then removed to Council Bluffs, where the family remained till 1850, when they came to Utah.

Meantime his son, William Wallace Cluff, had his initial adventure and began his career outside the parental direction and, as he is the chief subject of our biography, from this point we shall follow the family narrative as developed in the eventful action of his own life and interesting personal experiences.

It was in the spring of 1847 that the opening episode of young William's life occurred, in which an incident quickly came which nearly ended his career at the outset. Bishop Edward Hunter had been sent back by the authorities of the Church at Winter Quarters to purchase some cattle, principally cows, and on his return, passing through Mount Pisgah to Council Bluffs, which was then the headquarters of the church, the bishop made an arrangement with Father Cluff for his son Benjamin to drive a team and William to assist in driving the loose stock. This arrangement having been made, the bishop and his company continued the journey to Winter Quarters, but on their arrival at Sarpee's Point where they had to cross the Missouri River, they found the ferry boat disabled by its rope being broken. This detained the company for several days. When the rope was fixed they ferried across the loose stock first, and to prevent them from being lost in the woodland, the bishop sent William and another lad forward with the stock, with instructions to go on until they got out of the timber to water, and there stop until the company came up.

The boys followed their instructions and were awaiting the coming of the emigrant company which was to be there that evening, and it was now three o'clock in the afternoon. Suddenly they espied riding down towards them three Indians, brandishing their bowie knives as they came, howling and gesticulating with more than ordinary savagery even for the wild hostile Indian; for it turned out that these three were madly intoxicated with the fire water of their white brethren at the trading post. Seeing the threatening attitude of the Indians, who were dashing directly towards them, the boys walked aside from the pioneer track five or six rods and sat down upon the grass. The course thus diverted, the younger one of the Indians turned his horse upon the boys, which thus suddenly checked and turned, stumbled, throwing its fierce rider over its head. The Indian quickly gathered himself up and came brandishing his knife with murderous intent upon young Cluff who moved to one side. As the knife descended with deadly aim, by a quick movement, he avoided the blow and it only grazed his shoulder. While the Indian was endeavoring to catch his horse the boys made their escape into a thicket of brush and hid up until the arrival of the company.

Bishop Hunter's company came up after dark, relieving the anxiety of the boys, who, on relating their adventure of the afternoon with the drunken Indians, were told that government officers were at Sarpee's Point, taking steps to remove the Omaha Indians on to a reservation; and that an Indian trader, who had got a keg of liquor and was importuned by the Indians for his fire water, which he was not allowed to sell to them, and not being able to resist their importunities, threw his keg of liquor into the river: of course the Indians quickly got the keg as their prize and hence the Indian "drunk," which nearly cost young William Wallace Cluff his life.

The little creek where the boys halted their stock and the company camped that night was about four miles from the Omaha Indian village and three miles from the present site of the city of Omaha.

Next day the company went on to one of the camping places of the main body

of the Saints, where they were dwelling in their tents and wagons, about two miles west of Winter Quarters, which was afterwards called Florence. Young William remained during the summer in this camp, stopping with a brother by the name of John Gleason and his wife, who are now residents of Davis County, Utah. While living with them he was taken sick with chills and fever. As soon as Father Cluff learned of the sickness of his boy he came up after him. It was one evening early in September; the sick lad having crawled out of the tent on his hands and knees, and was vomiting in much distress, when his father arriving at that moment found him in that condition. Father Cluff stayed one day and then put his boy into his wagon and started back to Pisgah. The change of air and probably the excitement also had the desired effect, so that when they reached home William was recovered from his attack of chills and fever.

In the spring of 1848 the family removed from Pisgah up to Council Bluffs, and settled on what was called Mosquito Creek, two miles south of the present city of Council Bluffs. Here they opened a farm and fenced and cultivated quite a large tract of land.

In the spring of 1850 the family left the Bluffs for Salt Lake City, journeying in the company of Bishop Hunter, who had returned from Utah in the interest of the Perpetual Emigrating Company, of which he was a principal director, and to organize the emigration on the frontiers which was then just opening from Europe, also to effect the removal of the remnants of the exodus, which had tarried for awhile, like Father Cluff's family, at Council Bluffs and other settlements which the Saints had made on their journey from Nauvoo to the valleys of the Rocky Mountains. This company arrived in Great Salt Lake City, as it was then called, on the 3rd of October, and in a few days Father Cluff and all his family removed to Provo City, which was then just in its first stage of founding, so that the Cluffs are named among the founders of Provo and as one of the principal families of that city and Utah County. For fuller detail of the part which the Cluffs, father and sons, have taken in the establishment of that city and county, in the progress of colonization of that part of southern Utah—in its business, commerce, and buildings, as well as in the ecclesiastical and secular administration of the local government—see Tullidge's History of Provo and Utah County. Suffice here to say that Father Cluff and his sons took up a piece of land, twenty acres each, east of the city at the foot of the mountain, where the Territorial Asylum now stands. They also established themselves in the city proper, where the father planted the first fruit trees and raised the first fruit grown in Provo. He also established the first cabinet-maker's shop there. The older boys worked with the father in the shop, but William Wallace principally worked on the farm; and he took up and enclosed with a fence a lot on which the old meeting-house of Provo now stands. Thus occupied, the years passed on till 1854, and though he had reached the twenty-third year of his age William had not yet married. An event which at that juncture of his life delayed the marriage state, indirectly led to his subsequent alliance with a young lady who was at that time a resident of California.

At the April conference, 1854, William Wallace Cluff was called by the authorities of the Church to go on a mission to the Sandwich Islands. Indeed there was a company of nineteen young men appointed at that time on this mission, quite a goodly number of whom have since made their mark in the history of the Church and of Utah. Among those brethren were Elders Joseph F. Smith, John

T. Caine, Silas Smith, Hon. Ward E. Pack, and Bishop Molen of Cache Valley.

These missionaries went as far as Cedar City with President Young's traveling company, which was making the yearly visit to the southern settlements, Brigham at that time being also Governor of the Territory.

While on this mission to the Sandwich Islands, Elder Cluff labored on the Oahu, Maui, and Hawaii Islands. He learned the Hawaiian language very thoroughly and was on the Islands four years, during which time he baptized many of the natives, organized branches and performed all the regular duties of a traveling and presiding Elder. He was then released to return home, as were also nearly all the Utah Elders, leaving Elder Henry Bigler in charge of the mission.

The returning company of missionaries consisted of William Wallace Cluff, John R. Young and Franklin W. Young, two of Brigham's nephews, Simson M. Molen, at this writing Bishop of Hyrum, Cache County, Eli Bell, George Spiers, William King, Smith B. Thurston, John A. West and Sextus E. Johnson. They sailed from Honolulu, the capital city, about the 1st of December, 1857, and arrived in San Francisco at Christmas time.

When they landed in San Francisco these home-bound missionaries were very destitute of clothing and almost entirely without money. They were, therefore, altogether unable to immediately prosecute their journey even under ordinary circumstances; but this was just at the crisis of what was called the Buchanan War. The excitement over Utah and the Mormons was at white heat both in California and the Eastern States. The presence of these Elders in California was not welcome, nor was it wise to make themselves known to the public, much less to hold meetings to raise means for their journey to Utah, as was usual with the Elders in their passage through California going to and returning from such missions. Learning, however, that there was a well-to-do Mormon, Eli Whipple, living in the Red Woods, near Red Wood City, who was engaged in the lumbering business, these missionaries went out to him to get employment in his saw mills. Five of them engaged with Mr. Whipple, while Elder Cluff and the other two got employment in another mill about two miles from the Whipple mills.

The three brethren had been about a month working at the Gentile sawmills, as we may style them by way of distinction from the Whipple mills of the Mormon lumber merchant, and during this time, by their sobriety and strict attention to their employment the brethren secured the good will of the foreman and their fellow-workmen; they were however unknown in their character as Mormon Elders returning from a mission.

Meantime the newspapers were full of accounts of affairs in Utah as described by anti-Mormon pens with an imagination vying with fiction itself in invention of events and circumstances, and a malice that distorted simple matters of fact into all sorts of hideous forms. Indeed, they even invented infernal machines for the Mormons (in imagination) to blow up the United States troops and sweep all Gentile emigration from the plains that the Saints might establish an independent kingdom and satiate themselves in the sacrament of blood atonement. Such being the condition of the public mind throughout the states generally, and of course in California intensified by neighborhood, the men working at the sawmills in question partook of the general frenzy against Mormon Utah. Every Sabbath the men working in the vicinity of the mills (the wood-choppers) congregated at the boarding-house. There they spent the day of sacred rest in drinking and

gambling, which was varied now by reading the papers to the crowd and discussing the situation of affairs in Utah. It was at the very moment when the editorial fraternity was blazoning accounts of Captain Lot Smith and his daring troop having burned an army supply train on Green River. The whole affair, indeed, was "blazing" everywhere and the men at the saw-mills' boarding house on this particular Sabbath day were in a terrible anti-Mormon state of excitement. One of their number took the floor and harangued his fellows, declaring that every Mormon ought to be hung, that he would like to volunteer to go and hang every Mormon that could be found anywhere, and if he could come across a Mormon at that moment he would help to hang him to the nearest tree. Thus far the three brethren who were listeners had controlled themselves, Elder Cluff affecting to be absorbed in reading the news in the papers, though his very flesh quivered with suppressed indignation and wrath which the anti-Mormon bully had provoked. But at the boast of the fellow that he would hang him—the first Mormon he met—Cluff laid down the newspaper and, scarcely realizing what he was doing, stepped up in front of the speaker, saying, "My friend, I am a Mormon, suppose you commence with me!" The company at the onset was taken back with astonishment at this sudden announcement from their own midst, and coming from a man who had previously won their general respect, while the bully himself was dumbfounded and cowed; for the sharp invitation to "commence with me," brought him to the issue of prompt action or to the "taking back," in the western sense of business, as quick as the "wink of your eye." Pluck is universally admired; and so whatever they might have done had the anti-Mormon champion been worthy of themselves, his "wilting" before the one first Mormon who rose to confront him turned the sympathy of the company entirely in favor of the Mormon Elder who had dared to stand up for his people in such a public storm against them. The men came up and clapped Cluff on the shoulder, exclaiming "Bully for you!" "Hurrah for you, my boy!" and such like exclamations of approval. The boaster slunk off; and then the foreman related how he had passed through Salt Lake City and had been treated well by the Mormons, etc., while others joined in with similar statements and personal testimony of Mormon humanity and hospitality, and so Lot Smith and the burning of a United States army supply train was overshadowed by the invitation to hang on the nearest tree the first Mormon found on that Sabbath morning in Red Woods.

To say that the other two brethren who had witnessed the exciting scene had experienced no sense of their danger in being turned over to the mercy of a mob, would be to overrate their courage and underrate their danger; but it so happened that the episode that morning insured their security, doubtless in consequence of the former favor in which they were held by the men at the mills. From that time this favor increased and the men of Red Woods saw mills actually took the Elders under their special protection. Soon after this it was noised abroad that Eli Whipple was going to Utah and that a lot of Mormons were rendezvousing at the Whipple mills, and a mob threatened to rise and prevent them from leaving the State or at least to take all the guns and ammunition from the company, leaving them to pursue their way to Utah through all the dangers of the journey unarmed. The men at the "Gentile" mills made this known to the brethren and offered to form an armed escort for Cluff and his two companions to see them safe out of the State on their way home.

Quite a different episode of this mission is now to be related. It was while in California working at these mills that William Wallace Cluff formed the acquaintance of Miss Ann Whipple, the daughter of Eli Whipple, the lumber merchant of Red Woods; she became his affianced and afterwards his wife and the mother of all his children.

In due time the Whipple company before named was organized, including the returning missionaries, a few scattered Californian Saints and the Whipples, the whole consisting of about twenty families and thirty wagons. They started on the 15th of March, 1858, and traveled by the southern route. Elder Cluff, of course, returned to Provo, where he arrived June the 11th, and there also the Whipple family settled.

After remaining a few days in Provo, Elder Cluff went down to Salt Lake City which was evacuated, the citizens from the northern settlements having moved south, the authorities of the Church making their headquarters at Provo City. There were a few picked men left in Salt Lake City to execute certain orders should the necessity occur, such as burning the city, if General Johnston attempted to betray the people by a violation of the compact entered into between ex-Governor Young with his compeers and the peace commissioners. When Johnston and his army passed through the city down Brigham Street to cross over the Jordan and camp, General James Ferguson, John T. Caine, Horace K. Whitney and William W. Cluff were in the cupola of the Beehive House watching their movements: they were as the eyes of the watchmen of Mount Zion looking out from the tower for the safety of the Chief City, or to send the signal to the leader should the sign of a betrayal appear.

After the return of the people from the "move south"—a phrase by which that semi-exodus is known—Elder Cluff attended the Academy at Salt Lake City, which, at that time, was taught by Professors Orson Pratt and James T. Cobb; and while attending that Academy he was called to go on a mission to Scandinavia.

Here the narrative must return a moment to the affianced wife of Elder Cluff, the marriage consummation of which was delayed by this mission to Europe.

The acquaintance made with Miss Ann Whipple in California and on their journey to Utah, was continued after their arrival in Provo; an attachment grew up between them, and the marriage engagement was formed, when this call to the mission to Denmark rendered it prudent to postpone the ceremony of the union till after Elder Cluff's return.

On the 27th of September, 1859, a company composed of Orson Pratt, Erastus Snow, George Q. Cannon, Captain Wm. H. Hooper, Wm. Wallace Cluff, George Bywater, David H. Cannon and several other elders left Great Salt Lake City, some bound for the Eastern States, the rest for Europe. Pratt and Snow were on mission to the States, Hooper going to his seat in Congress, George Q. Cannon to preside over the British and European missions; Jesse N. Smith, Wm. W. Cluff and J. P. R. Johnson, a Scandinavian and now one of the bishops of Provo, were on their way to Denmark, while George Bywater, David H. Cannon and other elders were going to England. The company traveled by mule teams to Omaha, where they arrived on the day that Abraham Lincoln was elected President of the United States on his first term.

While the company was waiting at New York for a vessel to cross the Atlantic, Elder Cluff visited the old home of the Cluff family at Durham, New Hampshire.

There, for the first time in his life, he saw his grandmother Cluff, his uncle Benjamin Cluff, and aunts and numerous cousins whom he had never seen before. Grandmother Cluff was then in her ninety-third year and was hale and hearty. He spent several days with them and returned to New York in time to join his companions in their voyage across the Atlantic. They arrived in Liverpool about the middle of December.

The Danish missionaries remained in England two weeks, during which time Elder Cluff visited Joseph F. Smith, his fellow missionary of the Sandwich Islands, who was now presiding over the Bradford and Leeds Conferences. He next went to London, where he spent a week seeing the sights of the world's metropolis.

Owing to the ice in the North Sea, Elder Cluff and his fellow-missionaries to Scandinavia sailed from London Jan. 1st. 1860, to Rotterdam, traveling by way of Hamburg through the western part of the German states, and thence by rail through Sleswick and Holstein into Denmark, arriving at Copenhagen on the 11th of January, 1860. Here they were met by Elder John Van Cott, president of the Scandinavian mission.

Next day Elder Cluff was sent to the city of Slagelse on the island of Sjelland, where he stayed with a Danish family of Saints for three months, studying the Danish language. When this was accomplished he commenced traveling in company with a native elder, visiting the branches of the Church and improving every opportunity of speaking to the Saints in their own language.

At the following April conference, 1860, John Van Cott having been released by the First Presidency of the Church to return to Utah, Elder Jesse N. Smith was appointed to succeed him in the presidency of the Scandinavian mission, while Elder Cluff was appointed a traveling elder throughout the whole mission, comprising Denmark, Norway and Sweden, and during his labors he visited all their conferences.

During the summer of 1860, Apostles Amasy Lyman and Charles C. Rich, of the British mission, also came over to Denmark and visited many of the conferences in company with President Smith and Elder Cluff.

In the summer of 1861, Apostle George Q. Cannon, accompanied by his wife and Joseph F. and Samuel H. B. Smith, came to Denmark from England and spent several weeks visiting among the conferences.

In 1863 he was released to return home. He brought a company of 930 Saints to Florence on the Missouri River, where they were met by teams sent down from Utah. This year Feramorz Little and Lewis S. Hills were sent to the frontiers to take charge of the emigration across the plains, and Little chose Cluff to assist them in the work.

After the last company of emigrants were fitted out and started on the plains, a small company consisting of Feramorz Little, Lewis S. Hills, Wm. W. Cluff and William Binder and two teamsters set out from Florence and made the quickest trip on record, without change, being less than twenty-one full days on the journey to Salt Lake City, where they arrived August 23rd.

Elder Cluff rested awhile in Provo and then fitted up a team and went to Pine Valley, thirty miles north of St. George, where Eli Whipple had removed with his family. Finding there was no change in the mind of his affianced regarding their marriage, the next day after arriving at her father's house they were married, on the 24th of October, 1863, and two days afterwards they left for home in Provo.

About a week after his return Elder Cluff was appointed by President Young, in connection with Elder Canute Petersen, to labor among the Scandinavian Saints in the counties of Utah, Juab and San Pete. They fitted out a team and started, visiting all the settlements in those counties, preaching and visiting the Scandinavian Saints, with many of whom he had formed an acquaintance in their native land. After being engaged six weeks in these missionary labors he returned to Provo and a few days later he received notice that he was called in connection with E. T. Benson, Lorenzo Snow, Joseph F. Smith and Alma L. Smith to go on a mission to the Sandwich Islands, and that they were to be ready to leave Salt Lake City in eight days.

In the summer and autumn of 1857, a United States army was marching towards Utah, evidently with hostile intentions towards its people. It was thought wisdom by the authorities of the Church to concentrate the strength of the Saints for any emergency, by calling home the Elders that were on foreign missions.

When the last of the Elders of Utah left the Sandwich Islands, on the 1st of May, 1858, the care of the Saints on each of the islands was entrusted to a native Elder. Kailihune was appointed to preside over the gathering place on Lanai. He was among the first fruits of the labors of the Elders, and for a long time had been very efficient and faithful.

During our difficulties with the government Walter M. Gibson, an adventurer, came to Utah. His ostensible object was to induce President Young, and the general Church authorities, to remove our people *en masse*, to the East India Islands. He painted in glowing colors the splendid facilities and opportunities those islands offered for immigration and colonization by an industrious people like the Saints.

In his ignorance he supposed that the object of the founder and leaders of the Church was to found a powerful and independent nation. The object of these schemes was, evidently, his own personal aggrandizement.

It had, no doubt, been a favorite project of his, for years, to found a government somewhere on the islands of the Pacific Ocean. Failing in his scheme for the removal of the Church, some other plan must be devised for the accomplishment of his cherished purpose.

He professed to become a convert to our faith, and was baptized into the Church. He then requested to be sent on a mission to the Polynesian Islands. He desired a roving commission from the Presidency of the Church, authorizing him to travel and preach on any or all of the islands in the Pacific Ocean.

Before leaving Salt Lake City, Mr. Gibson made it a specialty to converse with the Elders who had lately returned from the Sandwich Islands. He sought to be well informed on the general condition of the islands, the customs, traditions, and general character of the natives, and, especially did he seek to be well informed as to the numbers, organization, location, and general condition of the native Saints. His object in this developed afterwards.

When he left Utah he went directly to the Sandwich Islands. He soon found some of the Saints, and represented to them that he had been sent by President Young, not only to take charge of the mission on those islands, but to preside over all the churches that might be raised up on any of the Pacific Islands, and, in that capacity, that he was equal to, and entirely independent of President Young.

The native Saints had been left about two years to themselves. They were naturally simple and credulous, and it was easy to impose upon them.

As soon as Gibson acquired some knowledge of the native language, he commenced traveling among the branches of the Church, and grafted on to the gospel many of the old traditions and superstitions of the Hawaiians. He reorganized the Church, or, more properly speaking, reconstructed it in accordance with his own notions, throughout the islands.

He was one of those characters of whom the apostle Peter warned the Saints in his day, "and through covetousness shall they with feigned words make merchandise of you." He ordained twelve apostles, and charged them one hundred and fifty dollars each for initiating them into the office, and charged High Priests, Seventies, etc., proportionately, according to the presumed importance of the offices.

By this and other impositions, he succeeded in raising sufficient means for the purchase of one half of the island of Lanai. Some years before the Elders had leased the same tract of land, of Halelea, a native chief, for a temporary gathering place for the Saints.

Mr. Gibson represented to the Saints that he was securing the land for them, but that it would have to be deeded to him for them.

For the accomplishment of his purpose, concentration and organization were necessary. He continued to gather the Saints to Lanai. There he organized all the males, old and young, into companies, and daily drilled them in the art of war. He informed them that, as soon as they were properly disciplined, it was his intention to build or purchase a vessel, equip it, and sail for one of the South Sea Islands. He would seek a favorable opportunity, conquer the natives, leave some of his disciplined men in charge of the conquered territory, and fill up his depleted ranks with raw recruits.

In this way he designed to conquer one island after another, until he organized a large fleet, and subjugated all the Polynesian Islands. Thus he hoped to realize his wildest dreams by organizing, as he expressed it, "*One great, grand empire*," that would be able to take its place among the leading nations of the earth.

His every act from the time of his arrival in Utah had been designed for his own aggrandizement. He had learned nothing of the spirit and power of the gospel. The Lord was establishing His kingdom, and he was fighting against it. If he has not already done so, he will yet realize the truth of the saying of the Savior, in His teachings, when, on His earthly mission, He likened the Kingdom of God to a stone, and said, "And whosoever shall fall on this stone shall be broken; but on whomsoever it may fall, it will grind him to powder."

Notwithstanding the Saints had been gradually led astray by Mr. Gibson, they felt that his teachings and practices were not the same as those of the Elders who had labored among them before his coming.

Fearing they might be deceived, some eight of the native Elders wrote to brethren in Utah who had labored for many years among them. They stated some of the facts concerning Mr. Gibson's course, and asked for advice. This communication was translated and submitted to President Young.

"The First Presidency decided that Apostles E. T. Benson and Lorenzo Snow should visit the islands, and that Elders Joseph F. Smith, Alma L. Smith and myself, who had previously been on missions to the islands and understood the native language, should accompany them.

"We arrived at Honolulu, the capital of the islands, about the 27th of March,

1864. On the 29th we sailed for Lahaina, on the schooner *Nettie Merrill*, Captain Fisher, for the island of Maui, a distance of about ninety miles from Honolulu. On the morning of the 31st of March, we came to anchor about one mile from the mouth of the little harbor of Lahaina.

"Apostles Ezra T. Benson, Lorenzo Snow, Brother Alma L. Smith and myself got into the small boat to go ashore. Brother Joseph F. Smith, as he afterwards stated, had some misgivings about going in that boat, but the manifestation was not sufficiently strong to indicate any general accident. He preferred to remain on board the vessel until the boat returned.

"The boat started for the shore. It contained some barrel sand boxes, the captain, a white man, two or three native passengers and the boat's crew, who were also natives.

"The entrance to the harbor is a very narrow passage between coral reefs, and when the sea is rough it is very dangerous, on account of the breakers. Where the vessel lay the sea was not rough, but only presented the appearance of heavy swells rolling on the shore.

"As we approached the reef it was evident to me that the surf was running higher than we anticipated. I called the captain's attention to the fact. We were running quartering across the waves, and I suggested that we change our course so as to run at right angles with them. He replied that he did not think there was any danger, and our course was not changed. We went but little farther when a heavy swell struck the boat and carried us before it about fifty yards. When the swell passed it left us in a trough between two huge waves.

"It was too late to retrieve our error, and we must run our chances. When the second swell struck the boat, it raised the stern so high that the steersman's oar was out of the water, and he lost control of the boat. It rode on the swell a short distance, and swung around just as the wave began to break. We were almost instantly capsized into the dashing, foaming sea.

"I felt no concern for myself about drowning, for while on my former mission I had learned to swim and sport in the surf of those shores.

"The last I remembered of Brother Snow, as the boat was going over, I saw him seize the gunwale of it with both hands. Fearing that the upper edge of the boat, or the barrels, might hit and injure me as the boat was going over, I plunged head foremost into the water. After swimming a short distance, I came to the surface without being strangled or injured.

"The boat was bottom upwards, and barrels, hats and umbrellas were floating in every direction. I swam to the boat, and as there was nothing to cling to on the bottom, I reached under and seized the edge of it.

"About the same time Brother Benson came up near me, and readily got hold of the boat.

"The natives soon appeared, and swam about quite unconcerned for their own safety. Brother Alma L Smith came up on the opposite side of the boat from Brother Benson and myself. He was considerably strangled, but succeeded in securing a hold on the boat.

"A short time afterwards the captain was discovered about fifty yards from us. Two of his sailors swam to his assistance, and, one on each side, succeeded in keeping him on the surface, although life was apparently extinct.

"Nothing yet had been seen of Brother Snow, although the natives had been

swimming and diving in every direction in search of him. We were only about one fourth of a mile from the shore. The people, as soon as they discovered our circumstances, manned a life boat and hurried to the rescue.

"We were taken into the boat, when the crew wanted to row for the shore, and pick up the captain on the way. We told them that one of our friends was yet missing, and we did not want to leave, as long as there was any possibility of a chance to render him assistance. We discovered that a second boat had left the shore, and could reach the captain as soon as the one we were in. Seeing this, the crew of our boat consented to remain and assist us.

"The captain was taken ashore, and, by working over him for some time, was brought to life.

"The life of Captain Fisher would not, probably, have been much endangered, except for a sack of four or five hundred dollars in silver which he held in his hand. This he clung to with great tenacity. When the boat capsized the weight of it took him at once to the bottom. The natives dove and brought him up, still clinging to the sack. When his vitality was restored, the first thing he inquired about was the money; intimating to the natives, with peculiar emphasis, that it would not have been healthy for them to have lost it.

"Brother Snow had not yet been discovered, and the anxiety was intense. The natives were evidently doing all in their power.

"Finally, one of them, in edging himself around the capsized boat, must have felt Brother Snow with his feet and pulled him, at least partly, from under it, as the first I saw of Brother Snow was his hair floating upon the water as the native was dragging him through the water around one end of the capsized boat. As soon as we got him into our boat, we told the boatmen to pull for the shore with all possible speed. His body was stiff, and life evidently extinct.

"Brother Alma L. Smith and myself were sitting side by side. We laid Brother Snow across our laps, and, on the way to shore, we quietly administered to him and asked the Lord to spare his life, that he might return to his family and home.

"On reaching the shore, we carried him a little way, to some large empty barrels that were lying on the sandy beach. We laid him, face downwards, on one of these, and rolled him back and forth until we succeeded in getting the water that he had swallowed out of him.

"During this time, a number of persons came down from the town; among them was Mr. E. P. Adams, a merchant. All were willing to do what they could. We washed Brother Snow's face with camphor, furnished by Mr. Adams. We did not only what was customary in such cases, but also what the spirit seemed to whisper to us.

"After working over him for some time, without any indications of returning life, the bystanders said that nothing more could be done for him. But we did not feel like giving him up, and still prayed and worked over him, with an assurance that the Lord would hear and answer our prayers.

"Finally we were impressed to place our mouth over his and make an effort to inflate his lungs, alternately blowing in and drawing out the air, imitating, as far as possible, the natural process of breathing. This we persevered in until we succeeded in inflating his lungs. After a little, there were very faint indications of returning vitality. A slight wink of the eye, which, until then, had been open and

deathlike, and a very faint rattle in the throat, were the first symptoms of returning life. These grew more and more distinct, until consciousness was fully restored.

"When this result was reached, it must have been fully an hour after the capsizing of the boat. A Portuguese man, living in Lahaina, who, from the first, rendered us much assistance, invited us to take Brother Snow to his house. There being no Saints in the place, we gladly accepted his kind offer.

Every possible attention was given to Brother Snow's comfort.

Persons in danger and excitement often see things a little differently. The following is Apostle Snow's account of the capsizing of the boat:

As we were moving along within some half a mile from the point where we expected to land, my attention was suddenly arrested by Captain Fisher calling to the oarsmen, in a voice which denoted some alarm, 'Hurry up! hurry up!' I quickly discovered the cause of alarm.

A short distance behind us I saw an immense surf, thirty or forty feet high, rushing toward us swifter than a race horse. We had scarcely a moment for reflection before the huge mass was upon us. In an instant our boat, with its contents, as though it were only a feather, was hurled into the briny water, and we were under this rolling, seething mountain wave.

This was certainly unexpected. It took me by surprise. I think, however, that I soon comprehended the situation: that we were in the midst of the turbulent waters, a quarter of a mile from the shore, without much probability of receiving human aid.

I felt confident, however, that there would be some way of escape; that the Lord would provide the means, for it was not possible that my life and mission were thus to terminate. This reliance on the Lord banished fear, and inspired me with hope up to the last moment of consciousness.

Having been somewhat subject to fainting spells, I believe that after a few moments in the water, I must have fainted, as I did not suffer the pain common in the experience of drowning persons. I had been in the water only a few moments, until I lost consciousness.

The first I knew afterwards, I was on shore receiving the kind and tender attentions of my brethren. The first recollection I have of returning consciousness, was seeing a very small light, the smallest imaginable. This soon disappeared, and I was again in total darkness. Again it appeared, much larger than before, and sank away and left me, as before, in forgetfulness. Thus it continued to come and go, until, finally, I recognized, as I thought, persons whispering, and soon after I asked in a feeble whisper, "What is the matter?"

I immediately recognized the voice of Elder Cluff, as he replied, "You have been drowned; the boat upset in the surf." Quick as lightning, the scene of our disaster flashed upon my mind. I immediately asked, "Are you brethren all safe?" The emotion that was awakened in my bosom by the answer of Elder Cluff, will remain as long as life continues: "Brother Snow, we are all safe."

I rapidly recovered, and very soon was able to walk and accompany the brethren to our lodgings.

As soon as Brother Snow was out of danger, it occurred to me that I had better return to the vessel. As I reached the deck, by the rope ladder over its side, I saw, at a glance, that Brother Smith was under great anxiety of mind.

We were both under an intensity of feeling, which men usually experience only a few times in their lives. Brother Smith had been informed by a native that the captain and an elderly white man were drowned. The latter, he supposed to be Brother Benson, hence his great anxiety.

My own nervous system was strung up to an extreme tension by the events of the past two hours. When I told Brother Smith that all were safe, the sudden revulsion of feeling almost overcame him. We rejoiced together that through a

merciful Providence, and the faith that had been bestowed upon us, we were all alive. During his absence on the Sandwich Islands his eldest son, Wm. Wallace, was born on the 31st of August, 1864.

It was at this date that his career in the Utah Legislature commenced. He had arrived in Salt Lake City on the day it convened, December, 1864. He was first appointed messenger of the Council, while Joseph F. Smith was appointed sergeant-at-arms in the House.

In February, 1865, he was appointed by the First Presidency of the Church to be the presiding bishop of Summit, Wasatch and Morgan counties, and May following he removed his family from Provo to Coalville.

As soon as the spring of 1866 opened, the town of Coalville was located under his direction, the survey being made by Jesse W. Fox, and the people of the settlement, prompted by his ambition and energy, commenced the erection of a school and meeting house.

In 1866 he was elected a member from Summit County to the Utah Legislature. Bishop Cluff presided over the three counties, Summit, Morgan and Wasatch, until the fall of 1867, traveling over those counties, developing their settlements, encouraging their growth by his energy, and maturing the administration of their affairs ecclesiastically and socially. Wasatch County was now separated from his district and the Wasatch Bishopric created, over which Abram Hatch was appointed bishop; Summit and Morgan counties remaining under Bishop Cluff.

In May, 1869, he was again called to Denmark, on this occasion to release Jesse N. Smith from the presidency of the Scandinavian mission. He arrived in Copenhagen early in June and presided two years over that mission, when he was succeeded by Canute Petersen, and returned to Utah in the summer of 1871.

He was elected a member of the State Constitutional Convention of 1872, which convention made a distinguished mark in the history of Utah, there being among its members Hon. Thomas Fitch, Col. Akers, Col. David Buel, General Barnum, Ex-Gov. Frank Fuller, Hadley D. Johnson Esq. and others of representative Gentiles elected upon a fusion ticket. He was also a member of the Constitutional Convention of 1884, and was chosen as its chaplain.

Of his career as a legislator it may be summarized that he was repeatedly elected to the House and three times to the Council, and in 1882-3 he was President of the Council. In 1887, June 1st, he went for the third time to the Sandwich Islands on business for the Church, this mission, however, being brief, as he returned home on the 19th of July the same year.

It is thus seen that the Cluff family were among the early settlers of America, among the first members who joined the Church, even before Brigham, Heber, John Taylor and Wilford Woodruff, and that their names are enrolled in the list of the pioneers of Utah. As a missionary of the Church, Elder Willard W. Cluff must be recorded as one of its leading elders, he having not only performed several missions to the Sandwich Islands, but also presided over the Scandinavian Churches, and directed several years' emigration of the Saints from Scandinavia: the rank of the president of the British Mission, or president of the Scandinavian Mission, being one to which but few elders have ever attained during a period of fifty years, as the presiding position is usually occupied by the Twelve Apostles of the Church. Bishop Cluff is still the president of Summit, ranking in the history of Utah among the chief founders of its cities and counties.

ALMA ELDREDGE.

Judge Alma Eldredge, the subject of this sketch, from his cradle, has been identified with the history of the Mormon Church. The Eldredge family is supposed to be largely descended from the Scotch. The first ancestor of which the family now have any record is Mulford Eldredge. He was born in the colony of New England the 22nd of January, 1713, ninety-three years after the landing of the Pilgrims on PlymouthRock.

Micah Eldredge the son of Mulford Eldredge, and great grandfather of Alma Eldredge, was born in New England, March 17th 1758. He married Annie Hanks.

Alanson Eldredge, the son of Micah Eldredge and grandfather of Alma, was born in New England, November 16th, 1781, less than a month after the surrender of the British army under Lord Cornwallis at Yorktown, Virginia. He married Esther Sunderlin, in the state of Vermont. She was of an old New England family.

Ira Eldredge, the father of Alma Eldredge, was born in Middleton, Rutland county, state of Vermont, March 30, 1810. He was the oldest son of Alanson and Esther Sunderlin Eldredge. When Ira was a child the family moved to the town of Brutus, Cayuga county, state of New York, where the second son, Horace S. was born the 6th of February, 1816. In 1824 the mother died at the place where he was born. Alanson Eldredge carried on the business of making leather and manufacturing shoes. There Ira Eldredge grew up in the business of his father.

When twenty-two years of age he went west to the state of Indiana and located five miles east of the village of Indianapolis, where he purchased 120 acres of land which was mostly covered with a heavy growth of timber. This he labored to clear off and improve with the view of making a permanent home. On the 4th of July, 1833, he married Nancy Black, the eldest daughter of Joshua and Elizabeth Burgess Black. She was born in the state of Maryland, on the 22nd of November, 1812.

Alma Eldredge was born in the township of Warren in Marion county, state of Indiana, on the 13th of October, 1841. Alma, the name given him by his father, was significant that the family had already cast their lot with the "Saints," for it was taken from the Book of Mormon, a chief corner stone in the faith of the Mormon people. It was only the year previous, 1840, that Hyrum Page and Orson Hyde, on their way to the Jerusalem of the Hebrews, shared the hospitality of the father and initiated him into the Mormon church.

In April, 1842, while the subject of this sketch was but a few months old, the father visited the city of Nauvoo and attended the General Conference of the Church, where he became acquainted with the Prophet Joseph Smith, and with many others who afterwards became his warmest friends. Mr. Ira Eldredge again attended conference in Nauvoo in 1845, and took with him the lad Alma, and thus the circumstances of his early childhood identified his fortunes with those of

the Mormon people. At this conference it was agreed, by a vote of the Church there assembled, to emigrate to the unexplored regions of the Rocky Mountains. When Mr. Ira Eldridge returned home to Indiana he immediately began to prepare for the accomplishment of the great labor he had agreed to perform. He could not rest while the immortal exodus of his people from Nauvoo was transpiring.

In April, 1846, after disposing of his real estate at a great sacrifice, with six wagons, one carriage, 24 oxen, thirteen cows and three horses, he started with his family for Nauvoo. One of his wagons had a leather boat for a box. It carried the family outfit across the Mississippi and Missouri rivers, and it was utilized by the Pioneers on their memorable journey to Great Salt Lake.

The family arrived in Nauvoo only to find it desolate. Those they were seeking had departed. After a sojourn of three weeks they journeyed after them towards the setting sun. After halting at Council Bluffs a short time, they crossed the Missouri river and shared the fortunes of the Saints in Winter Quarters during that season of trial and suffering, the winter of 1846-7. Here the child Alma had an opportunity of obtaining what rudiments of education were possible under the tuition of James W. Cummings for two months. During the long and severe winter the father of Alma made two trips to St. Joseph, Missouri, to obtain necessary supplies

On the 7th of April, 1847, the Mormon Pioneers left Winter Quarters for Great Salt Lake. They were followed on the 12th of June, by the first hundred wagons of the Mormon emigration. Among these was Mr. Ira Eldredge and his family. A company of one hundred wagons was organized on the Big Horn River with Daniel Spencer captain. The hundred was divided into two fifties with Mr. Ira Eldredge captain of the first fifty. On the 3rd of September when crossing the Big Sandy, Captain Eldredge's fifty was met by a company under the leadership of Brigham Young. It was made up of Pioneers and men of the Mormon Battalion returning to their families at Winter Quarters: Tullidge's History of Salt Lake City states that the fifty was under Captain Spencer when, as we have stated, he was captain of the hundred. It was from this company, who were on their way to Winter Quarters, that the emigration, who first followed the trail of the Pioneers, learned that the Great Salt Lake Valley had been selected for the home of the Saints. When passing down Emigration canyon Alma Eldredge rode a pony driving animals in company with other boys. About two miles from its mouth they were met by some of the Pioneers who came out to greet them. From them he learned the distance to the spot where his curiosity could be gratified by beholding the place towards which they had been so long journeying. He urged his pony and was soon looking upon the valley that had so long filled his imagination. He had pictured it a beautiful country, and his disappointment was intense when he saw nothing but drouth and desolation. But one object, besides the lake glimmering in the sunshine, interested him and that was the camp of the Saints in the distance. The grandfather of Alma was along with this company, and selected a place for camp on the "Old Fort" ground. After the weary oxen had rested about 15 days, Mr. Ira Eldredge, with characteristic regard for the general good, sent back 15 pair of oxen and two men, to the three crossings of the Sweet Water, to assist in the later emigration.

The people who followed in the trail of the Pioneers in 1847 were destitute of many necessities the following winter. Judge Eldredge thus describes the situation

of his father's family in his history of those times, with regard to shoes: "His children had finished the last article they had of this kind long before winter set in, hence they had to make the best shifts possible with what nature had provided them. I played at various games in the snow and on the ice barefooted, during this winter, and enjoyed the games and endured the cold as well as I did in after years with shoes on my feet"

In the summer of 1848, Mr. Eldredge and others farmed in a field, about where the Tenth Ward of Salt Lake City is to-day.

The crickets in immense swarms appeared to be sweeping away all hopes of bread for the coming year. As the people were then in a state of semi-starvation, it is evident that their anxiety to save their growing crops was intense. They had fought the crickets on a warm summer day until weary and discouraged, and had started for their homes to rest, but before arriving there they saw immense flocks of gulls settling down on their field. It was a query whether they were friends or enemies, but they were left undisturbed. In the morning a committee was sent to the field to see what the birds had done. To their great joy they found the crickets mostly destroyed and their crops saved.

The lasting impressions made by scenes witnessed by young Eldredge during the first few years of the settlement of Utah, make the following sketch, from his autobiography, very appropriately a part of this record:

The summer of 1849 told hard on the masses of the people. The land for miles around the settlements was literally dug over by persons in search of segoes and thistles, articles which were used for food, to assist in keeping soul and body together. Weeds of various kinds were used in like manner, and all sorts of economy were practiced to the fullest extent, to alleviate the pangs of hunger and modify the suffering condition of the wanderers. Finally harvest came and the exiles began to prosper. I saw mothers with infants at the breast which were nursing their life's blood, as it were, on account of the reduced condition which privation and hunger had brought them to. Their strength was so far exhausted that they would reel and tremble when attempting to walk, and often could proceed only by the aid of artificial means.

In 1849, the father of Alma Eldredge located his family five miles southeast of Salt Lake City and there made a home. It is now the residence of his aged mother. In the spring of 1850, young Alma was sent to American Fork, Utah County, to live with his father's brother, John Eldredge. There, being over eight years old, he was baptized into the Church. He made his home, a part of the time, with his Uncle John until eighteen years of age. During a portion of this time he went to school some two months each winter. In those early years of life in Utah the necessities of existence compelled labor and there was but little time or opportunity to gain intelligence at school, but steady improvement always marked the career of Alma Eldredge.

Early in the spring of 1856, Mr. Ira Eldredge started for Atchison, on the Missouri River, with A. O. Smoot and others, to bring a train of wagons loaded with merchandise to Salt Lake. He returned in the autumn sick and broken down from overwork and exposure. During the winter he lay at the point of death for a long time. He finally rallied but found that his constitution was broken.

When he left home for the Missouri River, he left his family twenty bushels of corn for their subsistence until harvest. He very wisely cautioned them to husband it carefully lest they should starve. In view of those circumstances the fol-

lowing develops the generosity of heart and the sublime faith of a noble woman: "The misery of our neighbors became so great that mother could not refuse to divide, hence she daily gave to the hungry that called at the door, or visited her in pursuit of food for their children, and still the meal in the bin held out. Mother stated many a time that there must have been a kind Providence over her destiny on that occasion, as she gave daily away and still her children did not come to want."

In 1855, the grain crops of Utah were nearly destroyed by grasshoppers. This laid the foundation for great suffering the following year. Again for a description of those sufferings, we will quote from the history which Mr. Eldredge has written: "During this year (1856) the sufferings caused by hunger, the foundation of which was laid the year previous, ensued. Many hundred people were compelled to gather wild roots and herbs in order to keep soul and body together. The hides of beeves were worked into food and eagerly consumed by hundreds. But few eyes escaped beholding the ghastly form of emaciated persons during that summer, caused by the pangs of hunger."

On the 26th of June, 1855, Alma Eldredge, then seventeen years old, in company with a companion was at the mouth of Emigration Canyon, and saw Buchanan's army emerge into Great Salt Lake Valley.

In March, 1861, when in his twentieth year, in company with his brother Edmond and Mr. Charles Griffin, he went into the valley of the Weber and located at a place since known as Eldredge's Spring, one and a quarter miles south of Chalk Creek. They were ten days making the journey, a distance of forty-five miles, on account of the great amount of snow to travel through.

Mr. A. Eldredge was elected a delegate to the first convention held in the new formed county for the nomination of candidates for the ensuing August election, and this was his first experience in politics.

In October, 1861, he went east to meet a company of emigrating Saints, of which his father was captain, and pilot them in over the new route down Chalk Creek. When on the way back the train was met by a party of young people from Chalk Creek, among whom was Miss Merrill and, in her he met for the first time the future keeper of his heart and home. In November, the same year, he went on a visit to his parents and friends in Great Salt Lake Valley where he was ordained an elder on the 22nd of the month. He worked on his place on the Weber, keeping his own home until January 24th, 1863, when he married Miss Marinda M. Merrill, the daughter of Gilman and Rebecca Sevier Merrill. Mr. Merrill and wife were at Haun's Mill, at the time eighteen of the Saints were massacred by a mob. The daughter was born in Lee County, Iowa, the 27th of June, 1846, just two years after the martyrdom of the Prophets Joseph and Hyrum Smith, and while the parents were on their way west to join the camps of the Saints. Thus are Judge Eldredge and his wife, in their birth and early life, connected with some of the most important events of Mormon history.

May 3rd, 1863, he started for the Missouri River to assist in bringing across the plains the season's emigration. He drove an ox team in Captain Horton D. Haight's company. He arrived in Florence the 27th of June, and during the six weeks stay there he visited his wife's relatives in Iowa, and reached home in October. After his return he labored in making improvements on his farm.

The pleasant home of Mr. Eldredge was made still brighter, on the 27th of August, 1864, by the appearance of a little daughter. It was blessed by the grandfather

and named Armilla Rebecca. He thus speaks of it in his journal: "The advent of the little stranger added interest and company to our little household, and we hailed her with delight."

At the election August 7th, 1865, Mr. Eldredge was elected Sheriff of Summit County. Many horses and cattle were stolen from the settlers by Indians in the summer of 1865. In February, 1866, Ira Eldredge, the father of Alma, died at Eldredge's Spring, near Coalville, aged fifty-five years.

In the spring of 1866, the Indians renewed their raids on the horses and cattle of the settlers of Summit County.

The Presidency of the Church, in a communication dated the 2nd of May, 1866, advised the people to move together on good locations for mutual protection. Mr. Eldredge went with the people in the adoption of these measures. He assisted to survey the town plat of Coalville, took down his improvements on the Weber above the town, moved on to a lot and had a house up in less than a week.

On the 22nd of May, 1866, a cavalry company was organized in Coalville of which he was elected captain. It was employed in protecting the stock and the town. Military duties occupied the most of the season.

In 1867, the first City Council of Coalville appointed him city marshal.

The winter of 1867-8, was one of great hardship to the citizens. Two years of Indian difficulties, with the necessary resulting loss of labor and short crops, had reduced the people to great straits for food and clothing.

In 1868, Mr. Eldredge initiated the manufacture of brick and built the first house in Coalville of that material.

In August, 1868, he, in connection with William H. Smith, took a contract of grading on the Union Pacific Railroad. This was a fair financial success. They also, by contract, furnished the telegraph poles for the Union Pacific Railroad Company, from the Muddy to Ogden, a distance of 90 miles.

At a general conference of the Church in Salt Lake City, April 7th, 1868, he was called to go on a mission to England. On the following day he was ordained a seventy in the Church of Jesus Christ of Latter-day Saints and set apart for his mission. The following from his journal will best bring home the incident to the reader:

> This call opened a new field for reflection before me, and drew my thoughts from the cares of business and placed them in a line that pointed in the direction of the Great Ruler of the universe. Though the call was sudden, and though the time fixed to be set apart for the mission came the day after the call, I failed not to be there at the appointed hour. I came home and set to work immediately to arrange my business, to the end of fulfilling the mission to which the voice of the people with whom I had associated had called me.
>
> May 25th, 1869. All things being ready for the journey, I bade adieu to home, friends and surroundings. Took a farewell embrace from the dear wife and two little girls, and turned my face like flint to the rising sun.

He left home for New York on the 25th of the following May, taking passage on the Union Pacific Railroad at Echo. While *en route* he called at his birthplace, Indianapolis, in the state of Indiana, and visited his maternal grandfather, and uncles, aunts and other relations on his mother's side. These he had not seen since his father had moved from there in 1846. They said they had not seen any of the family that had gone west with the Mormons since then, except Horace S. Eldredge, the uncle of the subject of this sketch who had visited them a year or

two previous. The following from the journal of Mr. Eldredge of the meeting with his maternal grandfather is too vivid a description of the nobler sentiments of the heart to be left out of this record:

At this moment Grandfather entered the room; I gazed but a moment on the aged and careworn face, and then glanced a look at Aunt. My thoughts reverted to childhood; I thought of the past and the vicissitudes of life, my father's death, my mother in the distant Rockies, and their long absence from this spot. Grandfather was overcome for a moment: he could not speak; but soon utterance came, and then he wept like a child. The blood that formed my pulse was kindred to that which formed his, and seemed to partake of his emotion to that extent that it was with great difficulty that I maintained composure.

Mr. Alma Eldredge sailed from New York for Liverpool on the 15th of June, on the steamer *City of Boston*. On the 17th it stopped at Halifax, Nova Scotia, for the mails and to take in coal. He landed in Liverpool, England, the 27th of June, 1869. At that time, the apostle, Albert Carrington, presided over the European missions. Elder Eldredge was appointed to labor in the Birmingham Conference under Elder A. P. Shumway. In the following September his field of labor was changed to Hereford on the border of Wales. On his way there he arrived in London on the 1st of October, 1869. He remained in the great metropolis long enough to visit many objects of interest. He arrived in his new field of labor on the 12th of October. It was attached to the Birmingham Conference and took in a considerable portion of the principality of Wales. He traveled and preached in this extensive field of labor until the 7th of June, 1870, when he took train at Shrewsbury for Liverpool, 58 miles. There he met his uncle, Horace S. Eldredge, who was the successor of Apostle Carrington in the presidency of the European missions, and Elder William W. Cluff on his way to Scandinavia, and others from Utah. It was a joyful meeting, and the more especially as Elder Cluff was direct from their mutual home in Coalville, and could give direct information as to the welfare of his wife and children and neighbors and friends. Besides, they were the first elders from Utah he had seen for three months. While in Liverpool he was appointed to succeed Elder Joseph Richards in the presidency of the Bristol and Land's End Conferences. In journeying to his new field of labor, he accompanied Elder Cluff on his way to Denmark, as far as Birmingham. On the 22nd of August, 1870, he received notice from the Liverpool Office that he was appointed to preside over the Sheffield Conference as the successor of Elder Frank Hyde. He left Bristol on the 25th, and again taking in Birmingham on his way, arrived in Sheffield on the 29th. April 28th, 1871, he embarked for Ireland in company with Elder A. P. Shumway, under whose presidency he first labored in England. They were sent to travel and preach in that country and gather together the few scattered Saints, some of whom were found both in Dublin and Belfast.

Having been instructed to do so, he and his companion left Ireland for Glasgow, Scotland, to attend a conference of the Saints, where they arrived on the 12th of May, 1871. The conference was held in a hall which would seat about 1200 people. The occasion had been well advertised and there was a large attendance. On the 14th Mr. Eldredge was called upon to speak to the people. He gave a sketch of his life, in which he informed them that his family was of Scotch descent, and he congratulated himself that he had the privilege of visiting the land of his fathers. The discourse elicited much good feeling in the hearts of his hearers which was manifested at the close of the services by a warm shaking of hands.

On the 15th, in company with friends, he visited the Highlands, the romantic Loch Lomond, etc. On the 16th went to Edinburgh and visited the objects of general interest to the traveler and tourist—the Anatomical Museum, the Castle of Edinburgh, the Palace of Holyrood and National Picture Gallery. After leaving the gallery, he returned the third time to look at a landscape painting, including a boy on horseback, which elicited his special admiration on account of its artistic fidelity to life. Having had a very enjoyable time in his visit to Scotland, he left Edinburgh on the 17th, and arrived in Sheffield the following morning. Soon after this he was released from his mission with the privilege of returning home. For this purpose he went to the Victoria Station, on the 8th of August, 1871. He found many people among whom he had labored, gathered to bid him farewell. We will let him describe the parting scene:

When I stepped on to the car there were shouts, sighs and tears in profusion, each person giving vent to his or her feelings, as would relieve his or her sorrow or joy—sorrow that I was to leave and joy that I now was starting to the bosom of my kindred and family. As the train pulled out, the white handkerchiefs waved in the air, and the shouts filled the station till they echoed from side to side and died away in the distance. Such was the last scene that met my eyes in Sheffield, the place where I had long labored and done my best to promote the interests of humanity.

He arrived in Liverpool on the 9th and sailed the same day at 2 o'clock P. M. for New York, on the steamship *Minnesota*. On board were 365 emigrating Saints and three returning elders besides himself. They landed at Castle Garden on the 21st, and he arrived home in Coalville on the 30th of August, 1871, making the trip from Liverpool to the latter place in 21 days.

On the day of his arrival home there was such a mixture of supreme joy and sorrow, that we will again refer to his journal for a description of the scene:

Now we go gliding down Echo Canyon. Oh, how natural the scenery looks! Where are the old Mormon batteries? And here we are at Echo City! There are my brother Hyrum, W. W. Cluff, George Brim and many more of my neighbors and friends. News of various kinds came to me from different sources, all of which my ears are eager to catch. Hark! Alas, my youngest child dead! My little boy that was born when I was in a foreign land! An only son! Great Heavens, how is this? The tongue cannot tell, nor the pen describe my feelings on the occasion. For the first time in my life did I realize how deep sorrow and great rejoicing could operate simultaneously on the human heart. But here I was brought to the test: within five miles of my home; about to break an absence of over two long years; hopes raised to the highest pitch; the last news from home prior to this, favorable. When at this particular time news of my son's death—Alas! I can say no more. To my wife and little girls I now go About 40 minutes' drive places me in their presence.

Mrs. Eldredge met me at the door. Her appearance denoted at a glance what she had passed through within the last few weeks. At the door stood Millie, the oldest child, wondering, I suppose, who that strange man was that appeared so familiar with her mother. She admitted me as her father, but acted very shy for a time. The young child, Leola, I found prostrate on her little couch, having been stricken down by the same disease that carried her litttle brother into the next sphere of action. She recovered, but the disease lingered in the family for a time.

In the spring of 1872, in company with his brother Edmond, he took the contract to grade a portion of and furnish ties for the Summit County railroad. This road was constructed by the citizens of the county and others, to convey coal from the mines of Spring Hollow to Echo. There appearing nothing at the time to prevent

it from becoming a successful enterprise, he invested in it the principal part of his means. It proved a failure on account of the Union Pacific road discriminating against it in favor of their own coal, which they had commenced shipping from Rock Springs and other mines, opened after the construction of the Summit County road. But Mr. Eldredge was not the man to long remain bankrupt. His native pluck and energy soon began to retrieve his fortunes.

On the 8th of January, 1874, he was appointed Mayor by the City Council of Coalville, for the remainder of the term of H. B. Clemons, and was continued in the office by the vote of the people at the election of February 8th, 1875. He was again elected to the office February 12th, 1877. On the 8th of July, the same year, he was appointed second counselor to W. W. Cluff, president of the Summit Stake of Zion, and the following day was ordained a High Priest under the hands of Apostle Lorenzo Snow.

August 5th, 1878, he was elected Prosecuting Attorney of Summit County, and re-elected Mayor for the third time by the citizens of Coalville, February 10th, 1879. March 8th of the same year, he was appointed a member of the Territorial Board of Trade. The 11th of May, 1879, Mr. Eldredge was set apart as first counselor in the presidency of the Summit Stake of Zion, in the place of George G. Snyder. The following June he was elected by the Board of Directors Superintendent of the Coalville Co-operative Institution. It was heavily involved in debt, and he, in connection with W. W. Cluff, paid up its liabilities and at once put the institution on a sound financial basis. In the spring of 1880, Mr. Eldredge, W. W. Cluff, George Crismon and E. M. Wiler contracted to grade the Echo and Park City Railroad, a distance of 27 miles, and in addition a branch road of five miles. The job was completed in December the same year. Amount received on the contract, $90,000. It furnished much profitable labor to the citizens of Summit, Utah and Salt Lake Counties. At the city election in February, 1881, the citizens of Coalville manifested their appreciation of his services as mayor by electing him for the fourth time to that office. In 1878, in the capacity of mayor, he entered the land on which stands the city of Coalville, under the Townsite law. The entry was contested for several years in the courts of the country, occasioning much annoyance and expense. In January, 1881, Mr. Eldredge went to Omaha, Nebraska, on business connected with the Union Pacific Railroad. Accomplishing his business successfully, he continued his journey and visited the cities of Chicago, Philadelphia, Baltimore and Washington—the latter place to attend to some land business. There he spent three days very pleasantly in the society of Hon. George Q. Cannon, then Utah Delegate to Congress. During the time he attended some of the sessions of Congress, and visited objects of interest in the capital. He returned to Coalville on the 29th of the same month. The people of the county sent him as one of their delegates to the Constitutional Convention, which met in Salt Lake City on the 10th of April, 1882.

In February, 1883, he was again re-elected mayor of Coalville, and at the general election August 6th, of the same year, the votes of the people gave him the office of Probate Judge. In May, 1884, accompanied by Mrs. Eldredge he repaired to Logan, Cache County, to attend, by invitation, the dedication of the temple which had been built there. At 9 o'clock A. M., they went to the temple and at 10 o'clock the invited guests were admitted, and at 10.30 the services of dedication

commenced. It was an occasion not soon to be forgotten. At the August election he was again elected to the office of Probate Judge.

In July, 1886, Judge Eldredge was elected a member of the Territorial Central Committee of the Peoples' Party. This committee met at the City Hall, in Salt Lake City, on the 11th, 12th, 13th of June, 1887, to consider, among other items of importance, the propriety of calling a Territorial convention to form a state constitution with a view to the admission of Utah into the Union. With the question under discussion, and in view of the prejudices of the people of the United States against the majority of the citizens of Utah, and the peculiar condition of Utah affairs in consequence of the special legislation of Congress, the importance of the meeting of this Territorial Committee is not likely to be over-estimated. The primary idea connected with the movement was doubtless, through the convention, to make some concessions that would tend to allay prejudice against the Mormons and check the wave of persecution that was sweeping over them.

Although but little has transpired as to the details of the discussions of the Committee, it is evident from the practical character of Judge Eldredge that he would act an important part where such vital interests were at stake.

At an adjourned meeting on the 15th of June, the committee unanimously voted to call the proposed convention. To accomplish it, through the action of the people, they directed them to convene in mass meetings in their respective counties, on the 25th of the month, and elect delegates to the convention which was to meet on the 30th of June. Judge Eldredge attended the mass meeting in Summit County, where the questions connected with the subject were discussed, and where he was elected one of the delegates to the convention which met in Salt Lake City, June 30th, 1887.

August 2nd, 1886, the subject of our sketch was re-elected Probate Judge. At this time the People's Party were in the minority, but many of the business men of the opposite party came to his aid and he was elected by a large majority.

Judge Eldredge is a self-educated, self-made man. His life has been characterized by great energy and directness of purpose. He is still in the prime of life and his past indicates that his future may develop many desirable successes.

SAMUEL FRANCIS.

Hon. Samuel Francis was born in Trowbridge, Wiltshire, England, July 3rd, 1830. He is the eldest son of William, and Ann Phillips Francis.

Although his parents were not richly endowed with this world's goods, they were rich in the principles of honesty and virtue, and sought diligently to instil these principles into the minds of their children. Although not over pious, they sought to serve God according to the light they possessed. The father was a Calvinist and the mother a firm believer in the doctrines of Arminius. They believed in liberty of conscience, and practically endorsed the principles in their associations with each other and with their neighbors.

Indifferent to politics they cared little whether Whigs or Tories governed. His father, for much of his life, was an agriculturist, but in the latter part of it he labored in the wine and spirit trade. His mother was very industrious and as a laundress did much labor besides taking care of her family, which, towards the close of 1842 consisted of six children: Samuel, Amelia, Lydia, Emma, William and John. Through industry and economy the family never wanted for the necessaries of life.

The humble position of the parents did not permit them to give the subject of this sketch the advantages of a liberal education. When he had learned to read and write and had taken a few lessons in arithmetic, by his own desire he was taken from school and placed in a situation to assist in the support of the family. He was actuated by two motives in his desire to leave school. He very laudably wished to earn his own living, and the title of "school-boy" wounded his pride. He states that he has since seen his folly in leaving school so early in life, rather in opposition to the wishes of his parents.

He was employed in the manufacture of cloth, and continued in the business until after the death of his father. He was much inclined to fun and frolic, which made him somewhat trifling and careless. This induced frequent correction by his parents, but the rod made but a momentary impression. He never contracted the habit of using profane or vulgar language. Any efforts to do so soon proved a failure, showing that he had no natural love for these evils. In his autobiography he bears testimony to the purity of his home, where, by precept and example, his parents opposed every wicked tendency in their children.

The following are like crowns of gold set with precious jewels for the heads of his parents:

> I may here mention that my parents were very fond of their children, and sought our happiness in every possible manner and we could not have had more honest, nor yet more industrious, nor yet more affectionate parents. I have ever felt to thank God for this blessing, and hope, one day, to show my parents that their unceasing care and affection, are duly appreciated.

When only 12 or 13 years old, he began to reflect seriously about his follies. True to his heritage of honesty and purity, his conscience strongly

accused him, and he often covenanted with the monitor implanted within him to do better.

About this time he had some singular manifestations which, in the light of his after life experiences, may well be called visions indicating important events. When in a meditative mood over his indiscretions and follies, he seemed carried away, and saw himself dressed as a minister, according to the custom in his native country. He was yet a youth, and around his head was a halo of light such as is represented in pictures to be around the heads of angels. The position he held appeared different to that of all other ministers, for they were opposed to him, and while disputing with them he came to himself.

Towards the close of his thirteenth year he reflected much about his position, and within him sprang up a strong desire for improvement. He read good books and took much delight in studying the historical events and the doctrines of the Old and New Testaments; but as yet his faith in God had never manifested itself in prayer. He continued in this frame of mind for nearly a year and a half, when the idea was suggested that he ought to unite with some society. As he had attended the Unitarian Sunday School for several years he resolved to connect himself with that church. As he was about to do so the question occurred to him—"Is it the church of God?"

To his knowledge there were eleven other churches differing in faith, and proclaiming against the Unitarians as being in error. Reflection on these antagonisms assured him that all these churches were wrong, and he determined to make the matter a subject of prayer before the Lord. He often thought these reflections strange, but did not sense, at the time, that they were based on facts; but this was developed to him by further experience. Not being accustomed to pray, he felt ashamed to do so before any of the family, and concluded to retire into a private place, where he asked the Lord which of the eleven churches was right, and which he ought to join.

He continued to pray daily for some time, believing that an answer would come, but without any conception in what manner. One Sunday afternoon he was in the gallery of the Unitarian church, in company with a school companion, William Stevens. While listening to the discourse of the minister, the Rev. Samuel Martin, his companion began to talk in an undertone and reveal to him many strange things. He explained the principles of the Gospel, and told of an angel coming to the earth, whose coming was predicted by John the Revelator, in the 14th chapter of Revelations. He also spoke of miracles and many other things which passed from his memory. The remarks of his companion had great weight upon his mind. Being young and unprejudiced he believed them. He asked many questions about the people that believed and preached such doctrines.

His companion informed him that they were called the *Church of Jesus Christ of Latter-day Saints*, and that his parents and two sisters were members of said church. Delighted with what he had heard, and wishing to investigate the subject further, he concluded to attend a meeting of the Saints that same evening. He had heard of the *Latter-day Saints* sometime before this, and had attended one of their meetings, but had conceived a prejudice against them, so much so that in his reflections he had not classed them among Christian churches. Besides, he attended the meeting with some noisy companions, had joined in talking and laughing and had not listened to what was said.

In the evening he was all attention to the preacher, and sat riveted to his seat like a statue. The preacher dwelt on the organization and blessings of the ancient churches, and the necessity of the same organization and blessings in the church of God in all ages. Elder John Halliday handled the subject in a masterly manner. Convinced that what he heard was true, from that time he was a convert to the doctrines of the Gospel, and espoused the cause of the *Latter-day Saints* and their fortunes became his.

While conversing with the parents of his companion after meeting, the words in the 7th verse of the 52nd chapter of Isaiah came to him: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." What Mr. Francis had heard appeared so reasonable, so true that he thought it impossible to doubt. It appeared to him as sure that his prayers were heard and that he had found the true church as though God had spoken to him audibly.

The doctrines that he had accepted were so beautiful and true, and he was in possession of so much scriptural evidence to establish their truth, that he felt confident his father and mother would see and believe them as he did. He hurried home that he might disclose to them the sublime truths he had received. He took his accustomed place in the family circle, opened his Bible and began to unfold the first principles of the Gospel. He soon found that the heart of his father was not open for their reception. He opposed what was advanced with the ideas in which he was traditioned: that man could do nothing to save himself; that if a person was not elected he would be damned, and that baptism or any other ordinance could not save him.

His mother, brothers and sisters joined with the father, and thus the whole family were united in opposition to him. However, with Bible in hand, he stood his ground, and sought diligently to show them that they were wrong according to the Holy Book which they thought they believed. This was a trying episode in the young life of Mr. Francis.

We will record his testimony as written in his journal:

All the remonstrances of my affectionate father, and the tender prayers of my much-loved mother, were ineffectual to the removing of that light and knowledge that God had caused to shine upon my understanding. I was sure I was right, and it was not opinions nor yet remonstrances, even from my parents, that could turn me from my convictions.

This was the first religious discussion witnessed in the family. It was renewed several Sunday evenings without apparent results, and the father forbade the subject being mentioned again. He also told his son that if he joined the Latter-day Saints, he should not continue to live in the family. Nevertheless he continued to visit the Saints and several times requested the president of the branch to baptize him, but he thought it not advisable to do so, owing to the continued opposition of his parents. On the 8th of February, 1857, two of his companions, and some others, were to be baptized. He felt unhappy that he was not permitted to join the Church with them, and earnestly entreated Elder William Duel; the president of the branch, that he might do so. He referred him to Elder Halliday, the president of the conference, who, after some hesitation gave his consent, and consequently he was baptized the same evening. The weather was very cold, the snow a

foot deep, and the ice over the water some three inches thick. He was chilled, but after dressing and a little exercise he made his way to Elder Duel's.

He found his mother had been there to inquire after him, and without staying to partake of refreshments which had been provided, he went home and found his mother just preparing to retire to rest. He sought his own bed but was so badly afflicted with cramp during the night, that at one time he had not much hope of seeing the morning.

He felt that he had passed the threshold, that he was in the kingdom of God, and that living or dead he was the Lord's. He finally dropped off into a sweet sleep. He found himself perfectly well in the morning, and went to his usual employment. Let him express the change that had taken place in him, in his own forcible language: "No language can describe my sensations, nor can I define any limits to the love that animated my soul that day. I loved everything and everybody around me. I felt heavenly, and seemed as a little child just born. I felt transported into a new world. It is impossible to express it otherwise—I was born again."

In the evening, at a meeting of the Saints, he was confirmed by Elder John Halliday. Promises and blessings were sealed upon him, and the Holy Ghost bore witness that he had entered into a new life with eternal responsibilities resting upon him. He says, "with these rich blessings I finished the most important day of my life, and the change and blessings I felt keeps that day fresh before me, so that I can never forget it."

From that time Mr. Francis threw his whole soul into the work of bearing testimony to the truth of what he had received. On the 16th of January, 1848, he was ordained a priest under the hands of Elder John Halliday, when not yet seventeen years old. He at once became an active worker, preaching the gospel in Trowbridge and adjacent towns, and was rewarded by seeing the fruits of his labors.

About the 8th of November, 1849, his father was taken sick with inflammation of the lungs and brain. He continued to grow worse and passed away at twenty minutes past 9 o'clock, on the morning of the 21st of November, 1849. The mother's grief was almost unto death. She was too ill to attend the funeral ceremonies of her husband, and prayed the Lord that she might be permitted to follow him, but in about two weeks she began to recover and was soon restored to her family.

We will let Mr. Francis' own words express, in part, his feelings over this deep affliction of his young life: "I shall never cease to remember the regret I felt on parting with my father. It was the first death we had witnessed in the family, and the enemy, to make the blow more severe, hurled his shaft at the head. He was buried at the north-west side of the churchyard, about three rods from the old church school. There may his dust rest in peace until the Lord shall send His angels to call him forth into immortality."

His labor not being in much demand in Trowbridge, Mr. Francis went to London in March, 1850, to assist his cousin, Joseph Francis, who was doing a grocery and provision business. Sad was the parting with mother, brothers and sisters, for it was the first time young Francis had separated from them to make his home with others. While he was in London his sister Amelia, who had been consumptive, gradually withered away and died in Trowbridge, on the 21st of July, 1850.

That her heart was in sympathy with the spirit of the gospel is evidenced by

her expressed wish that the young brethren of the church should bear her body to the grave. She died in her eighteenth year, being born on the 6th of April, 1832, the anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Having been constantly at home from her birth, deeply did the mother feel her loss. The affairs of Mr. Francis not being pleasant in London, on the 5th of August, 1850, he returned to Trowbridge. He thus speaks of the meeting with his mother: "Mother awaited me at the station, and, on seeing her, I could not help shedding tears with her, for joy that we were brought together again."

On the 6th of August, 1850, Mr. Francis received a letter of appointment from Elder George Halliday, "to take charge of the work of the Lord in Sherbone." At a conference of the Saints in Trowbridge, September 29th, 1850, he was ordained an elder under the hands of Elder George Halliday. So far, not wishing to grieve his mother unnecessarily, he had not made her his confidant with regard to his connection with the Church, while she had, very naturally, expected him to come home and assist in taking care of the family. Keenly did Mr. Francis feel the situation, for he deeply sympathized with his mother, but he felt that a kindly Providence would watch over her while he labored in the callings of the Holy Priesthood for the salvation of his fellowmen.

After he was ordained an elder he felt obliged to make known to her his position. She was much grieved and, under the influence of intense feeling, for a moment manifested a determination to disown him as her son, and see him no more. None but those who have felt in like manner can sense the tempest that swept over the soul of Elder Francis in this great struggle between duty and affection. Let his words place on this public record a sacred tribute to his mother's worth and to the noble sentiments which welled up from his own heart:

I knew that she was my mother, that she had been everything that a child could expect. In fact, I could not well have had a more affectionate parent. I loved her and could willingly have died for her sake. I felt it impossible for a son to love a mother more. Under these feelings and circumstances, I had a battle to fight. *I knew God had called me*, and that my duty to Him was even greater than my duty to my mother. I determined to serve my God and believed that for my doing so He would be even more to my mother than I could possibly be.

Mr. Francis, having now made one of the great sacrifices of his life, was about to throw all the energies of that life into the ministry for the salvation of souls. On the 3rd of October, 1850, he bade adieu to his mother, his brothers and sisters, and to the Saints of his native town; traveled thirty-two miles on foot to Sherbone, and preached in the evening. On the 8th of October, he preached in the town of Millbornport; was stoned by a mob but escaped without much injury.

February 17th, 1851, Elder Francis visited his family relatives and the Saints in his native town. He found his mother, brothers and sisters all well, but very sad to think he would not stay home with them.

He was now engaged in the general routine of a traveling Mormon elder's life, traveling and preaching, occasionally encouraged in his labors by initiating converts into the Church. With the testimonies of miracles and spiritual gifts, and occasional persecutions, there was no lack of variety in his experiences.

By the middle of June, 1851, he had baptized some twenty persons and there was a lively interest manifested in his field of labor.

On the 6th of June he visited his friends in Trowbridge and found the family

well. On the 7th. he went to Bath to attend conference. There he met President George Halliday, Elder William G. Mills and other brethren by whom he was cordially received. President Halliday talked about sending him to labor in Cornwall. Soon after it was decided that he should go there to labor with Elder Chislett, one of his early converts to the truth. In the meantime a branch of the Saints was organized at Sturton Caundle in his last field of labor. While he regretted to leave his children in the Gospel, in his former field of labor, he felt much satisfaction in the prospect which opened before him, with his old time friend Elder Chislett.

June 10th, he returned to Trowbridge to visit his mother, brothers and sisters, He remained here until June 13th, when he bid them an affectionate good-bye, and, accompanied by Elder Chislett, left Trowbridge for Sherbone. After spending some time in visiting among the Saints with whom he had labored, still accompanied by Elder Chislett, he arrived in his new field of labor July 29th, 1851. Here his devotion to his calling was again rewarded with converts to the Church.

The 28th of November, 1851, Elder Francis visited his mother and her family in Trowbridge. Tuesday, the 9th of December, he arrived in his field of labor on his way attending a conference at Bristol. The length of this sketch will not permit a detailed account of the interesting labors of Elder Francis. They bore much fruit and were characterized by all the varied experiences of a traveling Mormon elder. On Christmas day, 1853, he attended a conference in Bath, and on the 27th of December arrived at the home of his mother in Trowbridge. He found her somewhat poor in health, but had great joy and comfort in her society.

Mr. Francis continued his labors in Cornwall until April, 1854. Having expressed a wish for a change from Cornwall to the Kent Conference, presided over by his former companion Elder Chislett, he received a letter dated the 8th of April, 1854, from Daniel Spencer, one of the presidency of the European Missions, appointing him to labor in that conference. He left Cornwall in May and arrived at Brighton, his new field of labor, on the 26th, where he met Elder Chislett.

On June 27th, 1856, he went to London to attend a general conference of the elders of the British Mission where he had a very enjoyable time, and made the acquaintance of many elders from Utah. Soon after this conference, Elder Daniel Tyler, the pastoral president of the London, Sussex, Kent and Berkshire Conferences, visited Brighton where he appears to have been very favorably impressed with the ministerial abilities of Elder Francis. Not long after this visit to Brighton, Pastor Tyler was called by the President of the European Missions to take charge of the interests of the Church in Switzerland and Italy. These events led, early in September, 1854, to Elder Francis receiving a letter from F. D. Richards appointing him to labor under the presidency of Elder Daniel Tyler on the Continent. This was an important move to Elder Francis. A foreign country to travel in, a foreign language to learn would open to him new channels of intelligence and experience.

The 28th of September, 1854, after bidding good-bye to the Saints in Brighton, accompanied by Elder William Budge he embarked at New Haven for Dieppe, on the way to Paris where, with the usual experiences of travelers with custom house and passports, they arrived on the 29th. Escorted by an English gentleman, whose acquaintance they had made on the

journey, they visited several of the principal objects of interest in the famous city of revolutions, of science and fashion. At half-past two o'clock p.m., they left Paris for Macon by rail, and from there for Geneva by diligence, where they arrived at 8 o'clock the next evening. There they received a hearty welcome from Elders Tyler, Stenhouse, Savage, Chislett, and Keaton. It was indeed such a galaxy of experienced elders as were not often found together in that early period on the Continent of Europe. These leaders of the Swiss and Italian missions had met for the purpose of advising together concerning their future labors and the general interests of the missions.

October 1st Elder Francis was appointed to preside over the Saints in Italy. It was a journey of 200 miles to his field of labor, in which he would cross the Alps into northern Italy. This mission, without a knowledge of either the French or Italian languages, weighed heavily upon his mind and caused much serious reflection. On the 6th of October, 1854, he bade farewell to his fellow-laborers and left Geneva by diligence. At 10 o'clock, on the following day, the diligence arrived at the foot of Mount Cennis. This he ascended on foot. At Susei, on the southern slope of the Alps, he changed from the diligence to the railroad for Turin and arrived there in the evening of the 7th of October.

On the morning of the 8th of October he left Turin for La Tour via Pignerol and arrived there at 10 o'clock in the morning. He was then fairly in his new field of labor. At La Tour he was kindly received by Brother Roman and many others of the Italian saints.

At St. Germain, on the 4th of November, 1854, Elder Francis spoke in public for the first time in the French language.

On the 18th of September, 1855, Elder John Chislett, to the great surprise and joy of Elder Francis, arrived in La Tour. He was but the forerunner of a still more important coming. By letter from Elder Tyler an expected visit of President F. D. Richards, William H. Kimball, John L. Smith and himself to Piedmont was announced. Elder Chislett stated that they were at Pignerol and he would go there and return to La Tour with them in the evening as they could not speak either French or Italian. Elder Francis had supper prepared for them on their arrival at 10 o'clock p.m. None but those who have had similar experiences can imagine the joy of this meeting. Says Elder Francis in his journal, "O, how indescribably happy I felt to see again so many of the elders of Israel! I felt honored and blessed more than I could tell them. The hearty shake of the hand and the 'God bless you' of my brethren strengthened and refreshed me. They were not hungry, or if they were, they could not eat for the anxiety to tell me all the good news they had brought.

"President Richards asked me many questions about the work and the people, and I did my best to furnish him with correct information, but not being in the habit of talking English, I mixed up so much French with my description that it was difficult for the brethren to understand me." Several days were spent in visiting among the Italian Saints and counseling over the interests of the mission. During this time Elder Francis was appointed a mission to the city of Turin.

At Prarustin on the 25th of September, a general conference of the Italian Saints was held. At this conference the visiting brethren addressed the Saints, their remarks being interpreted by Elders Chislett and Francis. The following day President Richards and party went to Turin accompanied by Elder Francis. The

party left Turin for Geneva the same evening. Thus ended one of the most interesting episodes in the life of Elder Francis. Before leaving, President Richards left upon the head of Elder Francis his apostolic blessing which was pregnant with great power for, and success in his labors, and more especially in his mission to Turin.

The 2nd of November, 1855, by previous request of Elder D. Tyler, Elder Francis sent him a history of the Italian mission since he had labored in it. The 29th of November, 1855, Elder Francis left Turin with a company of thirty-one Saints for England on their way to Salt Lake Valley. The 4th of December the company arrived in London. They were Perpetual Emigrating Fund Company emigrants, and Elder Francis acted as the agent of the Liverpool Office in seeing them safely on board the ship *Boyd*, in the river Mersey, provided with needful supplies for their voyage. This he accomplished on the 11th of December, 1855.

Elder Francis was no laggard. The year now drawing to a close had been a very laborious one, and very fittingly he spent the remainder after settling up his business with the Liverpool Office, in visiting among his friends in England, and especially with his mother and relations in his native place, Trowbridge. After spending part of the holidays there he visited those among whom he had labored in other parts of his native land and took leave of his mother, brothers and sisters in Trowbridge on the 23rd of January, 1856, and started for the Continent *via* London, where he arrived the same evening. On the 24th he obtained his pass port under the title of Rev. Samuel Francis. He spent several days in visiting objects of interest in this great metropolis, preached several times and attended a council of the elders where he saw President F. D. Richards. He left London for Brighton on the evening of the 30th of January, 1846. The 8th of February he left Brighton for Paris, where he arrived the following day.

On the 15th of February, 1856 he arrived in Geneva the headquarters of the Swiss and Italian missions.

He labored in the general office of those missions, assisting President John L. Smith in writing up their history and other important labors until the 11th of April, 1856, when he left for Turin, where he arrived on the 15th, with some delay on account of losing his portmanteau.

July 2nd, 1856, Elder Francis went to Turin on the special mission given him by President F. D. Richards. The following day he was 26 years of age, and had been a diligent worker in the ministerial labors of the Mormon church for nearly ten years. The 6th of February, 1857, he received a letter from President John L. Smith, directing him to come to Geneva in the *Darsteller* Office, while he went to England to attend to the Swiss emigration. This charge was well calculated to improve the health of Elder Francis, which had become somewhat impaired.

In June the previous year he first met Miss Weisbrodt, a young Italian lady of intelligence and considerable accomplishments. The acquaintance commenced by him giving her lessons in English for lessons in Italian. There soon resulted an exchange of sentiments. Elder Francis taught her the principles of the gospel, and she was baptized into the Church at St. German the 26th of July, 1856. The mutual attachment strengthened with time, until it became evident that each had found his destiny in the other. The 13th of February, 1857, he left Turin for Geneva, where he arrived in the evening of

the 14th. The 24th of February, 1857, President J. L. Smith left Geneva for England, leaving Elder Francis in charge of the mission during his absence, which continued until the 30th of the ensuing April.

July 1st, 1857, Elder S. Francis and Miss Esther Charlotte Emelie Weisbrodt were married by the British Consul in Geneva, Switzerland. It was a happy consummation of a romantic love affair in which were mingled some stern trials for the lady. Thirty years of married life do not appear to have cast a shadow over the love that budded and bloomed under the sky of Italy. The fruits of the union are ten children, seven sons and three daughters.

Elder Francis labored in the interests of the Swiss and Italian missions until April, 1858. On the 9th of that month he received a letter from President A. Calkin, releasing him from said missions and appointing him to labor in the Birmingham Pastorate, England, under the direction of Pastor William Budge, and on the 17th, he and Mrs. Francis left Geneva for Birmingham, England, where they arrived on the 24th On the 9th of May his first son was born in Birmingham. He continued his labors in the Birmingham pastorate under the direction of Pastor Budge until he was called to preside over the Durham Conference.

Elder Francis and family visited his mother and her family in Trowbridge. When the strong attachment of Mr. Francis for his mother, is considered it was an important event in his life after an absence of two and a half years. They left Birmingham on the 5th of August, 1858, and returned on the 10th. The 6th of April, 1860, he received an appointment from the Liverpool Office to preside over the Durham Conference. The 18th of April he arrived in Sunderland, the headquarters of the Durham Conference.

The last day of 1860, Elder Francis received a letter from the Liverpool Office, releasing him from his ministerial labors with the privilege of emigrating to Utah with his people. This entirely changed the current of his life. The change had been long anticipated, and when it came it brought joy and satisfaction.

In May, 1861, he sailed with his family from Liverpool for New York in the *Monarch of the Sea*, and arrived there on the 19th of the following June. With the usual experience of his people by railroad and river steamer he reached Florence, in Nebraska, then the outfitting place of the Saints for Utah. After remaining at this place about two weeks he started for Salt Lake City with ox teams, then the usual mode of Mormon travel across the plains. About the 15th of September found him, his wife, and two children in Utah. His old time friend and companion, Elder Chislett, who had previously emigrated, took him into his home until he could find other shelter for his family.

With that facility which had characterized his life, of fitting himself to required conditions, he turned his hand to any employment that afforded the means of subsistence. He drove team, sawed wood, ran a carding machine in Farmington Davis Co., taught school and in the summer of 1862, he worked at Samuel Woolley's saw mill in Little Cottonwood Canyon south of Salt Lake City. In August, 1863, he went into Weber valley where he purchased about twenty-five acres of land of Charles Bull for $135, and in the following November he moved thither with his family. From this time his interests began to be identified with those of Morgan County where as an energetic citizen and faithful public servant he has been an important factor in the history of that section

of Utah. With industry and pluck which usually insure success he commenced farming in the spring of 1864, with no other tools than a spade and hoe.

With some accommodation in the way of team he succeeded in growing quite a crop and putting a log cabin on his farm on which he had been living in a tent. But before the house could be completed his wife gave birth to her fourth son, under canvas. We will let Mr. Francis describe the situation. "We were out of everything, so poor it seemed impossible for us to get poorer, but with my good wife's assistance we pulled through and got into the house. It was a poor house, no floor, a straw and dirt roof, and when winter came on, the whole of the family slept in one bed to keep warm." He was grappling with difficulties of a new country where all were too nearly on a level to render much assistance to their neighbors.

In the spring of 1865, Mr. Francis started in on the season's labors with some advantages over the previous year. He constructed a "dug out" as a temporary shelter for his family until he could move and rebuild his house. Thousands of the settlers of Utah can appreciate the following expression of feelings, having experienced similar pleasure and satisfaction when able, through great exertion, to make some addition to their home comfort. Speaking of the house Mr. Francis says: "It was Christmas before I could get ready to live in it and we got very tired of the miserable 'dug out.' But when we moved into our house it seemed like a little heaven on earth. It was our own. We were on the road to independence." The last expression was prophetic for from that time he built up with the country to a reasonable competence.

In the season of 1866, he rented his farm and ran a carding machine in Ogden. In those times it was difficult to keep families comfortably clothed, this season's labor greatly assisted Mr. Francis and family in this difficulty. In August, 1866, he came near losing the partner of his toils and cares. He went to Weber valley to look after his interests there a few days and left Mrs. Francis in charge of the carding machine. She was attacked with the typhoid fever and lay for two days on the carding room floor, insensible, before the neighbors learned of her situation through her little children. She lay between life and death for two months and continued very weak for some time. In the summer of 1867, he again ran the carding machine in Ogden with financial success.

In the winter of 1867-8 he was again engaged in ministerial labors, traveling as a home missionary through Morgan and Summit counties. He again worked the carding machine in Ogden in 1868, but it did not have much patronage for its days were about numbered in Utah, as woollen mills were getting into operation where the people could exchange wool for cloth to advantage. This year Mr. Francis in common with others suffered greatly from the ravages of grasshoppers, but fortunately the advent of the Union Pacific railway furnished profitable employment to the people on the Weber, and also a market for what they had to sell, and these circumstances profited Mr. Francis in common with his neighbors.

In August, 1868, Morgan city was organized and Mr. Francis was elected Justice of the Peace for the first ward. As is characteristic of him he began at once to qualify himself for the duties of the office. Deeming no public trust too insignificant for his attention and labors there was soon considerable business for him. From this small beginning, as the friend and faithful servant of the people, he grew in public favor and has been continually identified with the general inte ests of both Morgan county and city. The history of these in the body of this work is

a very good epitome of his public labors into 1888. When the Morgan County Stake was organized he was appointed Second Counselor in the Presidency and has since continuously held the office.

He has evidently not enriched himself at the expense of the people whom he has served, for he has but a moderate competence, and his family have been raised in the strictest industry.

This sketch may appropriately close with the following excerpt from his autobiography. "I have invested my little earnings in real estate, so that my boys could have plenty of work on our own premises. They have all remained at home until married, and I find myself unable to give them much to start with in life. I believe it is quite as well for them to depend on themselves to gain independence."

The following is a good tribute of appreciation of a noble woman who has fulfilled the divine requirement of being a "helpmeet for her husband." "I cannot speak too highly of the valuable assistance my wife has been to me in raising my family and still saving a little for old age. Always careful and economical with provisions and clothing, doing the work herself instead of hiring, making and mending clothing it is astonishing what an amount of labor she has been able to do. If our children follow our examples they will be useful and the world will be the better for their having lived in it."

ANSON CALL.

THE subject of this sketch was born in the town of Fletcher, Franklin County, State of Vermont, May 13th, 1810. He is the son of Cyril and Sally Tiffany Call. The father Cyril, was born in Woodstock, Windsor County, Vermont, June 20th, 1785.

Joseph Call, the grandfather of Anson, was born in Oxford, Worcester County, Massachusetts, in the year 1745. John, the great grandfather of Anson, was also of New England birth. Thus the family is known to ante-date the struggle of the American colonies for liberty for two generations The ancestors of Mr. Call served in the Indian wars of the American colonies, and the brother of his great grandfather fell on the plains of Abraham in the contest for the possession of Quebec between the French under Montcalm and the Colonial army under General Wolfe. His grandfather, Joseph Call, was in the battle of Bunker Hill, and afterwards served under General Washington.

Sally Tiffany, his mother was the daughter of Christopher Tiffany, who emigrated from Germany. Thus in his veins is mingled the blood of the Teuton with that of an old New England family.

Anson Call

When Mr. Call was seven years old the family moved to Geauga, now Lake County, State of Ohio. The country being new, the lad Anson had but very limited opportunities for attending school.

The family was much afflicted with sickness, which reduced them to low circumstances financially. Fortunately for Mr. Call the environment of boyhood and youth developed habits of industry and self-reliance.

October 3rd, 1833, in the town of Madison, Geauga County, Ohio, he married Mary Flint the daughter of Rufus and Hannah Haws Flint. She was born March 27th, 1812, in the town of Braintree, Orange County, Vermont. His father-in-law was a wealthy farmer, who removed from Vermont to Ohio, but settled all his family in the former state except two daughters, Hannah and Mary.

He purchased a valuable farm in Ohio and willed it to the two daughters he took there with him. On account of their joining the Latter-day Saints he disinherited them and died about three years after the marriage of his daughter Mary to Mr. Call.

The father of Anson Call and the family belonged to the Methodist Church, but he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder John Murdock in 1831.

Such historic men as Brigham Young, John P. Greene and Almon Babbitt, figure with others, as preachers in the early days of the Mormon Church in the town where lived Mr. Anson Call. Their preaching created considerable excitement and so shattered his early religious faith that he became dissatisfied with all religious denominations and with himself. The Mormon elders handled him so easily that he thought it must be on account of his ignorance of the Bible. In order to successfully contend with them he began to study critically the Bible and the Book of Mormon, but with a different result from what he had anticipated, for be became a firm believer in the faith. As he expresses it: "He spent three years in hard study to learn that Mormonism is true."

After a great struggle against his natural pride he finally yielded to his honest convictions and boldly asserted, in a meeting with his Methodist brethren and friends, that he should join the Mormons. For this purpose, accompanied by his wife Mary, he repaired to Kirtland, then the gathering place of the Saints, where he was baptized by William Smith, the brother of the Prophet, on the 21st of May, 1836; he was confirmed in the Kirtland Temple by David Whitmer one of the three witnesses of the Book of Mormon. He was then administered to for an impediment in his speech which was relieved. At the same time he was promised that his speech should be natural and proper as long as he used his tongue for the advancement of the truth.

He was also ordained an elder and preached the gospel to his old neighbors and associates. After moving to Kirtland he was ordained into the quorum of Seventies in February, 1836. About thirty of his Methodist associates joined the Mormon Church, and also his wife and his father's family.

March 20, 1838, Mr. Call, accompanied by his father and his brother Harvey, left Kirtland for Missouri. He had been preceded by some of the leading elders of the church. He left his family in Kirtland and they journeyed to Missouri in the company of Almon Babbitt, while he went before to prepare a place for them. On the way he fell in with Asahel Smith, an uncle of the Prophet Joseph, and George Gee and their wives. They journeyed on a steamboat together.

When steaming up the Missouri River, a gentleman came to their room and said he had heard there were Mormons on the boat. Elder Smith said, "Yes, we are Mormons." The stranger asked, "Where are you going?" "To Far West, sir," was the reply. He said, "I am sorry to see so respectable a looking company journeying to that place." Elder Smith asked, "Why sir?" The answer was returned, "Because you will be driven from there in less than six months." "By whom?" He replied: "By the Missourians, gentlemen." Mr. Call, sen., asked, "Are there not human beings there as well as in other countries?" He said, "Gentlemen, I presume you are not aware of the gentleman you are talking to?" Some one queried, "A Missourian, I presume?" "Yes, gentleman, I am Col. Wilson, of Jackson County. I was one of the principal actors in driving the Mormons from that county, and I expect to be soon engaged in driving them from Caldwell County." He advised us to stop in some other place, for if we went to Far West, we were sure to be butchered. The Elders replied, "We are no better than our brethren, and if they die we are willing to die with them." Col. Wilson replied, "Gentlemen, you appear to be very determined in your minds. Mormonism *must and shall* be put down." He read a letter to Elder Call and his companions which he had just received from Randerson Newell. He was reminded that it was made up of falsehoods concerning the Saints in Kirtland. He replied, "True or false Joe's career must and shall be stopped." He started for the door of the room. Elder Anson Call remarked, "If you will stop a moment or two I will tell you the way it can be done, for there is but one way." He sharply asked, "What is that, sir?" "Dethrone the Almighty and Joe's career is ended, and never will it be until then." Col. Wilson left the room very abruptly and closed this historically interesting interview.

The steamer called at Jefferson City, the capital of the state of Missouri, and Col. Wilson honored Mr. Call with an introduction to about a dozen of the "Jackson County boys" including the notorious Governor Boggs. When informed that Mr. Call was a Mormon going to Caldwell County, they received the information with a sneering laugh. From that time the life and fortunes of Mr. Call have been fully identified with the destinies of the Mormon Church. The boat proceeded to Jack's Landing, where the company left the river. He and his father traveled on foot to Far West. They afterwards purchased land in Caldwell County, on which to make homes for the family. His father soon returned to Ohio for his family. After making some further arrangements in land and farming, Mr. Anson Call started out to meet his family. He found them and the company they journeyed with progressing favorably. This was in July, 1838.

After resting in Far West a few days he went to his farm on Grand river accompanied by Phineas H. Young, John Schnider, Joel Terry and others. In the month of September the Saints who settled there were visited by the Prophet Joseph Smith, his brother Hyrum and Sidney Rigdon. It was the Sabbath. After the public services, which were attended by some Missourians, the Prophet intimated to the brethren that he wished to see them, by themselves, on a matter of importance. He quietly retired with about twelve of them into a neighboring corn field. He told them there were difficulties ahead and they must leave their homes. The question was asked "From what source." He replied it was not for him to say. The message he had received was for them to leave and go to Far West or Adam-ondi-Ahman. In reply to questions as to whether there

would be time to sell their farms and gather crops, he told the people that they had better not sell their farms and he presumed they would have time to get away, but how much time he knew not. He and his company left after dinner.

The following day the men of the settlement counseled together. They were very anxious to save their crops and decided to try to do so. The neighbors of Mr. Call decided that he should travel through Davis, Caldwell and Ray counties and see if there was any stir or excitement among the people about the Mormons. It was thought that the information would give them a better idea what time they could take to prepare for leaving. Mr. Call went on his trip and returned home without finding indications of the trouble which shortly followed. The men secured their crops then went on a bee hunt for four days and returned with wagons loaded with honey. Well would it have been had they been satisfied with their labors and attended the warning the Prophet gave them.

They went on another bee hunt. The weather was stormy and but little was accomplished. Returning home they found the whole country in arms. Between them and Adam-ondi-Ahman and Far West there was a company of mobbers under Neil Gillium, guarding the roads to prevent the Mormons from going to and from either place, and from leaving the country. They sought to kill Phineas H. Young but he hid up in a bunch of cornstalks and was fed by Mr. Call for four days. Becoming tired of the situation, notwithstanding the threats of the mob, they determined to make an attempt to get to Adam-ondi-Ahman, distant thirty miles. They started in the evening and arrived about daylight the following morning. There they learned of the Crooked River battle and the difficulty at Gallatin. The Saints who could do so had gathered there and at Far West. No help could be obtained and under cover of the next night, they returned to their families. The mob were quite angry at Mr. Call on his return and threatened to kill any who might attempt to leave. However, the next day such quiet preparations as were practicable were made. After dark a four horse team was before the door. The party consisted of P. H. Young and Daniel Jackson and their wives, both of them the sisters of Oliver Cowdery, Mr. Call and his wife Mary and her sister Hannah, with the children of the three families seven in number. These with the bedding was all that could be got on the wagon. Everything else was necessarily left. Joel Terry had one horse and wagon into which he loaded his wife and child and such goods as could be taken. Harvey Call. the brother of Anson made up the party.

Leaving the public road and taking a new route across the prairie, they escaped from their enemies under cover of darkness, and arrived in Adam-ondi-Ahman the middle of the following day. They found a few of the people in houses others in tents but the majority with but little to protect them from the elements. Mr. Call selected a place for his family to camp, in the top of a fallen oak tree and then took some corn to a horse mill and brought home some meal for supper.

The danger seemed imminent and at night the men, excepting the guard, lay down with the expectation that the mob might be upon them at anytime. About one o'clock a. m. the alarm was sounded, "The mob are upon us!" The men rallied and the women dressed themselves and children and prepared, as well as they could for what might come. Fortunately the supposed mob proved to be a party of brethren from Far West. They brought the news that Far West was surrendered and that Joseph Smith and others were in the hands of their enemies.

The people of Adam-ondi-Ahman were notified that they would be called upon to surrender about ten o'clock in the day.

In the morning Colonel Parks appeared with five hundred men. They formed a hollow square and the men of Adam-ondi-Ahman with their arms and ammunition were ordered to be within it in one hour. Having been informed that their leaders had sent word for them to surrender, the men obeyed the order. After disarming them Colonel Parks left two hundred of his men, as a guard, to rob and plunder the defenceless people, giving them ten days in which to leave the country. Mr. Call received the following pass from the commanding officer.

"I permit Anson Call to remove to Far West and from thence out of the State."

Signed, "GENERAL PARKS."

Before leaving two of the guard rode up to Mr. Call's camp in the tree top when the family were eating dinner. One of them asked Mr. Call some questions. The replies not suiting him he used abusive language and leveled his gun to shoot the offender. The family, being much frightened, he had enough humanity left to lower his gun and ride off. The second night after the surrender the snow fell about six inches deep. His family having but little protection from the elements where they were, he started with them for Far West. His children nearly perished with the cold. His son Moroni froze his fingers so that a part of the nails came off.

After arriving at Far West the weather continued severely cold and many of the mob left.

Many families like that of Mr. Call had been driven from their homes in the country around Adam-ondi-Ahman and Far West. They were exposed to the elements, poorly clad and fed, and it seemed as though the fiendish vindictiveness of the mob was never satisfied. They continued to kill cattle, steal horses, insult women, and many lives were sacrificed by their inhumanity in destroying the means of subsistence and comfort. The people were not permitted to leave the town only to get firewood. Although ordered to leave the state they were not permitted to go out to look up their horses and cattle for that purpose.

They were deprived the privilege of holding meetings, but Joseph Smith, the father of the Prophet, and Brigham Young, moved among them as their principal counselors. Two or three epistles were received from the Prophet Joseph, then in Liberty Jail, Clay County, and to hear them read, and to receive instructions from him and others, the men would quietly steal their way to a school house, about two miles from Far West, in the night.

Without the knowledge of the guard or the mob who were around them, on the 23rd of December, 1838, Mr. Call left Far West for a farm near Elkhorn, to make sale of two-thirds of 30 acres of corn which he had grown on shares. The day after his arrival he was taken prisoner by ten armed Missourians, accompanied by an old negro. They took him into the back part of a store and ordered him to give up his weapons. When told that he had none they abused and threatened him. After thoroughly searching him, finding he had no means of defence, they proceeded to further exhibit their vindictiveness. Not anticipating any use for rifles they set them against the house, and commenced tantalizing Mr. Call by calling him a d——d Mormon and accusing him of having been in the Crooked River battle. As if contemplating the situation with satisfaction they sat down and commenced whittling with bowie knives. One by the name of James Ogle

asserted that he had suffered by the Mormons and Mr. Call must atone for it. Referring to their searching him, they said they had felt his back and they would see it bare before morning and that their victim would feel a hickory upon it. Evidently with a view of making him desperate, Ogle hit Mr. Call repeatedly in his face with the flat of the hand. Further, to throw his victim off his guard, as though a spark of honor had flashed up in his bosom, he asserted he would not abuse a man that was not armed. As he said this he threw his knife at the feet of Mr. Call and told him to pick it up and fight. Mr. Call replied that he did not want to fight. He saw that his enemy wished to excite him to self defence that he might have an apology for killing him. Ogle then picked up the knife, put it into Mr. Call's hand and again told him to take it. Again he refused to spring the trap that was set for him and leaned up against the house He asserts that at this time he silently prayed, "O Lord, preserve me, or they will take my life." He immediately received a comforting assurance that he would be delivered. But while he felt his life insured they were still permitted to abuse him. Ogle made a thrust with his knife within an inch of his breast at the same time asserting, with an oath, that he would rip his bowels out This he followed up with repeated blows between the eyes of the helpless victim with the back of his bowie knife. In this way he was tantalized over two hours. During that time Ogle struck him on the face with the back of his knife and with the flat of his hand about 50 times. Continuing his abuse he said, "It is getting near night and we must make a finish of this business." They took Mr. Call into the street. As they did this they threatened to serve him as they did a Mormon the other day—strip, tie and hickory him, and then leave him tied up until morning. In the meantime, the old negro before mentioned, was sent off for a rope to tie him, and preparations were made for removing to a more suitable place for their fiendish work by the ten men forming in double file with the prisoner in front between the two files. Outwardly cool Mr. Call was anxiously looking for some means of escape. Seeing a grocery keeper leaning out of the window close by, the idea entered his mind of treating the guard. He took a step or two from them and asked the man in the window to let him have a bottle of liquor. The bottle and a tumbler were handed to him through the window. He gave a toast, drank to it, told them they were men after his own heart, the bravest set of men he had ever met with, and before they went any further with the business before them, he was going to drink with them and wished them to be merry for to-morrow is Christmas and we must prepare ourselves for it. He touched their weak point—the love of whisky. It glossed over the irony of his speech, the cool effrontery of which, elicited unconsciously, the admiration of these reckless men. Mr. Call handed the bottle to the man on his right. The sight of it so softened his heart that he fired off his gun and set it up against the grocery. The other men also set theirs up but without discharging them. The man who had taken the bottle poured some of the fire water into the tumbler. It was an intensely exciting moment for Mr. Call. A thicket of hazel brush was within a few feet of him. Every one of his enemies had their eyes on the sparkling liquid in the tumbler. As it met the man's lips who held it, in an instant Mr. Call was in the thicket.

There was a sudden change in the programme. The whisky was forgotten in the excitement of pursuit. He eluded his pursuers by laying low until they passed him. As he quaintly expresses it, "They went one way and I went another. My

legs served me well for five miles, and probably saved my back from being severely lacerated." This impressive circumstance to Mr. Call, took place in Ray County, in the town of Fredericksburg, which was just commencing in the woods.

In traveling towards Far West, as night drew near, he found himself near the house of a Missourian where he had preached a number of times the previous summer, and whose wife belonged to the Church. Entering the house in his mutilated condition he created a little excitement, to allay which he related some of the circumstances he had just passed through. The owner of the house said he feared to have him stay, for if the mob found it out they would burn his house and destroy him. Mr. Call offered to leave, but the man told him to stay and eat supper. While eating the woman interceded to have him remain over night. She said he could sleep in the back room with the door open, that the dogs would give warning of any one approaching, when he could slip out of the door into the corn field and get away undiscovered. The night passed quietly. Before daylight the kind sister had Mr. Call a good breakfast, and at an early hour he was on his way to Far West. 20 miles away, where he arrived on Christmas Day, 1838.

In consequence of his absence the family had missed their turn of grinding at the horse mill, and his wife could only furnish him a dinner of parched corn instead of the usual cake of hominy. Mr. Call was in a quandary, for he had but one horse left. Many of the animals belonging to the Saints had been stolen and still they were required to leave the state. A few had saved their animals by locking them with a chain to a tree.

He counseled with Father Smith and Brigham Young about going to the Three Forks of the Grand River to try to obtain some property to help him out of the country. They advised him not to go as they feared he might fare worse than he did in Ray County. Being in a difficult place he concluded to take the chances and mounted the horse he had and started on the perilous undertaking.

He arrived at his farm on New Year's Day and found it in possession of George Washington O'Neil. As before stated he bought the farm of O'Neil and Culp, and they were taking advantage of the times to rob him. He rode about two miles further to the house of Mr. Day who had taken no part with the mob. Mrs. Day informed him what O'Neil and Culp had been doing, and warned him that they would take his life if they learned he was there. These two bitter enemies of Mr. Call came into the house while he was talking with Mrs. Day. They at once began to use abusive and threatening language and informed him that they would as soon kill him as a dog and there would be no notice taken of it. Many people in the neighborhood were in debt to Mr. Call for goods sold them on credit, and well did he know that the threat of O'Neil and Culp was in keeping with the temper of the people Mr. Call claimed his rights as a white man and a citizen—the phrase "a white man" had a significance then on account of slavery, which it has since lost; but these assertions aroused the animosity of his enemies. Becoming convinced that he could not obtain any of his property he started for his horse which was about five rods from the house. He was followed by O'Neil and struck on the head with the end of a hoop pole. The blow nearly brought him to the ground. Mr. Call endeavored to pick up something to use in self-defense, but there was nothing within his reach. O'Neil repeated the blows and a thick cloth cap which Mr. Call wore probably saved his life.

Mrs. Day threw open the door of the house and after receiving several more

blows on the face, of one of which he still carries the scar, he found temporary relief by her closing the door between him and his enemy. O'Neil and Culp then left the house, Mrs. Day suggesting that they had gone for their guns. Mr. Call took advantage of their absence to mount his horse and start for Far West.

His head and face soon commenced swelling. He washed them and concluded if possible to keep the knowledge of his rough treatment from others, as he had gone to the farm contrary to the advice of his friends.

He arrived home at 11 o'clock at night and being desirous of keeping his wife ignorant of what had happened retired without making a light; not taking into consideration the unnatural appearance of his head, which only needed to be seen to betray him. He sprang out of bed as usual in the morning, but instantly found himself on the floor on the other side of the room, being unable to keep his feet Mrs. Call became excited and demanded to know what was the matter. He crawled back to the bed and informed her but was still desirous to keep the circumstance from the knowledge of others. In a few days he was again able to attend business.

The 15th of January, 1839, Lyman Cowdery, the father of Oliver, went to the house of Mr. Call when he chanced to be away. He told Mrs. Call that he had some special business with her husband and would like to see him that evening at the house of W. W. Phelps. As requested, Mr. Call repaired to the house of Mr. Phelps and there met Mr. Cowdery, David Whitmer, Wm. McClellin, Burr Riggs and other apostates. At this time the Prophet was in Liberty Jail, and his enemies, among whom may be ranked these men, were making great exertions to find some pretext for accusing him of crime. Previous to this the Church goods from Kirtland were in transit to Missouri, and Mr. Call had some also in transit with the same directions on the parcels. These goods were found in the houses of Oliver Cowdery and David Whitmer with a search warrant in the hands of the sheriff of Caldwell County. To find something against the Prophet, a plan was devised by these men to frighten Mr. Call into admitting that he had sworn falsely as to the identity of his goods. Mr. L. Cowdery as the spokesman and agent of these plotters, accused him of the crime, stated that he could prove it, explained to him the punishment that hung over him for the crime of which he was accused and made him the following proposition: "If you will go with me to the court at Richmond to-morrow and state that you did this because Joe told you to, I will then settle the matter and let the blame rest where it belongs; for Joe is now where he will not lead anybody into difficulty again, *for justice will soon overtake him.*" These apostates and traitors had laid a deep plot to use young Anson for the destruction of the Prophet, but soon learned they had made a poor selection for their nefarious purpose. Mr. Call had at the first seen through the conspiracy, and when asked if he had made up his mind what to do replied, that he had, and that he was prepared to prove what he had sworn to by Vincent Knight who assisted him to select the goods from a store in Ohio, and he should have done this at the sitting of the court at Liberty if a Mormon had been permitted to be there. He further emphatically stated that when he took an oath he only was responsible for it and they were at liberty to act as they thought proper.

These sketches of events connected with the persecutions in Missouri are fine illustrations of the vindictive, murderous spirit of the Missourians, of the bitter-

ness of apostates from the Church, and of the fortitude and endurance of those who were true to their religious convictions. Mr. Call left the house of W. W. Phelps and heard no more of the plot concocted against the Prophet.

Not long after this, one of the animals of Mr. Call returned to him and this made it possible for him to get out of Missouri. About the middle of February, 1839, with his family and the little that was left them, he started for Illinois. The snow was about a foot deep and the weather was severely cold. With a reasonable supply of the necessaries and comforts of life, such a journey at that inclement season of the year, would have been severe, but in this forced exodus these plundered exiles, nearly reached the extreme of human suffering. The first night their wagon tipped over into a creek. The second day they traveled across a prairie but were unable to reach the settlement on the further side. The night was windy and cold, their only covering the little shelter afforded by raising the end of the wagon tongue from the ground, throwing some clothes over it, and under these making up their scanty bed.

From this on, so numerous were these exiles that camp fires were kept burning and poles cut from the timber were kept standing for the next comer who was fortunate to have something to spread over them for temporary shelter. To such an extent were the people of Missouri carried away with the hatred begotten of religious intolerance, that their hearts seemed closed to the common sentiments of humanity, and they entirely failed in that generous hospitality towards these exiles which they exercised towards others.

The country was settled, but the Mormons were permitted to travel the road by mere sufferance. Not a door was open to shelter, for a night, the half naked women and little children. If they had a little money, and without it it was useless to ask for anything. they were not permitted to cross a threshold to obtain it, but must humbly wait outside until it was brought to them. It now appears incredible that such extreme bitterness could have so universally found a place in the hearts of a professedly Christian people. It certainly should be recorded on the pages of history as an extreme exhibition of vindictiveness and hate.

The third day of March, 1839, Mr. Call arrived at Palmyra, Missouri, near the border of the state of Illinois, where he found his father and his cousin Orvis Call and their families. He and his father left their families and went into Illinois to find a place to locate. The father rented a farm in Hancock County, five miles from Warsaw, and Anson took a sub-contract on a railroad.

They returned for their families and with them traveled over a very difficult road up the west side of the Mississippi river to Warsaw, and were the first families of the Missouri exodus who crossed into Illinois at that place. Mr. Call employed a number of his destitute brethren on the railroad at $20 per month, making but little out of the job himself.

One day when traveling to Warsaw, to his great surprise and joy he met Brothers Joseph and Hyrum Smith. He earnestly inquired how and when they had escaped from Missouri? Joseph replied: "I am in a great hurry for my enemies are pursuing me. I will say, in short to you, the prayers of the Saints brought me here." After inquiring of Mr. Call where he lived, he told him he would be at his house in about a week and talk the whole matter over. He passed on in great haste. After suffering more than six months in chains and dungeons he was once more in the enjoyment of liberty.

About the time appointed he came to the house of Mr. Call accompanied by his brother Hyrum, Sidney Rigdon and Vincent Knight. He took dinner and spent much of the afternoon in conversation, in which he related some of the circumstances of his escape from Missouri. He also stated he had purchased a tract of land—the same on which the city of Nauvoo was afterwards built, as a gathering place for the Saints That su mer Mrs. Call had a severe fit of sickness, chills and fever, from which she obtained relief through the administration of the Elders.

The 15th of October, 1839, with his wife and youngest child, Mr. Call started for the state of Ohio to visit Mrs. Call's mother, leaving the two elder children with Miss Hannah Flint, the sister of Mrs. Call, who had for sometime made her home with the family. In the spring he returned in company with Chester Loveland and family and Jeremiah Willey, arriving home on the 14th of April, 1840. In connection with the former he rented a farm in Carthage. His labors were fairly successful and were interspersed with occasional preaching in the court house in that somewhat noted town.

March 20, 1841, he removed to Raymas, afterwards called Macedonia, in the same county. He and others purchased a tract of land 20 miles from Nauvoo. A stake of Zion was organized, Mr. Call was set apart as one of the High Council, and ordained a High Priest under the hands of Joel H. Johnson.

The 13th of May, 1841, the natal day of Mr. Call, Mrs. Call gave birth to a pair of twin boys, and the event was followed by a long fit of sickness. She was healed through the administration of Elder Allen. In the spring of 1842, Mr. Call moved to Nauvoo in obedience to the counsels of the leaders of the Church.

The following September he was appointed a mission to the state of Ohio. He was accompanied by Elder F. B. Cummins. They traveled through Illinois and Indiana, preaching by the way, and baptized 40 persons as the fruits of their labors. He arrived home the last day of March, 1842. The winter had been very severe and at that time the Missouri, Illinois, and Ohio rivers were frozen over, and teams could cross on the ice. He found his family well but very poor. The season was spent in raising a light crop of corn, building a small brick house and quarrying stone for the temple.

On the 14th of July, 1843, with quite a number of his brethren, he crossed the Mississippi River to the town of Montrose, to be present at the installment of the masonic lodge of the "Rising Sun." A block school house had been prepared with shade in front, under which was a barrel of ice water. Judge George Adams was the highest masonic authority in the state of Illinois and had been sent there to organize this lodge. He, Hyrum Smith and J. C. Beunett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow capped mountains. We will let Mr. Call describe this prophetic scene: "I had before seen him in a vision and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance and said I am gazing upon the valleys of those mountains." This was followed by a vivid description of the scenery of these mountains

as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said, "There are some men here who shall do a great work in that land." Pointing to me he said, "There is Anson, he shall go and shall assist in building cities from one end of the country to the other, and you," rather extending the idea to all those he had spoken of, "shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice"

"It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo 'Oh the beauty of those snow capped mountains. The cool refreshing streams that are running down through those mountain gorges." Then gazing in another direction, as if there was a change and locality: "Oh the scenes that this people will pass through! The dead that will lay between here and there." Then, turning in another direction as if the scene had again changed; "Oh the apostasy that will take place before my brethren reach that land!" But he continued, "The priesthood shall prevail over all its enemies, triumph over the devil and be established upon the earth never more to be thrown down." He then charged us with great force and power, to be faithful in those things that had been and should be committed to our charge, with the promise of all the blessings that the priesthood could bestow. "Remember these things and treasure them up, Amen."

"Although I felt that Joseph was wrapt in vision, and that his voice was the voice of God, little did I then realize the vast significance of those prophetic declarations compared with what I do now, with the experiences of the 45 years that have intervened since they were uttered. As he drew to a close the door of the house opened and we entered the building to transact the business for which we had gathered. It is impossible to express the feelings that came over me when Joseph prophesied upon my head. I queried in my head how it was possible for me to accomplish this great work with the persecution, the poverty and sickness that I had thus far to contend with. These prophecies were ever fresh in my mind until in the process of fulfillment I arrived in these mountains. When misfortune overtook me they buoyed me up, for I claimed the promises of the Lord and they strengthened me. After arriving here I still expected their fulfillment. The remainder of the narrative will witness that my expectations have not been in vain."

During the summer of 1843, rapid progress was made in building the temple. It was as well, a fruitful year and the labors of the Saints produced abundance of food for man and beast. There began to be indications of jealousy on the part of other citizens of Illinois, on account of the rapid increase of the Mormons in numbers and influence, for many were gathering both from England and the United States. As the spring of 1844 opened, the spirit of intolerance was aroused and gathered blackness. There are other records of this dark period of Mormon life, but some things in which Mr. Call acted a personal part find their first fitting exposition in this sketch.

Sunday, June 14th, 1844, when the Saints were gathered at their usual place of meeting in a grove east of the temple, Judge Thomas, the circuit judge of the

district, drove up to the stand and requested an opportunity to speak with Joseph Smith. The latter went to him and spent about 15 minutes in conversation, during which the judge explained to him the difficulties with which he was surrounded and advised him what to do. Joseph returned to the stand and commenced talking to the people. The day was wet and rainy. He asked them whether they would remain and hear the discourse he had to deliver to them, or go to the shelter of their homes. As with one voice they exclaimed, "We will tarry!" This was the last discourse the people heard from their Prophet on the Sabbath day. Acting on the suggestions of Judge Thomas he appointed delegates to visit the precincts of the county to try to effect settlement with the mob, and among these Anson Call and David Evans were appointed to visit the precinct where Col. Williams, an influential leader of the mob resided. After meeting they started on their mission and that night lodged with Father Call five miles from Warsaw. They called at the colonel's house the following morning, only to be informed that he had gone to Adams County to raise the militia against the Mormons.

They were informed by Elder Knox, a Campbellite preacher, that a committee was appointed in each precinct for the transaction of business. Mr. Call and his companion expressed a wish to see that committee. Elder Knox replied that Col. Williams was one of them and he was another, but in the absence of Col. Williams, he would send for the other man, Mr. Henderson. He did so and while awaiting for him a mob of 50 men came around and into the house. Among these was a lawyer Stevenson, from Warsaw. Coming into the room he addressed Messrs. Call and Evans, "Gentlemen, you are delegates from Nauvoo, I suppose?" Receiving an affirmative answer he said, they were expecting delegates at Warsaw. Then addressing Elder Knox and those who had gathered around he said to them: "The people of Warsaw intend to put their delegates into the Mississippi and make fish bait of them. You can dispose of yours as you think proper." Being informed of the instructions Judge Thomas had given Joseph Smith, he stated that Judge Thomas was at Warsaw the Saturday night previous to his visit to Nauvoo, and that he perfectly understood the judge's mind upon this matter, and if he had given Joseph Smith such directions they would introduce him to the Mississippi river.

The mob became threatening but the committee told them they must not disturb the Mormon delegates while they were doing business with them. For further protection the committee put a guard around the house. After an hour's conversation they refused to entertain the proposition of the delegates until the arrival of Col. Williams.

The committee guaranteed the safety of the delegates until they were mounted but no longer. They gained their saddles and put spurs to their horses, as the mob were preparing to pursue. They were soon at a safe distance, from their enemies.

Messrs. Call and Evans arrived in Nauvoo late in the evening of the 15th of June. At eight o'clock the following morning they met at the Nauvoo Mansion to report to Joseph. Reynolds Cahoon, the door-keeper, refused them admittance stating that Joseph was busy and did not wish to see any body. However Mr. Call ascertained what room he occupied, opened the door and went in. Joseph took him by the hand and said "when did you return and where is Brother Evans?"

When he was admitted the two gave their report. Joseph wished them to make their affidavit to it, which they did before Ebenezer Robinson, a Justice of the Peace. He then wished them to take the affidavit and a letter to Judge Thomas, whose court was then in session at Knoxville eighty miles distant. Joseph ordered the two best horses that could be obtained for the service. They left Nauvoo the same day about sundown, Tuesday the 16th of June, 1844. The Prophet told them to go quickly and get an interview with the judge if they followed him to the bench by his coat-tail. It was raining, the roads were muddy and the streams high. On Wednesday they came to a stream which was high and rapid and appeared dangerous. The importance of their mission decided them to try it. They plunged in and with much difficulty reached the opposite side.

They arrived at Knoxville on Thursday at ten o'clock a. m., of the 18th. The court being in session they gave their letter to the sheriff who handed it to the judge. He read and put it into his pocket. The sheriff was informed of the importance of their business and was requested to intercede with the judge for an interview, but were informed they would have to wait until intermission. Their presence caused some commotion and they were ill-treated by citizens who had gathered around the court house. The sheriff took them under his protection and remained in conversation with them until intermission. After dinner at the hotel they locked arms with the judge, one on each side, as he left the table, and told him they wanted an answer to General Smith's letter. He replied that it was nearly time court was called, and he deemed an answer unnecessary, that they could tell the General that he was mistaken as to his instructions to him in Nauvoo. A written answer being insisted upon he consented to write a short note. He read it to Majors Call and Evans and the former states that as he remembers it, it read as follows :

General Smith,

"SIR :—In perusing your letter I find that you were mistaken in the instructions that I gave you while at Nauvoo, and I know of no course for you to pursue to answer the requirements of the law, but to suffer yourself to be taken by the officer holding the writ and go before the Justice of the Peace who issued the same and have an investigation of the matter. It is the officer's duty to protect you ; this the law requires, and I can not as an officer of the law give you any different instructions.

"Yours Respectfully,

"_____"

In the following it is easy to discern that Judge Thomas had already given General Smith away, deeming the sacrifice of him of secondary importance. Mr. Call says :

"We told the judge that General Smith could not in safety go to Carthage for trial with the officer who held the writ, for there were five hundred men there who were sworn to take his life. He has proffered in his letter to you to meet you here or in any other part of your district, you may select and have a trial." To this Judge Thomas replied, that he did not wish to interfere in any legal business neither did he consider the matter under his jurisdiction. We then told him that the General would not go to Carthage for his friends well knew that the object of his enemies was to take his life. The judge replied,

"This is nothing but his and your imagination and that will be better understood when tried." We assured him that we represented the universal feelings of the citizens of Nauvoo, and further that we positively knew that our imaginations were correct perceptions of the situation, and that General Smith would not go to Carthage without it was by his order or that of his excellency, the Governor.

The judge then advanced the following, which perhaps appeared to him a clinching argument in favor of his position, "Would it not be better for one or two men to be killed than for a whole community to be destroyed?" We replied to this flimsy apology for not making any exertion to save the innocent, "No we would all prefer to die in defence of innocent citizens, than for one of our number to be massacred by a ruthless mob, and we will show you and all other men that we will protect one another in our rights." He suggested: "Gentlemen, you are very zealous." The conversation closed with our asserting, "No more so then we are determined." We received the letter and made all possible haste to Nauvoo. We arrived at the Mansion on Saturday at 10 o'clock a. m., June 20th, 1844.

On entering the house we were met by Alpheus Cutler and Reynolds Cahoon with the query, intensified in tone and manner: "Boys, you have got back have you? Have you got a letter from Judge Thomas?"

"Yes."

"Let *us* have it!"

We told them we could not. That it was necessary to see Joseph. They said we could not see him. In reply to the query of why not, they said they were under no obligation to give us the reason and that it was our duty to give them the letter. We told them the instructions Joseph gave us, to press for an interview with Judge Thomas, that it had been obtained with much difficulty, and we deemed it very essential to Joseph's welfare to rehearse to him what the judge had said. In these conversations Reynolds Cahoon was usually the spokesman.

For a short time they withdrew from the room. This gave an opportunity for Brother Evans and myself to counsel together, and we decided not to give them the letter. Presently they returned and with persuasion and argument sought to obtain the letter. Some sharp words passed. We told Mr. Cahoon that this was the second time they had tried to prevent us from seeing Joseph, when we deemed it important that we should do so, and it was useless for them to say anything more then, so they left the room.

Soon after the departure of Messrs. Cahoon and Cutler, Emma Smith's nephew came into the room and said that Mrs. Smith wished to see us. We followed him to her room. She opened the conversation with the query, "You have a letter from Judge Thomas haven't you?" We replied, "Yes, and we want to see Joseph." In a positive tone she asserted, "*that we could not see him.*" We rehearsed the reasons for wishing an interview as we had before done to her door-keepers.

In a passing explanation relative to Joseph's absence at the mansion house at that time, Mr. Call says, "It is simple justice to David Evans and myself to here record some explanation of the situation as facts have since developed. It seemed impossible for us to get an interview with the Prophet Joseph. If we could not see him it was of next importance that he got the note from Judge Thomas, that

he might comprehend the extent of the plot against him and thus be prevented from giving himself up. We were not aware that he was then on the west side of the Mississippi River, comparatively safe with a number of his friends.

"In our interview with Emma Smith, she persuaded us saying, 'You ought to have confidence enough in me, boys, to give me that letter, and if you want to see Joseph I will carry any word to him you wish. You cannot see him, but he *shall have this letter*, and then you shall see him.'

"We retired from the room and counseled together. Seeing no better way to do, we concluded to give her the letter. This was in the afternoon of the 20th of June, only a few hours after our return from Knoxville. She opened the letter and read it in our presence and that of Messrs. Cutler and Cahoon. We then told them what Judge Thomas said to us and we wished them to tell it to Joseph. Mrs. Smith again assured us that he should be informed of the conversation with Judge Thomas.

"I have since understood from Dr. Willard Richards that Messrs. Cahoon and Cutler went over the river the same afternoon, after they had heard the letter read, and persuaded Joseph to return to Nauvoo to give himself up to his enemies. I never had the privilege of speaking to the Prophet again.

"On Wednesday, the 24th of June, Joseph rode up to the Legion which was formed near the Masonic Hall and said, with his great heart in every accent, 'Boys, I have come to bid you good-bye; I am going to leave you for awhile.' He turned in the saddle raised his hand and added. "*You are my boys* and I bless you in the name of Israel's God. Be faithful and true and you shall have your reward. Farewell.'

"I little thought, knowing his many deliverances from the hands of his enemies, that it was the last time I should see him alive. That night I went home to rest with my family, about one-fourth of a mile east of the temple on Brigham Street.

"On Thursday, the 25th, I, as usual, paraded with the Legion. Friday and Saturday, 26th and 27th, attended to the same routine of business. Saturday night I was one of the temple guard. Sunday morning, the 28th, I saw O. P. Rockwell come into the city at full speed, with the sweat dripping from his horse, shouting with his stentorian voice pitched in the highest notes of intensified sorrow and wrath, 'Joseph is killed! Joseph is killed! They have killed him! They have killed him!!'

"An immense tidal wave of sorrow and mourning swept over that devoted city. How many cherished anticipations were swept from thousands of sorrowing hearts as the pall of shadowy darkness gathered over the place! It needed some kindly admonition to check the sweeping torrent of affliction, by calling the thoughts of the people back to the practical needs of the moment. A kindly providence inspired those who had the influence to call them together. They were admonished to be quiet and considerate, and not allow their intensity of feeling to lead them to commit any overt acts, unbecoming Saints and good citizens, and leave vengeance with the Lord.

"On Monday, the 26th of June, I took my family with me to see the remains of the martyrs at the Mansion. I have no language to describe my feelings. Sleep and the desire for food had left me. I cried mightily to the Lord that I might know what to do. The third night I had a dream or vision in which I saw and

talked with Joseph. I was one of a congregation of Saints whom he assured, that although dead he should still lead the kingdom, the keys of which had been given him, and that he should hold them forever. This dream was a great comfort to me and it enabled me to comfort others.

"I still at times felt a desire to know whether the Prophet Joseph received the letter from Judge Thomas, and it was about this time that I went to see Dr. Willard Richards. I found him very unwell and on his bed. He appeared overpowered with grief. I asked him if Joseph had received the letter from Judge Thomas. He looked up with an amazed expression, as though something had suddenly stirred up the depths of his soul and asked, 'Are you the one that went with David Evans to Judge Thomas? Did you get a letter?' Being answered in the affirmative, with almost startling vehemence he asked, '*What did you do with it?*' When answered he sprang from his bed, walked across the room and with intensified agony in voice and manner exclaimed, 'My God, I wonder what will come to light next!' To my query, 'Did Joseph get the letter?' he replied 'No!' with great vehemence. He threw himself upon the bed, covered his head, and with great effort to control himself said, 'You and Brother Evans come in a day or two and tell me about it.' As will be seen that opportunity did not come for sometime.

"In a few days after these sad events I went to Carthage. I saw the blood from the Prophet's veins upon the well curb. The jailor accompanied me through the jail. I saw the hole through the panel-door made by the bullet that killed Hyrum, and the stain of his blood upon the floor which the jailor said it was impossible to erase. I told him I wanted it to remain as an everlasting testimony against the murderers. I saw a number of the murderers. About twenty of them were personally known to me, and especially Captain Robert Smith of the Carthage Greys, the man who issued the writs against Joseph and Hyrum. I suppose I was the first man that ever testified to him that Joseph Smith was a prophet of God. He never could look me in the face afterwards."

After the death of the prophets Mr. Call took an active part in the stirring events which followed and which form a part of general history. He was detailed as one of the *posse* of 100 men, to assist Sheriff Backentosh in preventing the mob from burning houses in the fall of 1845. He saw his father's house burn and also the man who applied the torch.

The following episode finds its fitting place here. In the midst of the smoking ruins of Mormon houses, he obtained permission from the sheriff to look after his father and family. He arrived at the burning pile of his father's house about an hour after dark, and saw various articles scattered about, but none of the family. Going through a cornfield near the house, and occasionally calling father, he heard a voice presently, "Anson, is that you?" The father led him to his mother who was resting on a bed in the middle of the field. The remainder of the family were young girls and the parents did not know where they were, but presumed they were in some other part of the field. The father told Anson that he might find them but that he should stay and guard his mother. The father felt reckless. Said he, "I have seen my house burned and have injured no one. If I am attacked I shall shoot, counsel or no counsel." Mr. Call found his sisters, after which a family council was held, and it was decided that the family should go to Nauvoo.

Before the torch was applied to the house ten minutes had been allowed by the family to get things out of it. While the mother and her daughters were making the most of this time, the father conversed with Mr. Stevenson, who was master of the Masonic Lodge, at Warsaw, of which the father of Anson was warden.

But amidst the flames of persecution the fraternal feelings of masonry lost their power. Mr. Stevenson did not get off his horse, but turned his back to Mr. Call, as though he had not the manhood to look him in the face and made the shameful confession, "I have nothing against you as a man, but you are a Mormon and we must serve you all alike." He then called out to those around him, "Gentlemen, do your duty." One man held a match, another a bundle of hay. At the expiration of the time, the hay was put into one corner of the house and set on fire.

They went through the same performance at the house of Harvey Call and also at the house of Chester Loveland and Jeremiah Willey.

The family arrived at Nauvoo about noon the following day.

Mr. Anson Call with that practical sound judgment and native energy which has thus far a marked development in this sketch, acted well his part in the stirring scenes in and around Nauvoo in the autumn of 1845, and the winter of 1845-6. He received the blessings of the faithful in the temple on the 10th of December, 1845. His wife was not able to go with him as she had given birth to a son five days before. She received her blessings just before the Saints commenced to cross the Mississippi River, and was then so weak that her husband carried her in his arms from one room to another. Mr. Call was organized into what was known as Shumway's company and assisted in the construction of wagons, and in the labors necessary for the contemplated journey west. He sold his home in Nauvoo for about one-fourth its value.

The father of Mr. Call crossed the Mississippi River, at Madison, to journey west, on the 2nd of May, 1846, and he followed on the 15th of June, they crossed the Des Moines River, at Eddyville. It was a day of mourning to Mr. Anson Call and family, occasioned by the death of their babe, who was found dead in the bed that morning. It was the son born in the previous December, and was six months and twelve days old. The circumstances considered, there is a deep pathos in this from Mr. Call's journal:

"He was buried at Cedar Creek, near Wesley Cain's sawmill, about fifty rods from it, on the south side by the side of an oak tree, on which we wrote his name."

Mr. Call overtook his father at Pisgah and the body of the Church at Council Bluffs on the 14th of June, 1846. On the 7th of July, the subject of this sketch and his father crossed the Missouri River, and on the 9th his son Moroni died. He was buried on the 10th, in a coffin of bark peeled from a hickory tree by the father and grandfather. Notwithstanding the lateness of the season and the loss of five hundred efficient men to form the Mormon Battalion, the idea was still paramount in the minds of the Apostles to send a company into the Rocky Mountains. George Miller and James Emmett, under false pretences, had deceived many of the Saints and drawn off fifty-two wagons into the western wilderness.

Brigham Young and Heber C. Kimball each organized a company of seventy-five wagons for this avowed purpose. Anson Call was captain of the first ten wagons of Brigham Young's company, in which were his father and his brothers Harvey and Josiah. They started for the mountains by order of the Apostles.

They left Elk Horn River the 22nd of July, 1846, and traveled up the Platte River to the Pawnee missionary station on the Loupe Fork. There they found the company of Miller and Emmett.

When camped on the west side of the Loupe Fork, an express came from the Apostles, directing them not to travel any further west that season. The express also brought instructions for the organization of a council of twelve men, to direct the affairs of the companies, and they were named in the communication. The council was organized on the 8th of August, 1846, Bishop George Miller was its president. The next move was to find a place where the companies could winter. For this purpose the country around the Platte River and Loupe Fork were explored without gratifying results. They counseled with two Ponca chiefs, who invited them to winter with their people on the Missouri River. They were guaranteed protection, plenty of feed for their animals, and timber with which to build houses. They accepted the invitation of these friendly Lamanites. The companies were nine days reaching the camp of these people. A place was selected on the west side of the mouth of the Running Water River, and one hundred and twenty-five log houses were built in the fort form.

Nucanumpa, the aged chief of the nation, was taken sick and sent for the council. He said he had told his captains not to distrust the Mormons, and they had agreed that they would not; he wished to talk all he could before he died; had killed his best dog, and after it was eaten he wanted to commence to talk. The Mormon leaders assisted the chiefs to eat the dog, when the talk commenced through the interpreter Battese. The chief said much about dying and another world. He desired his Mormon friends to prepare such a stone as he had seen in St. Louis, and put it at the head of his grave, with his name and title on it. The following day this noble specimen of the aboriginal American went to his departed fathers, and a stone was put at the head of his grave as he had requested. Rushes were plenty for the cattle, but it was a hard winter and many died. The Poncas did as they agreed, but the Sioux stole some horses and cattle.

George Miller, being in authority, seemed infatuated with the idea that he was the real head of the people, and that when spring came he could lead them into the wilderness away from the Apostles.

The 27th of February, 1847, Apostles E. T. Benson and Erastus Snow arrived in camp with instructions from their quorum for the people to return to Winter Quarters, and replenish their teams and their stock of provisions preparatory to going to the mountains. After delivering their message the Apostles departed.

The council of twelve was called, and with its president came James Emmett, who was not a member, but who was permitted by request of Bishop Miller to take a part in its deliberations. The president arose and addressed the council, saying in substance that he did not consider the Twelve had any right to dictate the people of that camp; that he was their appointed leader and it was their duty to follow him into the wilderness among the Lamanites, in fulfillment of a special mission conferred upon him by the Prophet Joseph. James Emmett followed in the same strain. It then being the privilege of each member of the council to express his views, Anson Call, who had from its organization been an active member, arose and stated his views, the summary of which was that the Twelve Apostles were the legitimate leaders of the Saints and that he should follow their counsel. The ten members of the council who followed him were unanimous in expressing

the same views. Bishop Miller saw the reins slipping out of his hands and vented his rage in an impetuous speech. All the council, excepting its president, decided to call the people together and lay the subject before them, that they might understandingly choose for themselves whether they would stay with Miller and Emmett or return to Winter Quarters. This was done and preparations were at once commenced for the return journey. On the 3rd of April the camp moved out for Winter Quarters, and only five or six wagons remained with Miller and Emmett. They had succeeded the year before in drawing the people after them with false pretences, charging them to keep matters secret, but that the Twelve understood what was going on and that it was all right. The action of Bishop Miller in opposing the counsel of the Apostles had opened the eyes of all who had been deceived. Thus by a far-seeing policy of the Apostles, or by a chain of special providences, were many honest people saved from temporal ruin, and brought back under their legitimate leaders, to act their part in the grand scheme of empire-founding in the Rocky Mountains. Arriving at Winter Quarters the companies were broken up.

On the 6th day of May, 1847, in company with his brother-in-law, Joseph Holbrook, Mr. Call moved on to the Potawattamie lands on the east side of the Missouri River, and went to farming, at which he has been very uniformly successful. After the seed was put into the ground the fields were left to the care of the women and children. The two brothers-in-law sought employment in Missouri to replenish their scanty stock of clothing and provisions and to increase the strength of their teams. They accomplished a profitable season's labor in cutting and hauling hay into the town of St. Joseph, and returned in the autumn to look after their families and gather their crops. They made necessary arrangements for the comfort of their families through the winter, returned to the town of St. Joseph Missouri, and were successful in finding profitable labor for the winter, but this time, Mr. Holbrook being sick, Mr. Call was accompanied by his brothers Harvey and Josiah and brother-in-law, Chester Loveland.

In March, 1845, Mr. Call returned to his family and commenced preparations for their journey to the mountains, then the one great objective point of the homeless Saints. He removed his family from their temporary home on Mosquito Creek and, in company with Mr. Joseph Holbrook, crossed the Missouri River at Winter Quarters on the 2nd of May, on their way to the Rocky Mountains. On the 14th of June he left Winter Quarters, and crossed the Elk Horn on the 17th. There was a delay of ten days for the companies to gather and organize. Seven hundred wagons were organized into two divisions. In one of these Mr. Call had charge of twenty wagons. The camp was under efficient military organization, ready for self-defense at any time. The journey was very successful and, considering the number of women, children and domestic animals, was very free from serious accidents.

Mr. Call arrived in Great Salt Lake Valley the 19th of September, 1848. Remaining three days in the camp, on ground now in the southwest corner of Salt Lake City, he moved his family ten miles north of the city, and from that time his interests have been identified with those of Davis County. He selected a piece of ground on which to follow his legitimate occupation of farming. At this time he had one pig, six chickens, one pet sheep, four oxen, four cows and two calves. On the sixth day after he had made his location his pig died, on the seventh an Indian killed his sheep, and on the eighth day his best ox was drowned in a spring hole. His oxen were poor and the cows helped to plow the new soil. During the winter

logs were procured from the mountains and a whip saw was used to split them and make lumber for roof and floor. The spring of 1849 opened early and as usual Mr. Call was quite successful in farming. After battling with crickets to save his growing crops he gathered two hundred bushels of small grain from five bushels of seed, and also quite a crop of corn.

In September, 1849, he was appointed Bishop of North Canyon Ward. In the winter of 1849-50 he built comfortable log dwellings for his family, and at the harvest of 1850 gathered 1,000 bushels of grain. In October, 1850, he was called to assist in colonizing Little Salt Lake Valley, under the leadership of Apostle George A. Smith. The company of one hundred wagons was organized into two fifties; of the first fifty Mr. Call. was captain. He left Salt Lake City on the 7th of December and camped on the present site of the town of Parowan, Iron County, on the 12th of January, 1851. The 17th of the same month he was elected Justice of the Peace in the new colony. He took an active part in exploring the country and in the severe labors necessary in founding a new settlement.

Under the direction of the Presidency of the Church he returned to the northern settlements in the spring, to raise more emigrants to strengthen the settlement in Iron County, in which he succeeded, and returned there with them the latter part of April. Soon after, the First Presidency of the Church and others visited Parowan, and they directed him to return to Great Salt Lake, raise a company of fifty families, and plant a colony in Pauvine Valley. He returned in June, spent the summer in attending to his affairs in Davis County, and started with the colony for Pauvine Valley in October, 1851. Before starting he was appointed President of the colony by the general conference. Also at a special session of the Territorial Legislature he was appointed Probate Judge of Millard County, which he was directed to organize. He arrived on Chalk Creek, Pauvine Valley, the 13th of November, 1851. He found Brigham Young, Orson Pratt, a surveyor and about forty others on the ground. They had laid out a city and called it Fillmore. By act of the Legislature it had been designated as the future capital of the territory. Mr. Call, with his usual energy and practical ability, led the infant colony along in road making, mill building, farming and other labors which develop the resources of a new country.

At the August election of 1852 he was elected to represent Millard County in the Territorial Legislature. The 18th of November he left Fillmore for his home in Davis County, taking with him an Indian boy and girl whom he had purchased, and he left them with his wife Mary. He attended the session of the Legislature of 1852-3 in Great Salt Lake City, and returned to Fillmore in February with considerable difficulty on account of the snow.

He attended an adjourned meeting of the Territorial Legislature the first Monday in June, then spent sometime with his family and returned in July to Fillmore on account of Indian difficulties. About the 2nd and 3rd of November he, with eleven men, gathered up and buried the remains of Captain Gunnison and party who had been massacred by the Indians on the river Sevier about ten days before. He completed his mission to Fillmore in the spring of 1854, and the 5th of March left that place for his home in Davis County.

On the 8th of May, accompanied by his wife Mary, his son Chester, Mr. Call left home on a visiting tour with President B. Young and company. Arriving at Fillmore he remained there a few days to attend to some business, while they went

on through the southern settlements and returned, when he accompanied them to Salt Lake City.

In the autumn of 1854 Mr. Call opened a large farm in Box Elder County, Utah, at a place now known as Call's Fort, for the purpose of furnishing profitable labor to the poor of the Saints brought from Europe by the Perpetual Emigration Fund Company. Some forty acres of grain were sown and a number of the poor were wintered on the place. The first day of 1855 he made a feast for all of his father's family. It was the last gathering of the family during the life of the Patriarch. At the general conference, the 6th of April, 1855, Mr. Call was sent to Fillmore to settle up some business connected with the State House, which he accomplished in twelve days and returned home.

In May the United States Marshal for the territory, Joseph L. Heywood, appointed him his deputy, and afterwards took a journey to California, and left the business of the territory in his hands. The same year the grasshoppers were very destructive and Mr. Call suffered severely from their depredations, in common with the people of the territory. Brigham Young counseled him to build a fort on his farm in Box Elder County for the security of the people. He enclosed a space of one hundred and twenty feet square with a well constructed stone wall, three feet thick and six feet high. It was named Call's Fort. In August the notorious judge, W. W. Drummond, arrived in the territory. As Marshal Heywood's deputy he escorted him to Fillmore and made the necessary preparations for the session of his court the second Monday in the following November. It was in session two weeks, and adjourned to the second Monday in January, 1856.

The 16th of March the mother of Mr. Call died at Bountiful, aged sixty-five years.

At the ensuing April conference of the Church he was again called to assist in planting a new colony. This time in another direction, in Carson Valley. The season was one of losses, and he arrived home in Davis County the 13th of October, 1856.

Mr. Call's life was indeed a busy one. On the 28th of October, after his arrival home from Carson Valley, he took charge of thirteen teams, from the North Canyon Ward, and went out on the emigration road to the relief of the handcart companies who were perishing in the snows of the mountains. He, with those under his charge, traveled to the Rocky Ridge, three hundred miles from Great Salt Lake Valley, and assisted in rescuing this unfortunate people. He was absent thirty-three days and returned with all those who went with him.

Towards the close of 1857, as Buchanan's army approached Utah, Mr. Call and two of his sons took an active part in the defense of their people. He and his son Chester labored on the fortifications in Echo Canyon, and his son Vasco was employed in watching the movements of the enemy in the neighborhood of Green River. The former was from home four weeks and the latter seven. With the opening of the spring of 1858 commenced that memorable move of the Saints from all their settlements north of Utah Valley, for the purpose of making a burnt offering of their homes rather than they should fall into the hands of their enemies. As a fitting preparation for the removal of his family, the fore part of April, Mr. Call deposited four thousand pounds of flour in Payson, near the southern extremity of Utah Lake. As a further preparation he removed a part of his family to Salt Lake City on the 20th.

On the 6th of May, 1858, he evacuated his home in Davis County and gathered with the people of his ward on the Provo bottom near Utah Lake. There about one hundred families made the best shifts they could for temporary shelter, and awaited events, under the direction of their Bishop. The place where they gathered they called Shanghi. About the 10th of June, 1858, Mr. Call, in common with others who had vacated their homes, returned to them to be ready to burn everything of their improvements that fire would burn, should the hostile armies then on our borders enter our valleys. Soon after, as related in general history, difficulties were arranged and he returned to his home in Davis County the 4th of July. 1858.

The first of the following October his brother Josiah from Fillmore paid him a visit, when returning home, accompanied by Samuel Brown, they were both killed by Indians, near Chicken Creek, in Juab County. Their remains were found on the 15th of October.

At the general conference in October, 1864, Mr. Call was directed by the First Presidency, in connection with others, to assist in planting a colony near the river Colorado, in what was then south-western Utah. About this time a company was formed by some of the leading merchants of Salt Lake City and others, for the purpose of building a warehouse at some suitable place on the Colorado River, with a view of bringing goods into southern Utah *via* that river. As a result also the Mormon emigration might come into Utah from that direction should possible contingencies render it advisable. The company constituted Mr. Call their agent for carrying out of a part of this scheme.

November 1st he was directed to take a suitable company, locate a road to the Colorado, explore the river, find a suitable place for a warehouse, built it and form a settlement at or near the landing. This he accomplished to the entire satisfaction of those who employed him, and returned to his home in March, 1865. Remaining home about one month, he took his wife Mary with him and was gone on another trip to the Colorado River two and a half months.

The 4th of August, 1867, the son of Mr. Call, Anson Vasco, died at Rock Creek, on the Laramie plains, four hundred and twenty-three miles east of Salt Lake City, while returning from a mission to Europe, on which he had left home April 28th, 1864. His long absence and the anticipated pleasure of his return made the circumstance a very afflicting one.

October 28th, 1870, accompanied by his wife Mary and Mrs. Hannah Holbrook, he left home on a visit to numerous family relations in Ohio, Vermont and other places, and returned home in January, 1871.

In 1872 he accompanied the Palestine party, in charge of George A. Smith, to England, and employed some five months in traveling in Great Britain and Ireland, returning home before that party.

After arriving home he presided over the home missionaries of Davis County, and was also appointed Bishop of the Bountiful Ward. When the Davis County Stake of Zion was organized in 1877, he was appointed one of the counselors of President William R. Smith, and was succeeded in the Bishopric by his son Chester.

Such men as Anson Call make history. They are peculiarly adapted to the colonization of new countries—to laying the foundation of empires in a wilderness. Wonderful changes had taken place since he first camped in Davis County.

Utah's colonization period was about passed. He had been an important factor in its settlement and the development of its resources and he had arrived at a period of life when a man is generally less capable of great and continued exertion, and his circumstances and the condition of the country favored a change.

In closing this sketch it may be observed that Anson Call though in the seventy-ninth year of his age, is still acting in his responsible position as one of the presidency of the Davis Stake of Zion, and is still active and useful. When he passes away it will not be like a brilliant meteor that has suddenly flashed across the horizon of humanity, but he will leave, like others of his class, a light behind in which they may follow him to something better and higher than they find here.

WILLIAM R. SMITH.

William Read Smith, president of the stake of Davis County, was born near Farmersville, Ontario, Canada, on the 11th of August, 1826. His father, Peter Smith, came over from one of the New England States and settled at the above place, where he married Mary Read, the mother of the subject of this sketch. She was a daughter of Major Read of the British Army, and her eldest brother was also a captain in the same service: these officers both served in the Revolutionary War on the British side. Major Read was an Irish gentleman.

President Smith was the youngest of nine children, seven girls and two boys; their names were Nancy, Sarah, Jane, Margaret, Elizabeth, Ann, Mahala, George and William Read. George died when he was about seven years of age. The mother died in 1829, three years after the birth of her youngest son, William R., and the father died about three months afterwards of small-pox.

Left thus an orphan in his early childhood, William R. became a ward of that Providence which has watched over him all his days and directed his life to honor; and the hand of that Providence was visible from the beginning, for his father just before he died took his little motherless son to live with a family by the name of Parish, who were by religious profession, Quakers. He was brought up by this family, remaining with them till he was about sixteen years of age.

In the fall of 1837 the Parishes—the old folks and three of their sons with their families—migrated from Canada into the United States, and located in Stark County, Illinois, about one hundred and fifty miles south-west of Chicago, settling at a place called Indian Creek. At that time Chicago was an infant city and Stark County a new country.

It was this coming with the family of the Parishes from Canada to Illinois that led Wm R. Smith into his life-long relations with the Mormon Church; for

about the time the family settled in Stark County the Church was moving from the State of Missouri into Illinois and building up the city of Nauvoo, which soon became famous in America as the "second Zion" of our Mormon Israel.

From Nauvoo the elders came preaching in Stark County in the neighborhood where the Parish family lived, with whom William R., who was now fifteen years of age, continued as a member. This was in the early part of 1841. The elders from Nauvoo were Elder Wm. Burton, brother of Robert T. Burton, Moses Martin, who was quite prominent in the Church in the early days, and other elders. Young Smith heard these elders preach, soon became a believer in the gospel and was baptized into the Church by Elder Gallard, in August, 1841. Mother Parish and her eldest son and his family also came into the Church, but Father Parish, whose mind was impaired with age, came not into it though he gathered with his wife and eldest son to the body of the Saints.

In the spring of 1842, Mother and Father Parish and their eldest son and his family removed to Nauvoo, and William R. followed them in the fall of the same year.

He first saw the Prophet Joseph and his brother, the Patriarch Hyrum, on their way to a Sunday's meeting in the Grove at Nauvoo, for at that time the walls of the Nauvoo temple were only just rising above the ground and the vast assemblages of the Saints met in this grove on Sabbath days for service, and on all great public occasions. Here in fact, in this grove at Nauvoo, the Prophet Joseph preached the greatest sermons of this dispensation. Struck with the appearance of these two men, the youth inquired who they were and was answered—Joseph and Hyrum. The intuitions of the young Mormon had discerned the matchless Prophet of the latter days, and he went up to nature's temple in the grove with his own mind in a mood of inspiration and prepared for Joseph's great sermon of that Sabbath day.

The Prophet chose for his text that morning the 1st chapter of the second epistle of Peter, particularly dwelling upon the passages—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Now, it so happened that this first sermon which young Wm. R. Smith heard the Prophet preach was one of the most illuminated of Joseph's inspired discourses. It so captivated the Apostle Wilford Woodruff, who had just returned from his mission to England, that he went home and wrote a synopsis of this sermon from memory, nor could he sleep until it was finished: it will be found in Historian Woodruff's unpublished journals. And this sermon had a similar effect over the mind of young William R. It inspired and illuminated his mind. He says it seemed as though he ran along sentences ahead of Joseph and knew and comprehended what the Prophet was going to say. It is one of the manifestations of the gospel with which the Mormon elders are familiar—the preacher and the hearer baptized with the *same spirit* at the *same time*. The young man received the sign as a testimony to him of the divinity of the latter-day work, and so considers it in his ripened experience to-day as a presiding Elder in Israel: hence this sermon of the Prophet Joseph is an interesting link in this biography.

William R. remained in Nauvoo about eighteen months. He was sick nearly the entire time with chills and fever. The unhealthy labor of breaking new land on the banks of the Mississippi for the founding of the city of Nauvoo invited pestilence. Several years before the whole community, just driven from Missouri into Illinois, were stricken down with chills and fever as they laid in their camps on both sides of the river. It was that memorable time when the Prophet himself succumbed to the deadly contagion, and for several days was as helpless as his disciples; but "the spirit came upon him to arise and stay the pestilence," and he arose and healed the multitude. The deadly malaria, however, hung around Nauvoo, and many of the Saints who gathered there were from time to time prostrated, some died, and whole families laid on the verge of death for months unable to help each other. Young Smith bore this condition for eighteen months, and then he returned to Stark County. His heart continued with the gathered Saints at Nauvoo, but, to preserve his life and restore his constitution, he was forced to leave them for a more healthy place.

After his return to Stark County, William R. engaged in the farming and stock raising business until 1849. Then in company with Austin Grant, brother of Jedediah M. Grant, he started for the Rocky Mountains. Arriving at Council Bluffs, they remained there a month, waiting for the Mormon emigration, and on July 4th, 1849. they started from Florence to cross the plains in Captain Allen Taylor's company; they arrived in Salt Lake City (which was then only just founded) on the 16th of October.

During his first winter in Utah, Wm. R. Smith lived at the North Canyon, north of Salt Lake City, and engaged in the business of getting out timber which he sold to the public works.

In the spring of 1850, he went to California, starting from Salt Lake City in company with Austin Grant and a number of others. When they reached Bear River, in the north, the company was organized and Wm R. Smith was elected captain. They reached Carson City about the 10th of June and, having stayed there a short time, they proceeded on to California, where they arrived, near Salmon Falls, in the latter part of July. In California he engaged in the stock business and mining. He was gone about eighteen months and then returned to Utah in company with many of the elders who went to California in 1849. The company numbered about fifty men. He made three thousand dollars by his business operations in California.

After his return to Utah he located in Centerville, and continued in the stock business, buying and selling to the emigrants who were on their way to the gold mines. Being thrifty, full of enterprise, and sagacious in his business ventures, Wm. R. Smith soon became known in Utah as a solid representative man of the community, which character he has maintained, gaining reputation for character and personal integrity, so much that he ranks now as one of the foremost men of our Territory and President of Davis County Stake, of which he was one of the founders.

In 1853, March 3rd, Wm. R. Smith married Emeline Leavitt, and subsequently, at different periods, he married three other wives, taking the last wife in 1868. Their names are Emeline Leavitt, Amelia M. Cherry, Mary E. Ricks and Eleanor Felshaw.

Soon after his first marriage, about the middle of April, in company with George

D. Grant and Bishop Edwin Woolley, he went into California with a herd of cattle to sell. Woolley and Grant were in charge of the Church stock, and Smith put into the herd about one hundred head of his own stock, furnished his own share of help and went with them; the herd consisted of about one thousand head. They made a successful trip.

After selling his stock in California, Mr. Smith returned to Utah in company with three others, but it was very dangerous traveling that fall in consequence of Indian hostilities. They traveled mostly at nights, and thus observing every precaution they escaped the hostile Indians and arrived home in safety on the last of August.

In 1854 he accompanied President Brigham Young, as one of his escort, in his annual visit to the southern settlements, and after their return he spent the remainder of the year in his usual business pursuits.

In the spring of 1855, Elder Smith was appointed Bishop of Centerville Ward, both by the selection of President Young and the choice and sanction of the people of the ward; and from this time dates his career and prominence in the ecclesiastical administration of the Church, mostly in a bishop's capacity, directing temporal as well as spiritual affairs, and later as the President of the Davis County Stake, of which Centerville is a ward.

In the spring of 1857, Captain Wm. H. Hooper sought to engage Bishop Smith to take for him a large herd of cattle (six hundred or seven hundred head) into California to sell for him in order that he might make his settlements with eastern merchants. At first the Bishop declined the engagement; but President Young, joining Captain Hooper in urging him to take charge of the busines, which required more than a mere cattle man, as he would have to obtain and send drafts to eastern merchants to meet Hooper's engagements, Bishop Smith re-considered and finally undertook the management of the Hooper cattle venture, going very much in the spirit of one sent on a mission, as the result of President Young's counsel.

This was the year of the Buchanan Expedition against Mormon Utah. When Bishop Smith started from Salt Lake City to take the Hooper herd into California, no word had reached here of the order of General Winfield Scott which issued in May, 1857, directing troops to Utah for actual war against the Mormons as all the journals in the Eastern States plainly proclaimed. The troops, however, were on their way to Utah at the very time that the Bishop and his aids were driving the Hooper herd to the California market, which fact not only made the successful management of the business and disposal of the cattle of great consequence to those concerned, but caused President Young to send messengers to the Bishop on his way with revised instructions.

Bishop Smith arrived in Carson Valley about the 1st of July, and it being of course desirable that the cattle should reach the California market in the best condition, and the Carson colony of Mormons being then in a flourishing condition, he tarried for awhile in Carson Valley to graze his cattle.

Meantime the Bishop received an offer from Ben Holladay for the purchase of the whole herd. Holladay at this time was the great overland mail contractor, and needing the cattle for the mail service he made this offer (a fair one) for the herd grazing in Carson Valley. If sold to him they were to be delivered at what was called "the Meadows," on the road to Stockton, California.

However, as the Hooper herd was intended for the California market, and they being then in excellent condition, while he himself was bound by the original instructions of President Young and Hooper, hesitated to sell to Holladay. He considered and reconsidered. The offer and the uncertainty of what would be best to do in the case, and what might or might not be the counsel of the President or Hooper, could they have been consulted, greatly troubled his mind. Had he known of the Utah expedition, he would have taken Holladay's offer at once; but even the great mail contractor knew not so much at that time, though he did quickly thereafter. Finally the bishop was so wrought upon by his impressions, to sell the cattle to Holladay, that he took upon himself to depart from the original instructions, which were to dispose of them in the California market.

About the 1st of September, having sold to Ben Holladay, Bishop Smith and his men drove the cattle from Carson Valley to the above named place and delivered them to the mail contractor. On the same evening messengers from Utah—Simon C. Dalton and three others—arrived with instructions from President Young. These messengers had been sent with orders from the Presidency of the church to the Carson colony to break up its settlements and return at once to Utah in consequence of the Buchanan expedition, while other messengers were despatched to California and Great Britain for a similar purpose—namely to call the elders home to concentrate all the forces of the community. The flourishing colony of San Bernardino was broken up losing for the Mormons their colonizing hold on California, and that of Carson valley, losing Nevada of which the Mormons were the veritable founders. The return of the Carson colony was accomplished under the captaincy of Bishop Smith.

The messengers not finding the Bishop at Carson Valley, had followed with Governor Young's instructions, which were that if he had not already sold the cattle to do so immediately and return home with the Carson colony. He was, however, instructed, after selling the cattle, to take a flying trip into California, forward drafts east to Hooper's creditors, and to execute some special orders from President Young, in the purchase of certain supplies needed in consequence of the war. The Bishop was accompanied by Mr. "Rob" Walker, who was at that time in the service of Mr. William Nixon, and who went to purchase merchandise for Nixon. Having made their purchases they hurried out of California, just as the news burst upon the public ear that troops were on the way to conquer the Mormons and take military possession of their country. There were threatenings to seize these supplies for Utah, and for awhile there was great danger, but they made their escape and reached Carson Valley with their train in safety.

The Carson company was next organized and Bishop Smith selected as captain. The company consisted of one hundred and twenty-three wagons, containtaining nearly the entire colony. There were in the company Chester C. Loveland, president of the Carson mission, and many of a similar class of men known in the history of Utah as city founders, bishops, captains of emigration and founders of our commerce, Loveland and Christopher Layton being of the former and William Nixon and J. R. Walker of the latter; William Jennings had been one of the Carson colony, but he had previously returned to Salt Lake City. It was a mark of great confidence for Bishop Smith to be chosen captain of such a company of representative citizens and colonizers, in a general removal of the entire colony from one country to another. The company started from Carson Valley near the

middle of September and having made a very successful journey arrived in Salt Lake City during the month of October. The United States army was at that time at Hams Fork and the Utah militia out in Echo Canyon.

Bishop Smith resumed his duties over his ward at Centerville ; and though of course, like all the other bishops he was engaged in directing the affairs of the community during the war period he took no active military part.

In the spring of 1858, the entire settlement of Centerville moved south under Bishop Smith's direction and stopped at Spanish Fork, near the mouth of Spanish Fork River, Utah County. All the northern settlements were in this general move south in consequence of the Utah war ; but happily peace was proclaimed, a pardon issued by the President of the United States and the people of Centerville in common with all of the northern settlements returned to their homes during the months of July and August. Bishop Smith led back the people of his ward and under his wise counsel and management, Centerville speedily recovered, and the year 1859 saw it in a flourishing condition again.

Soon after this—namely in the fall of 1859—Wm. R. Smith was elected to the Legislative Council to fill the unexpired term of Charles C. Rich, who had been called on a mission to Great Britain with Amasa Lyman and George Q. Cannon. This was the commencement of Wm. R. Smith's career as one of our local statesmen ; and for many years thereafter he was known as one of the most reliable members of the Legislature, in whom the people could trust. Having served in the council for the unexpired term, he was subsequently elected three times to the House of Representatives, and afterwards—namely in 1878, he was again elected a member of the council.

Wm. R. Smith has also served the Church and community in a missionary capacity abroad. In the spring of 1865, he was called on a mission to Great Britain. He went in company with Wm. B. Preston, of Logan, now the Presiding Bishop of the whole Church, Francis A. Brown, of Ogden, James McGaw, and a number of others, about twenty in all, with Wm. B. Preston, captain of the company. They started from Salt Lake City early in May and arrived in Liverpool in the latter part of August.

At the commencement of his missionary labors, Bishop Smith was appointed as a traveling elder in the Manchester Conference, but he was soon appointed as President of that conference (in Oct. 1865); and, in January 1866, he was appointed Pastor of the Manchester District, which consisted of Manchester, Liverpool and Preston Conference—the three oldest conferences of the British Mission. He labored in that capacity as Pastor until Feb., 1867, when in consequence of failing health, from the smoky and foggy English climate, so different from that of our pure mountain air, he was released to return home, in company of Brigham Kimball who was wasted with consumption. The voyage across the Atlantic was very fair, there being no storms ; but it required all his fatherly care and solicitude to keep his young companion alive in crossing the sea, and on several occasions when it seemed to all around that young Brigham Kimball was about to expire, the bishop by washing his body in spirits, rubbing him to restore animation ; and constant watching by his side day and night, kept the spark of life within him, so that finally though he died, his remains were brought home to his parents instead of being buried in the sea : and for this tender ministry to his beloved boy the bishop earned the deep gratitude of President Kimball and family.

Arriving in New York, Bishop Smith with his dying companion put up for a few days at the Stevens House to rest. There the writer himself visited them and witnessed the tender ministry of the bishop to the dying youth, and how in child-like confidence the boy reposed upon him as upon a father; it was one of the most touching instances of the deep love which has existed between the Mormon elders abroad on their mission that the writer ever witnessed; it showed that Bishop Smith was indeed a father in Israel.

Having rested awhile in New York the Bishop took his dying companion to Philadelphia and stayed with him for six weeks, at the house of Sister Fenton, who was the mother of our Mr. Fenton, of the Utah and Nevada Railroad, and also the mother of a wife of Brigham Young, jun. At the house of this excellent woman the dying youth received motherly care and nursing, such as he might have received in his own mother's house, which being the case as soon as others of the returning missionaries arrived in advance of the emigration, Bishop Smith left Brigham Kimball in their care, to wait the coming of some of the Kimball brothers from Utah, while he went to Canada to visit his relatives, and also made preparations for his own return to the valleys of our mountain home.

Having visited his relatives in Canada and stayed a short time in New York, he went on to Omaha bound for Utah; but, in consequence of the Indian troubles of that year, he tarried for a few days, and in the meantime he received notice, from the Church emigration agent in New York, requesting him to remain in Omaha as emigration agent to buy cattle, wagons and provisions and forward the emigrants on to the terminus of the U. P. at the North Platte.

Having accomplished this work of the emigration, Bishop Smith engaged with Godbe and Mitchell to fit out a freight train of thirty wagons for them loaded with merchandise for the Utah market. He engaged reliable teamsters and carefully made every preparation necessary for the journey and of so important a charge as this train, at a time when the Indians were committing depredations on the plains. This done the train started from Julesburg on the 14th of August. They had three hundred head of oxen at the start and they made the trip without losing a single animal, either by death, strayed or stolen, and arrived in Salt Lake City in the latter part of October. For bringing this large and valuable train thus safely through at such a critical time of Indian hostilities, Wm. S. Godbe gave Bishop Smith a thousand dollars, the generous merchant himself rating the value of the service of the experienced captain into whose hands he had trusted his commercial venture of that year.

After arriving home Wm. R. Smith resumed his duties as Bishop of Centerville; and in August, 1868, he was elected a member of the House of Representatives.

In 1874, Wm. R. Smith was elected Probate Judge of Davis County, and held that position successively for nine years, being then retired by the Edmunds law.

In June 1877, when the Stakes of Zion were re-organized by President Young and the Twelve just before Brigham's death, Wm. R. Smith was appointed President of the Davis County Stake.

In 1878 he was elected a member of the Legislative Council of the Territory, in which capacity he had served before to the satisfaction both of his colleagues and constituents.

When the Legislature passed an act creating and empowering a Board of Directors to erect a Territorial Insane Asylum, Wm. R. Smith was chosen one of that Board. It was composed of Governor Murray (ex-officio-member) Judge Warren N. Dusenbury and James Dunn of Utah County; Gen. R. T. Burton and Col. John R. Winder, of Salt Lake County; Wm. W. Burton, of Ogden and Wm. R. Smith of Davis County. Under the direction of this efficient Board the Territorial Insane Asylum was designed, built and the management inaugurated, and so well and satisfactory has the work been done that the general public, without a dissenting voice, pronounced the asylum at Provo a credit to Utah, and an evidence of the fitness and integrity of the Board.

In 1885, Wm. R. Smith was elected one of the commisssioners to settle the famous water question between Salt and Utah counties. There had grown up a very serious difficulty between these two counties, which threatened costly and angry litigation, in consequence of a dam being put into the Jordan which caused an overflowing of the waters of the Utah Lake on to adjoining lands. Wise counsels, however, of certain leading men of the community, foremost among whom was President John Taylor induced the people of both counties to settle their difficulty by commissioners of arbitration chosen by themselves and specially delegated with authority to act from time to time in behalf of those counties in the adjustment of the difficulties then existing or which might thereafter rise and the removal of the causes of complaint. Two commissioners were to be selected by Salt Lake County and two by Utah County, and these four were authorized to choose a fifth commissioner, not belonging to these counties, so that in case a deadlock should occur between the four, the fifth and special commissioner should have the power to give the deciding vote. The people of Salt Lake County elected two and the people of Utah County two, and these four commissioners elected William R. Smith as the fifth commissioner with the casting power. A better instance could not be given of the high estimate of both the people and their representatives relative to character, wisdom and fair-mindedness of Bishop Smith than this choice of him by his colleagues to see justice done between two great counties in the adjustment of a difficult affair in which the interests of many citizens were involved. The commission is still in existence, and its work has been altogether satisfactory.

But the passage of the Edmunds Bill retired Wm. R. Smith from some of his important positions in public offices, though of course it left him with the Presidency of Davis County Stake, and the broad foundation of his standing in the Mormon community, and also it may be observed the general respect of all classes of our citizens throughout the Territory, Gentiles as well as Mormons.

The Edmunds Bill also disqualified him for the Utah Legislature, in which he had so long and often served the public. Similar was the case in his relations with the Board of the Territorial Insane Asylum, to which he was elected twice. His colleagues who remained regretted much his loss among them; but the law was inexorable. Notwithstanding that he was a Mormon President of a Stake, Governor Murray highly esteemed his Mormon colleague, and on his retirement from the board he manifested his sincere regrets and a solicitude for the continuance of the friendship which had grown up between them during their association in the Board.

In 1887, in consequence of the rigorous enforcement of the Edmunds law Wm.

R. Smith was arrested upon the charge of unlawful cohabitation and arraigned before Commissioner Norrell. He waived an examination, and was bound over in the sum of fifteen hundred dollars to appear before the grand jury. Subsequently an indictment was found against him. February 28th he was arraigned for trial before Judge Zane, pled guilty according to the construction of the law by the courts and the time for sentence set, March 31st. At the time appointed he appeared in court with his attorney, Judge John R. McBride, (Saturday, March 31st, 1888) and the case being called up, Judge McBride made a plea in his client's behalf asking a postponement of the sentence for three weeks to enable him to settle up his private business. Judge Zane inquired if Mr. Smith intended to obey the law; and Judge McBride asked permission to read the statement of the defendant's plea for consideration. The permission was granted and the following statement was read to the court:

"May it please Your Honor: I desire to make a statement. I have lived nearly sixty-two years, and for the first time I am now arraigned before a court of justice, having been charged with breaking the laws of my country. I will here state that I married three of my wives between thirty and forty years ago. I married my last wife some twenty years since, and for the last three or four years she has been an invalid, a great portion of the time confined to her room and much of her time to her bed. The condition and circumstances with which she is now surrounded are likely to hasten her to an untimely grave. When we entered the marriage contract to our understanding there was no law against it. They are the mothers of my children and the grandmothers of my grandchildren. Our children are our seals to the agreement, and our grandchildren are the duplicate seals to the same, and consequently parties in interest. If sexual intercourse itself constituted the offense with which I am charged, covered by the time of the indictment, I could not admit that I am guilty. I can state that I have not counseled or advised any one to break the laws of the land. I hold that all men are equally responsible before the law. And while I have no desire in the least degree to put myself in a defiant position to the laws of my country, unless I could stifle every sense of honor and manhood, and blot out every feeling of humanity from my soul, I could not repudiate the contracts before mentioned, without the free consent and desire of all parties in interest; and it is my desire, so far as I may have the opportunity, to provide for the wants and necessities of those women who are the mothers of my children, whose gray hairs show unmistakable evidence of their fast decline in life. If I could prove to your Honor, and it would free me from punishment, that for three years covered in the indictment I had not visited either of the houses of those women to inquire after the wants of their families and provide for their necessities, and had not assisted them in their hour of affliction and sore trial; that I had not given them any more recognition than though they were strangers, the verdict of my heart would be that I was entirely destitute of moral courage and that I was worthy of just condemnation; and I would prefer to suffer punishment undeserving rather than escape under those circumstances, when it would be so justly deserving. Those women have their houses and farms, and hold the title to them in their own right; and so far as peace and good order are concerned, they will compare favorably with the same number anywhere, and I am grateful to state that up to the present not one disgraceful act has or can be recorded against any one of my families. If it please your Honor, I respectfully ask you to defer sentence until you have carefully considered all the facts and conditions in the above statement. Having full confidence in your intelligence and high sense of honor, equity and justice, I trust that you will use the discretion you possess and mete out to me the same measure that you would desire meted out to you if our conditions were reversed. Thanking you for indulgence and patience, I have no more to say."

The Court asked Mr. Smith how many wives he had. He replied: "I have four."

"Have you a lawful wife?"

"Yes, sir."

The Court then asked why he could not promise to live with her alone in the future. He replied that his reasons were given in his statement.

At this the Judge with severity called him up for sentence; and, after delivering a censorious judicial sermon, pronounced upon the prisoner as a leader and exemplar of a polygamic people deserving the utmost rigor of the law, the Court sentenced Bishop Smith to six months' imprisonment in the penitentiary with three hundred dollars fine and costs.

After receiving sentence he was taken to the Penitentiary the same night in company with Warden Pratt, who, while acting as United States Deputy-Marshal had arrested him assisted by Deputy-Marshal Cannon. Bishop Smith being well known to Warden Pratt as a reliable man, accustomed to the control of men, and also an experienced farmer, the warden offered him the oversight and management of the Penitentiary farm, consisting of about thirty acres. He willingly accepted the warden's offer and managed the farm during his term, which service lightened the humiliation of imprisonment and permitted him to wear his citizen's garb.

During the service of his term in the Penitentiary, a petition was circulated, among influential citizens of Salt Lake and Davis Counties, asking President Cleveland to grant a pardon to Bishop Smith for the reasons set forth in his statement to the Court. This petition was gotten up at the instance of the Gentiles rather than by his Mormon friends. Mr. Isidore Morris, of Salt Lake City, whose money is never stinted in a deserving cause, nor his friendship silent when a just plea in behalf of a fellow citizen should be made, went to Washington with the petition and importuned the President and statesmen who were most concerned in the special legislation of Congress on Utah and polygamy, including Senator Edmunds. They were sensibly moved by the genuine statement which the Mormon Bishop made to the court, as it bore the stamp of truth upon its face. Moreover, it was an exposition of the case of many another of the Mormon leaders, whose fidelity to wives and children have not impaired their loyalty to the nation nor their desire to come into harmony with her laws. President Cleveland favorably entertained the petition; and, after communication with U. S. Prosecuting Attorney Peters and Marshal Dyer, who personally joined in the recommendation, the President signed the pardon of William R. Smith on the 20th of July, 1888. On the evening of the 21st by telegram from Marshal Dyer, who was at Washington, to Warden Pratt, Bishop Smith was released; he was escorted home by his firm friend, Isidore Morris.

The grace attended by President Cleveland's pardon was not of great consequence as regards time, Bishop Smith having only forty days to serve at his release, but it was the moral value of the pardon which was sought upon the merits of the case, and the testimony involved in the petition relative to William R. Smith's integrity as an American citizen. He had designed no violation of the laws of his country, and while he could not renounce his sacred obligations of husband and father, in the support, protection and acknowledgment of his family, he manifested his intention of living within a conscientious interpretation of the Edmunds' law. Senator Edmunds himself was satisfied with the Mormon

op's statement: "I dare do all that doth become a man; he that dares more
one." The anti-polygamic legislator could ask no more; and it was upon the
its of the case, and the guarantees given, by Gentiles and U. S. officials, of
integrity of his character that Wm. R. Smith was pardoned. Thus consid-
ed the pardon of the president of the United States is of great value and an
onor to him who was deemed worthy of the nation's grace.

Eight days after his return home, Bishop Smith's first wife was taken seriously
ill, she having been in bad health during her husband's incarceration, and on the
8th of August, 1888, she died. So passed away one dearly beloved by all who
knew her, and the great loss fell heavy, at such a time, on the bereaved husband
and loving children.

Wm. R. Smith still retains the presidency of the Davis Stake; and though of
course fines and imprisonment have for awhile financially distressed him, he retains
his standing as one of the solid men of our Territory. He is an extensive farmer
on the dry land system and is one of the largest grain raisers in Utah.

Bishop Smith's family cousists as follows: By his wife Emeline eight child-
ren—namely, Sarah Louisa, Pheby Emeline, William L., Joseph, Luny, Charles,
George, Lucy.

By his wife Amelia M. Cherry, six—Hyrum, Anna, Maggo, Aaron B., Jesse
H., Dora.

By his wife Mary E., nine—Mary, Ellen, Willard Franklin, Josephine,
James, Mahaly, William R., Jun., Clara, Mabel.

By his wife Eleanor, four—Melvie, David, Carlos, Eleanor Louisa.

FRANKLIN D. RICHARDS.

Franklin Dewey Richards, son of Phineas Richards and Wealthy Dewey, was
born in the town of Richmond in Berkshire County, Massachusetts, on the 2nd
day of April, A. D. 1821. Until ten years of age he lived at home with his par-
ents. Their residence being near the schoolhouse he commenced to attend while
quite young; but, when old enough to become useful, he worked out during the
summer and went to school in the winter time. At the early age of ten years he
went to live in a neighboring town, Pittsfield, where he spent the next three year
in the employment of John Weller, Justin Hale and Jeremiah Stevens. He al
spent one winter attending school at Lennox, the county seat of Berkshire Coun
where Professor Hotchkins was principal, during which time he labored mornir
evenings and Saturdays for his board with Eldad Post; this was the only quar
schooling he ever had where composition and grammar were taught him.

He soon after returned to his native town and found employment wi
ngles, William and Levi Richards, who were in the lumber business, an
ntinued until the summer of 1836, when Joseph and Brigham

from Ohio visited their kindred in Richmond and communicated to them the important intelligence that a Prophet of God had arisen in the land and that the Church of Christ was again organized on the earth in its ancient order.

Phineas Richards in his journal says:

"In April, 1837, I left Richmond, Massachusetts, with my son George Spencer Richards, and went to Kirtland, Ohio, in company with Brigham Young and others, to satisfy myself as to the truth of the faith of Mormonism. We arrived in Kirtland on the 10th of May. I went directly to work, (as I took my tools with me for joinering and painting) and kept an eye about me to see what was going on. On the 12th of June, the evening previous to the elders going to England (one of whom was my brother Willard) on their first mission, a few friends met at Heber C Kimball's, and in the evening brother Willard said to me, 'Are you ready to be baptized?' I replied, 'I am as ready as I ever shall be.' He made it known to the company; the joy like electricity ran through the room; and in five minutes we were on the way to the water. After the usual ceremonies I was led into the water by Brigham Young, one of the Apostles of the Lamb, and he baptized me. I was confirmed by brothers Hyrum Smith and Don Carlos Smith, on the 26th of June, in the temple of the Lord."

Under date of June 2nd, 1838, he says;

"Having preached the gospel to the inhabitants of Richmond, Massachusetts, on this day I baptized my two sisters, Rhoda Richards and Nancy R. Peirson near my father's house, and on the next day I baptized my eldest son, Franklin D. Richards."

Franklin D. Richards, at the time of his baptism by his father, was only seventeen years of age. He was confirmed by Elder Gibson Smith, the father of Mother Whitney, and his own father. Far West being at this time the gathering place of the Saints, he left home with his cousin, Edwin D. Pierson, and started for Missouri on the 22nd of October, 1838. On arriving there, in the month of November, he found the Saints banished under the exterminating order of Governor Boggs. On the day of his crossing the Alleghany Mountains, occurred the terrible massacre of Haun's Mill, in which his brother George was a victim. In writing to his parents afterwards concerning his journey, he said: "On Saturday we] came within the limits of Caldwell County at Haun's Mill, where the most horrid massacre took place on the 30th of October, that has blacked the page of church history in these last days. It was at this place that seventeen men and boys were shot by a band of two hundred and forty lawless ruffians, who came against thirty or forty of the brethren, and it becomes my painful duty to say that brother George is numbered among those who were shot. The ball entered the right side of his nose and he was instantly killed. As I stood by the well, where the seventeen victims of the massacre were buried, I knew not that my brother George was one of them, but noticed with intense anxiety the place where the scene was enacted. We passed on hoping to reach Far West that night, but tarried over night on the way at a Brother Perry's who informed me that my brother George was shot in the smithshop and buried in the well."

After spending a few days in Far West Franklin returned to St. Louis on foot, the distance being about three hundred miles, and found employment until spring, when he gathered up to Quincy with the rest of the Saints. On the first Saturday and Sunday of the May following he attended the first conference of the Saints held in Illinois, where he saw, for the first time, the Prophet Joseph and his brother Hyrum, who had just escaped from prison and to whom he was then introduced.

In the spring of 1840, he attended the April Conference at Nauvoo, where he was ordained a seventy under the hands of President Joseph Young and his counselors. Returning to Quincy to close up his business and prepare for the mission to which he had been appointed, he preached his first sermon in Quincy and administered the ordinance of baptism on the 28th of April, to five of his young companions in the Mississippi River, in the presence of Orson Hyde and John E. Page, who were then starting on their mission to Jerusalem. The names of those he baptized were Ozias Strong, Isaac Evarts, Mahala Strong, Sobrina Curtis and Celeste Curtis.

After the celebration of the Fourth of July with the brethren at Nauvoo, he started—on the 13th of the same month—on his first mission to the northern counties of the State of Indiana, holding meetings on the way as opportunity offered. At La Porte he became acquainted with Isaac Snyder and his family, who had embraced the gospel in Canada and come thus far on their way to gather with the Saints, when news reached them of the extermination of the Church from Missouri, and they stopped here until they should further learn the voice of the good shepherd.

On that mission Franklin labored in connection with Elder Robert Snyder, preaching, baptizing, and opening up new places. He built up a branch in Porter County, which was exclusively the fruits of his own labors. He returned to Nauvoo to attend conference on the 6th of April, and was present at the laying of the corner stone of the temple. On the 7th of June he left Nauvoo on his second mission to his former field of labor in Indiana. On his way he was taken ill with ague and fever, and during the summer was disabled from much active labor in the ministry. He was very kindly administered to by Father Snyder and his family, and when, in September, the Snyder family took up their line of march for Nauvoo, he was able to accompany them on their journey. After a short stay in the city of the Saints, he started on another mission, in company with Phineas Young, to the city of Cincinnati. There he labored until he was released to return to Nauvoo, leaving in Cincinnati a branch of fifty-six Saints as the results of this mission.

On Sunday, the 18th of December, 1842, Franklin D. Richards was united in marriage to Miss Jane Snyder, daughter of Isaac and Lovisa Comstock Snyder, the family which had nursed and watched him during his severe illness while on his mission to Indiana in 1841.

Of this interesting family we may take a passing review. Father Isaac Snyder and Lovisa Comstock were both born in New England, where they were also married. Their daughter Jane, who was one of the youngest of the family, was born in Jefferson County, New York, on the 31st of January, 1823. When she was eight years of age the family removed to Canada, where they remained till she was seventeen years old. Here the gospel was brought to them by Apostle John E. Page.

After his marriage to Miss Jane Snyder, who is well known to-day as one of the leading women of Mormondom—the Mrs. Jane S. Richards, president of the Ladies Relief Societies of Weber County, and also first counselor to Sister Zina D. H. Young, the president of all Relief Societies in the world. Franklin settled with his wife in Nauvoo, bought a lot and built himself a little house. The following November a daughter was born, and on the 19th of the same month his

father and family arrived in Nauvoo from Massachusetts. In April, of 1844, Franklin was called to go on a mission.

After the martyrdom, having been ordained one of the High Priests, he was appointed to go to the State of Michigan to visit the churches in that State and vicinity to collect tithing to hasten the completion of the Temple. Having fulfilled that mission he returned to Nauvoo in April, 1845, and delivered over the affairs of his mission to the temple committee. Franklin D. Richards, his brother Samuel W. and others, labored in the temple until its completion and dedication on the first Saturday and Sunday in May, 1846. About this time he was informed that himself and brother Samuel were appointed on a mission to the British Isles. He disposed of his property and effects, purchased a team and accompanied his family across the Mississippi, and, leaving his wife on Sugar Creek where the main body of the Saints (in their exodus) had previously encamped, started with his brother Samuel early in July, bound for the shores of Great Britain.

The period of the exodus of the Mormon community brought a crisis to the Church both at home and abroad.

Leaving his wife and her babe in the camp of the Saints on Sugar Creek to take care of herself while he was gone, Franklin and his brother Samuel started They were absolutely without means but obtaining some commission for the purchase of goods at St. Louis for an auctioneer (not a Mormon) who loaned them some money to be returned with his goods, they succeeded in reaching St. Louis. Here among the Saints they were replenished sufficiently for their needs to carry them to New York, where they labored awhile, and also in Philadelphia. Having strengthened the churches in these places and obtained means to cross the ocean, they sailed from New York (September 21st) on board the *Queen of the West.* The company of elders on this ship consisted of Parley P. Pratt, Franklin D. Richards, Samuel W. Richards, Moses Martin and Cyrus H. Wheelock. They arrived in Liverpool on the 14th of October, 1846.

At this general conference of the British mission Franklin and his brother Samuel were appointed on a mission to Scotland, and to Franklin was given the charge of the churches in that country. On the 22d of October he sailed from Liverpool to Scotland, and in a few days afterwards Samuel followed.

In the opening number of the *Millennial Star* for the year 1847, the death of Orson Spencer was announced. The news, however, were false. Orson Spencer was not dead. The letter from America had unwittingly contained an erroneous report, but the mistake led to the appointment of Elder F. D. Richards as president of the British mission. The second number of the *Star* contained the valedictory of Orson Hyde, "president of the American deputation," which had come over to settle the affairs of the Joint Stock Company; and in this farewell epistle to the churches Apostle Hyde thus commends his young successor:

Brother Franklin Richards, a worthy young man, who has received the fullness of the priesthood in the temple of God, will be our successor to the editorial department of this paper, and will also take the presidency of the whole Church in the British Isles, under the direction and instruction of the council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so you shall be blessed with life and salvation.

This appointment took Franklin D. Richards to the Liverpool office early in the year 1847, and his brother Samuel was appointed to preside over the Scotch churches.

The arrival of Elder Orson Spencer, who had been appointed by the Twelve to the presidency of the British Mission, was announced in the *Millennial Star*, February 1st, 1847, in F. D. Richards' address to the Saints. Elder Orson Spencer took charge, and soon afterwards he appointed Elder F. D. Richards as his counselor.

Franklin continued to labor in the Liverpool office till the fall of that year, bearing chiefly the weight of the presiding duties in consequence of the illness of Orson Spencer; after which he labored in the south and west of England, in the Bath, Bristol and Trowbridge Conferences, which he re-organized under the name of the South Conference.

On Sunday, February 20th, 1848, the barque *Carnatic*, bound for New Orleans, Captain McKenzie, cleared the dock and was towed about a mile out into the river where she cast anchor. There were on board one hundred and thirty Saints. Nearly half of these were Scotch, and the others from various parts of England. The ship remained at anchor until Tuesday, 22nd, during which time the company organized with Franklin D. Richards, president; C. H. Wheelock and Andrew Cahoon, counselors; and S. W. Richards, clerk. Of this departure Orson Spencer wrote in the *Star;*

I take great pleasure in expressing to the Saints in England the farewell reminiscences of Elder F. D. Richards, my counselor. His assiduous interest in the prosperity of the churches during his continuance in the British realm, has been calculated to overthrow the works of darkness, and establish righteousness, and promote permanent good will between him and the people among whom he has labored. To the latter his unfeigned gratitude is affectionately acknowledged for multiplied acts of faith and liberality.

Just previous to the return of Franklin and his brother Samuel from the British Mission there had occurred an event famous in the history of the Mormon people, and as eminently marked in the personal history of the Richards family. It was no less than the re-organization of the First Presidency of the Church, with Willard Richards as one of that quorum. About the middle of May all was bustle at Winter Quarters, for the body of the Church was moving out for the journey to the Rocky Mountains. President Young led the vanguard of the exodus this year and Willard Richards was appointed to bring up the rear. At this juncture his nephews, Franklin and Samuel, arrived, and to Franklin fell the honor of the command as captain of the rear company, Willard being the apostolic superintendent. On July 3rd, 1848, this company moved out and Winter Quarters was evacuated. They arrived in Salt Lake City October 19th, being met by Jedediah M. Grant and his escort. The company camped at the Old Fort, and on the 23rd of October, Franklin and his wife located on lot 6, block 58, where now stands "Little's Row." That winter was spent in wagons, and the family experienced the usual hardships of a first winter in a new country. On the 12th of February, 1849, Franklin D. Richards was ordained into the quorum of the Twelve Apostles, as were also Charles C. Rich, Lorenzo Snow and Erastus Snow. Franklin was also a member of the Provisional Government of the State of Deseret and one of those most active in the organization of the Perpetual Emigration Fund Company.

The Saints were now firmly established in these valleys of the Rocky Mount-

ains, the Provisional State of Deseret was organized, the Perpetual Emigration Company was incorporated for the gathering of Israel, and the spirit to mission nations again rested mightily on the leaders of the Church. Apostle John Taylor was chosen for France, Apostle Lorenzo Snow for Italy, Apostle Erastus Snow for Scandinavia, and Apostle Franklin D. Richards for Great Britain, to relieve Orson Pratt. They were called to their missions at the October conference of 1849. Renewed with the giant strength and inspiration which were begotten by an Israelitish exodus, and born in the endowment of a new-found Zion, these apostles went over to Europe to agitate nations with the mighty testimony of the latter-day work; and in all history there is not an equal example of the lofty enthusiasm and the heroic missionary zeal manifested in the works of these apostles and the native elders, whom they inspired, while on this mission to foreign lands.

The translation and publication of the Book of Mormon was accomplished by John Taylor in the French and German languages, by Lorenzo Snow in the Italian, by Erastus Snow in the Danish, and by F. D. Richards in the Welsh.

On the 19th of October, 1849, the first band of missionaries sent out from Utah left Great Salt Lake City bound on missions, the majority of them being destined for Europe; there were, however, several in the company of the merchant class; Shadrach Roundy was captain.

Passing over the details of the journey, we note that Apostle F. D. Richards embarked at New Orleans for Liverpool, on board the ship *Thomas*, of St. John, and arrived in safety and fine spirits in Liverpool, the headquarters of the British Mission, on the 29th of March, 1850. Meanwhile, President Orson Pratt had departed for America on Church business, leaving Eli B. Kelsey in temporary charge till the arrival of F. D. Richards, which was thus announced in the *Millennial Star* with a jubilant ring:

> Elder Franklin D. Richards, one of the quorum of the Twelve Apostles arrived in Liverpool on Friday, the 29th of March, in good health, per ship *Thomas*, which sailed from New Orleans, February 13th, 1850. We hail Elder Richards with delight, and participate largely in the general joy that his safe arrival in this land will create in the hearts of the Saints, especially those who had the pleasure of his acquaintance during his former labors in this country. It will be perceived by referring to the *Star* of March 15th, that Elder Richards is appointed to the presidency of the Church in the British Isles, during the absence of Elder Pratt.

After the return of Apostle Orson Pratt to England, Franklin D. Richards filled the position of his associate in the presidency of the British Mission until the fall of 1850, when Orson Pratt announced to the Saints that with the opening of the year 1851, his successor would be in full charge, and accordingly the January number of the *Star* appeared with the address of Franklin D. Richards as President of the mission. A stirring year followed in the emigrational administration, while the missionary operations were vigorously prosecuted under an able corps of traveling elders and the organization of the mission under pastors of districts and presidents of conferences everywhere, showed great executive ability. Indeed, it was in 1851-52, that the British mission reached the perfection of its organization, and the zenith of its strength under the Richards brothers.

In the January number of the *Star*, 1852, the arrivals are announced of Elders S. W. Richards, Willard Snow, Abraham O. Smoot and Vincent Shurtliff.

Samuel was appointed to the Liverpool office to prepare him to succeed in the presidency. In the May number Franklin issued his valedictory and announced his brother Samuel W. Richards as his successor. On the 8th of May, Elders F. D. Richards and Erastus Snow embarked on the steamship *Africa* for New York, and on their arrival in the valley they were welcomed as with jubilee both by the presidency and the people for the great work performed in foreign lands under their administration.

The history of the British mission from the beginning of 1851 till the summer of 1856 was wrought out under the presidency of Franklin and Samuel Richards. It is that period so eminently marked with the emigrations from Europe to Utah in the ships which they chartered and the companies which were fitted out under their agencies. With Franklin commenced the operations of the Perpetual Emigration Fund Company in Europe, and, which is most valuable as a capital mark in the emigrational history, Franklin, immediately on his arrival, without waiting for the arrival of Orson Pratt, set to work to construct an emigration system in strict conformity with the instructions which he brought from the Presidency of the Church.

Elder Orson Pratt was succeeded by Elder Franklin D. Richards in the emigrational department, in February, 1851. The first vessel despatched under this agency was the *Olympus*, which closed the business until January, 1852.

In the May following the departure of the P. E. Fund emigrants, the presidency of Elder F. D. Richards in the British Isles closed, and this gave him an opportunity of arriving in the valley in time to join the convoy which welcomed the pilgrims into the city; and also the pleasure of seeing the final success of those plans which had a few months previously cost him so much anxious care. for it must be remembered that, after all, this first operation was only an experiment.

In the month of May, 1854, Elder Samuel W. Richards announced to the British Saints that his brother Franklin had been again appointed to the presidency of the mission, and that he was expected soon to be in their midst.

But before the arrival of Franklin the death of President Willard Richards was announced throughout the world, and all the papers of the Church put in mourning for him. He died in Salt Lake City on the 11th of March, 1854, and his remains were conveyed to the tomb by President Heber C. Kimball and the Twelve. President Young was indisposed, and the day being wet and cold, he was not present at the funeral of his cousin and compeer, whom he so highly respected and dearly loved.

On the 4th of June, 1854, Apostle Franklin D. Richards, accompanied by Elders George D. Grant, William H. Kimball, Joseph A. Young, James A. Little, Edmund Ellsworth and William G. Young, arrived in England per steamship *Canada*. He immediately issued his presidential epistle, embodying the following letter of appointment:

To all to whom these letters shall come, greeting:

Elder Franklin D. Richards, a member of the quorum of the Twelve Apostles, is hereby delegated to repair to England to preach the gospel, print, publish, superintend the emigration, and preside over all the conferences and all affairs of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries; and we call upon all the Saints to give diligent heed to his teachings and follow his counsel in all things, for in so doing they will be blessed.

Done at Great Salt Lake City, Territory of Utah, United States of America,

this 24th day of March, 1854, and signed for and in behalf of said Church by the Presiding council thereof.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
First Presidency.

It may be noticed that Franklin D. Richards was the first one who bore the distinction of "President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries." It was under him that the European missions were consolidated into one mission. The Scandinavian mission was founded by Erastus Snow, the Swiss and Italian by Lorenzo, and the French mission by John Taylor, who, at their departure for Utah, instructed the local elders to look for counsel from the president of the British mission, who was Samuel W. Richards, but no one bore a formal letter of appointment from the First Presidency of the Church as president of the European mission prior to the foregoing. From this date the European mission, with Franklin D. Richards as its first president, commences; and from 1854 to 1860 it was a mighty mission indeed.

A change of the emigrational business and the organic unity of the European mission rendered it necessary to enlarge the official headquarters at Liverpool. From that day, April 1st, 1855, 42 Islington, (numbered at the time as 36 Islington) has been the headquarters of all the Church business in foreign lands. Tens of thousands have crossed its thresholds on their way to Utah, while thousands of missionaries from Zion have knocked at its doors for passports to their fields of labor. The lease of the office is still held in the name of Franklin D. Richards.

In the emigrational report of that season, the president gives the following classified statement of the emigrants shipped under his agency: From the United Kingdom of Great Britain and Ireland; English, 2,231; Scotch, 401; Welsh, 287; Irish, 28. From the French mission, including France and the Channel Islands, 75. The total number from the Scandinavian mission is 533, of which there are Danes, 409: Swedes, 71; Norwegians, 53. The total number from the Swiss and Italian missions is 30,—from the Swiss Cantons 15; and from Piedmont in Italy, 15. There are also 13 Germans and 1 Prussian.

This statistical report will give to the reader a fair exhibit of the ethnological basis of our Utah population.

In September of this year President F. D. Richards made a visit to the continent. He was accompanied by Elders John L. Smith and William H. Kimball. This visit was to the Swiss and Italian mission.

After a month's absence he returned from the continent to take a glance of the affairs of the British mission, and left again for the continent four days later with William H. Kimball.

A short time previous to their departure for France, Switzerland and Sardinia, a professor in Dresden had written to Elder Daniel Tyler, in Switzerland, inquiring about the new doctrines which they had heard of from America and England, but failing to receive all the information desired, their request reached the ears of Elder Richards, and he forthwith appointed Elder William Budge, then presiding in the Cambridge conference, to repair to Dresden, become a private pupil in the family of the inquirer, if possible, and while learning the German language himself, impart the desired information to the interested inquirers.

Information had now reached Franklin that several were ready for baptism and to be organized into a branch of the Church; accordingly, these brethren

now started for Dresden, the capital of Saxony, where on Sunday, the 20th of October, a meeting was held at which the eight persons who had been baptized during the previous week in the river Elbe, were confirmed, instructed and organized by ordaining a presiding elder, administering the sacrament and blessing their little children.

From this branch have come to Utah our Professor Karl G. Maeser of the Brigham Young Academy at Provo—Frederick and Edward Schoenfeld, bishop and counselor of the Brighton ward—Mrs. Camilla M. Cobb, known in select circles as a teacher after the method of the Kindergarten—the wives of the above named gentlemen and the mother of the ladies herein referred to. The infant Reinhard Maeser, then blessed in his parents' arms, since, like his father, has been engaged in improving and building up the educational interests in the more southern portions of Utah.

On the return of Franklin to the British mission, clothed with the mantle of one of the Twelve Apostles, he succeeded Orson Pratt; and then commenced that greater emigrational work which so distinguished the administration of Franklin, and which was supported by his brother Samuel, as already exhibited. Under this administration also the *Millennial Star* rose to a circulation of over 22,000, and the *million* of tracts published by Orson Pratt were made available and circulated throughout the land. It was just at this time, too, that a host of young British elders were called into the field, who spread the work over the country until branches of the Church were established in nearly every important town and village in England, Scotland and Wales. The British mission reached its culmination; its organization was perfected; nearly 1,000 branches were represented, which were organized into about fifty conferences, and these were divided into pastorates or districts, which, for illustration, we may consider as the organic equivalents of our "stakes of Zion" at home.

The administration of Orson Pratt closed in 1850, with 30,647 members in the British mission. In Franklin's administration, the numbers rose to 32,894, with 51 conferences and 742 branches. This shows the zenith of the British mission. But we must go to the emigrational tables for the crowning results.

In 1851-52, under Franklin's agency there were shipped 977 souls; under Samuel's in 1853, 2,312; under him in 1854, 2,034; under Franklin in 1854-55, 4,647; under him in 1856, 4,394; making a grand total of 14,364 emigrated by them. This exhibit will also show that there must have been an increase of over 16,000 souls in the British mission during the Richards' administration, to allow the emigration of 14,364 souls in the very period when the mission reached the zenith of its organization and strength. It must further be borne in mind that much of the results of the Spencer and Pratt administrations are allowed to F. D. Richards, who shared their presidencies with them; and it will be remembered that in the Pratt administration, Franklin directed the mission while Orson was in America, and actually, in his absence, originated the operations of the P. E. Fund Company among the British Saints.

The financial condition of the mission also at that period reached its highest point of credit and capacity. During the seasons of the emigrations this agency had deposited in the banks of Liverpool and London sometimes as much as £30,000 (say in American money, $150,000). The credit of the mission was so large, and the confidence so implicit, that the great shipping companies dealt with this agency

of the British mission much as they would have done with the government of a nation with first class credit. This gave Franklin the power to deal with the shipping companies on the most advantageous terms on behalf of the emigrating Saints; the vessels which he chartered for the time being were in the service of the Church; during the voyages, captains and their officers held the Saints in their special charge; and, as said before, emigrational arrangements made by him have been the basis of the emigrations to this very day. And it may be further said that the capacity of the British mission, in all its departments under this presidency, was commensurate with that shown in this emigrational record. Its missionary operations were splendid, as shown in the fact that its increase was considerable in excess of even these vast emigrations and the administrative organization was well-nigh perfect.

With his work of years in the European mission, as shown in our review, so well and faithfully done, Franklin, accompanied by Cyrus H. Wheelock, Joseph A. Young, William C. Dunbar, and James Linforth and family, sailed on the 26th of July, 1856, for New York on the steamer *Asia*, where we leave the apostle, to pursue his way home and pass the interval of the next ten years, with all their cares, their pleasures, and their pains.

Just ten years had passed when the Apostle Franklin, in company with Nicholas Groesbeck and Oscar B. Young, left Salt Lake City, on the 14th day of August, 1866, bound for Liverpool, where they arrived on the 11th of the following month. Brigham Young, Jr., was at the time presiding over the European Mission; Orson Pratt was his associate. The President of the Church writing to his son relative to Apostle Richards, said: "When you want Brother Franklin's help you can use him. He, as well as Brother Orson, is accustomed to emigration and other business of the Mission, and they both can operate to advantage."

Seven days after the arrival of Franklin, Brigham, Jr., sailed from Liverpool on a visit home by invitation from his father, when he left the mission in charge of Orson Pratt, and announced the following appointment:

"Elder F. D. Richards has been appointed to labor in the Liverpool office and to visit the principal conferences in the Mission, as circumstances may permit."

In January, 1867, Franklin visited the Scandinavian Mission, and with Carl Widerborg, the president of that Mission, he took a tour through the conferences of Sweden, holding meetings and stimulating the work in that kingdom, in which they spent over a month, and then returned to Copenhagen. The Danes and the Swedes were nearly as much rejoiced to see Franklin as they would have been to have welcomed the return of Erastus Snow—the father of their mission—for next to him Franklin had held the closest and longest watchcare over them in the early times. He afterwards also visited Paris with Brigham Young, Jr., who had been appointed by the Utah Legislature as commissioner to the Paris exposition.

In July, 1867, on the departure of Brigham, Jr., Franklin was again appointed to preside over the European Mission. "He is a tried warrior in the cause of truth," said the retiring Apostle, "and we yield the presidency into his hands with pleasure, well knowing that the cause of truth will receive a fresh impetus from his experience and matured wisdom."

This promise was verified. The Apostle Franklin set to work with the elders under him once more to revive the British Mission, and so successful was he with their aid, that in a year's administration there were baptized in the British Church

three thousand, four hundred and fifty-seven souls, and in the same year there were emigrated more than 3,200 of the British Saints. This was something like a renewal in that mission of the work and fruits of the early times.

It is to be here remarked that prior to this last revival, the British Mission had been looked upon as in its decline—almost indeed in its state of dissolution—consequent upon its depletion by the emigrations of over a quarter of a century; and the main efforts of the Church in Utah were directed to bring home the remnant of the British Saints. It will be remembered on the naming of the instance that this was the very year when donations were made in every county and settlement, by the people generally, to emigrate the whole of the faithful members of the British Mission, and even President Young himself would have been satisfied with one grand, final shipment of the remnant by the *Great Eastern* and the closing of the British Mission at least for a season of rest. Thus was it understood in Utah, and the people did actually donate their means with the idea that this entire remnant would be brought to Zion forthwith. But the Apostle Franklin, present in lands where he had presided over pastorates and conferences which at one time rivalled in numbers the population of the counties of Utah, at the same date "sensed" by the spirit of his calling the missionary fruitfulness of our dear old Saxon mother country, and set himself to work for this second revival of the British Mission.

We have mentioned the results. Nearly 4,000 were baptized in one year! The fruits of increase were greater than that of the emigration in the very year when the people of Utah rose to gather the entire remnant! A most suggestive affirmation by the facts themselves that the British Mission ought never to have been considered in a state of dissolution; that emigration should not exceed the increase, that former administrations had proved (says Franklin himself) that even when the emigrations of that crowning gathering period reached its highest the increase was greater than the depletion: and now again the Apostle Franklin demonstrated the same missionary problem—as applied to Great Britain—even when the Church at home looked upon its eldest offspring, the British mission, as well nigh defunct.

This last mission of the Apostle Franklin seems very much to have restored the confidence of the Church in the continued fruitfulness of her British offspring. On his arrival in Zion, President Young received him thus: "Good evening, brother Franklin. Welcome home! I am glad to see you! I congratulate you on your revival of the British mission!"

On the 1st of March, 1869, Franklin D. Richards became the Probate Judge of Weber County, having been elected to the office by the Legislative Assembly. He continued to hold this position till September 25th, 1883, and during that period tried many important cases, including the highest offenses known to the law, as well as suits at common law and in equity. The importance of the position, as judge of a court exercising civil and criminal jurisdiction, has been explained in a previous chapter of this work, and it only remains to be stated in this connection, that no case tried before him was ever reversed by an appellate tribunal. Although he had made an enviable record as a law maker, having been a legislator nearly every session that he was in the territory, it was left for his judicial administration to crown the luster of an eventful political career. In his hands the scales of jus-

Francis M. Lyman

Born January 12th 1840

tice hung with equal poise and meted out to all alike, whether high or low, rich or poor, the impartial fiats of the law.

On leaving the bench, Franklin devoted himself almost exclusively to the arduous duties pertaining to his ecclesiastical calling. In a few months the First Presidency and most of the Twelve Apostles were in exile or retirement, as a consequence of the judicial crusade, and upon him devolved much of the labor and responsibility of directing public affairs. His wise and discreet counsels, added to his untiring labors during this long and trying period, did much to alleviate the sufferings of his people and contributed largely to bring about the better condition of things that now prevails.

For many years he was assistant historian of the Church, under Wilford Woodruff, and at the general conference held in April, 1889, he was elected Church Historian, the duties of which position now occupy most of his time.

In closing this brief sketch of a long and eventful life, the biographer has only space to add that Franklin D. Richards has not only proven himself to be an intelligent, capable and earnest worker in the cause of truth, a philanthropist, a statesman and a scholar, but, what is greater than all, an honest man—"the noblest work of God."

FRANCIS MARION LYMAN.

Francis Marion Lyman is the eldest son of the famous apostle, Amasa Lyman, who was the Theodore Parker of the Mormon Church. Like his father, he is a man of fruitful ideas, of an advanced and progressive mind, a man of a large soul and great independence of character. He is, moreover, of the old American stock of Lymans—a family that has given some of the most famous men and women to this country. His grandfather and old Lyman Beecher were first cousins; and Henry Ward Beecher and Mrs. Harriet Beecher Stowe were second cousins to Amasa Lyman. It will most likely be unique news to the public to be told that Joseph Smith, the Mormon Prophet, Amasa Lyman and George A. Smith were all cousins of "the greatest preacher that the world has produced since Paul stood upon Mars' Hill." We quote a few passages from the great genealogical book of Lymans compiled by the Rev. Lyman Coleman, D. D., Professor in Lafayette College, Easton, Pennsylvania, and published by the family.

About the middle of August, 1631, in the reign of Charles I., Richard Lyman embarked with his wife and children in the ship *Lion*, William Pierce, master; for New England, taking their departure from the port of Bristol. There were in the same ship, Martha Winthrop, the third wife of John Winthrop, at that time governor of New England, the governor's eldest son and his wife and their children; also Elliott, the celebrated apostle of the Massachusetts Indians. The ship's passengers consisted of about sixty persons. * * * The ship made anchor before Boston; and on the 4th day of November all the passengers landed, the

ship giving a salute from six or seven cannon. On landing, the captain, with his companions in arms, entertained them with a guard and gave them welcome by the salute of many guns; and the greater portion of the people of the near plantations went to receive them and brought or sent store of provisions, such as fat hogs, kids, venison, poultry, geese, partridges, etc.; and we are further told that such joy and manifestation of love had never before been seen in New England. On the 11th day of November, a day of thanksgiving was held in Boston in commemoration of the event.

Richard Lyman first became a settler in Charlestown, Massachusetts, and with his wife with the church in what is now called Roxbury, under the pastoral care of Elliott, the apostle to the Indians; he became a freeman at the General Court, June 11th, 1635, and on the 15th of October, 1635, he took his departure with his family from Charlestown, joining a party of about one hundred persons who went through the wilderness from Massachusetts into Connecticut, the object being to form settlements at Windsor, Hartford and Wethersfield. He was one of the first settlers rt Hartford. The journey from Massachusetts was made in about fourteen days' time, the distance being more than one hundred miles and through a trackless wilderness. They had no guide but their compass, and made their way over mountains, through swamps, thickets and rivers, which were not passable but with the greatest difficulty. They had no cover but the heavens, nor any lodgings but those which simple nature afforded them. They drove with them one hundred and sixty head of cattle, and by the way subsisted in a great measure on the milk of their cows. Mrs. Hooker was borne through the wilderness on the shoulders of the men. The people carried their packs, arms and some utensils. The adventure was the more remarkable, as many of the company were persons of figure, who had lived in England in honor, affluence and delicacy, and were entire strangers to fatigue and danger.

Richard Lyman on this journey suffered greatly in the loss of cattle. He was one of the original proprietors of Hartford, and there is little doubt that he and his wife, Sarah, formed a connection with the first church in Hartford, of which the Rev. Thomas Hooker was pastor. His will of 22nd of April, 1640, is the first in the valuable collection of Trumbull, and stands, Record 1, 442 and 443, and followed by an inventory of his estate. Richard is reported to have begun life in the new world as a man of considerable estate, keeping two servants.

How like is the foregoing to a page of the history of that Mormon band of pioneers who made their marvelous journey to the Rocky Mountains in 1846-47! Among them were quite a number of the descendants of the Pilgrim Fathers and of those who fought in the revolution of America's independence. Two of these were Amasa Lyman, and George A. Smith, son of Clarissa Lyman. Two more were Orson and Parley Pratt, whose ancestor was with the Rev. Thomas Hooker in his journey through the wilderness to Hartford. And following these Mormon pioneers of the west, there were a very host of the sons and daughters of the Pilgrim and Revolutionary sires. Thus viewed, it is not so strange after all that these founders of Utah should so nearly repeat the history of their progenitors in their own lives, and quite understandable their marvelous faith that Providence never will permit the descendants of the fathers of this nation to be rooted up from America's domains.

Francis M. Lyman, eldest son of Apostle Amasa Mason Lyman and Louisa Maria Tanner, was born January 12, 1840, near the town of McComb, McDonough County, Illinois. His father was baptized by Lyman E. Johnson on April 27, 1832, and confirmed the next day by Orson Pratt. He was moreover related to the family of the Prophet, his aunt Clarissa Lyman, having married John Smith afterwards the Patriarch of the Church, and she was the mother of the Apostle George A. Smith.

Amasa M. Lyman married Miss Louisa Maria Tanner, the daughter of Elder John Tanner. The Tanners were among the earliest of the Mormons. They are numerous and influential in the community to-day.

Francis Marion, the eldest son of this marriage, was born at the time the Saints were moving from the State of Missouri to Illinois, when the entire community, robbed of everything by that terrible expulsion, were homeless. Thus homeless his parents spent the winter of 1839-40 with an old friend, Justus Morse, at whose house Francis Marion came into the world. In the spring of 1840, the family removed to Iowa on the half-breed tract, where they built a cabin. In the spring of 1841 they moved into Nauvoo, in the winter of 1842, to Shockequon in Henderson County, and in 1843 to the town of Alquina, Fayette County, Indiana.

Amasa M. Lyman was undoubtedly esteemed by the Prophet Joseph as one of his greatest apostles, in character and intellect, for at the "falling away" of Sidney Rigdon he chose Amasa to be his second counselor. He held this position at the time of the martyrdom, and was principally instrumental in silencing the claims of the aspiring Sidney Rigdon and establishing the legitimacy of the Twelve Apostles to rule the Church. Then came the exodus from Nauvoo to the mountains in 1846-47. Apostle Lyman was with the pioneer company, under Presidents Young and Kimball, which left Nauvoo before spring opened in 1846, expecting to push through to the mountains that year, which design, however, was interrupted by the call of the Mormon Battalion; and the Saints in their exodus went into Winter Quarters.

At the time of the exodus Francis Marion was six years of age. His father having gone on ahead with the pioneer corps he, with his mother and three other children, under the care of his grandfather, John Tanner, left Nauvoo for Winter Quarters. Early in the spring of 1847 his father was enrolled in the immortal pioneer band, which was organized under President Brigham Young to hasten to the Rocky Mountains to seek a gathering place for the community, and return the same year to Council Bluffs for the purpose of directing the removal of their people. His cousin George A. Smith was also one of the pioneers. Francis Marion with his mother and the rest of the family remained during that year at Winter Quarters.

We cannot follow the pioneers in that marvelous journey, compared with which that of Richard Lyman and the Pilgrim Fathers, who made the journey from Massachusetts, "one hundred miles through a trackless wilderness," was as nothing, but a personal point or two on Amasa may be given. Amasa Lyman was known as one of the most courageous and self-reliant of the pioneer band; and he is spoken of in Woodruff's journals as the "greatest hunter" of their company. His gun brought down many a young buffalo and many a fleet-footed antelope to provision the camp.

Amasa Lyman, with the pioneers, returned to Winter Quarters in the fall of 1847; and in the spring of 1848, they vigorously set to work to remove the body of the community to the mountains. This time the son accompanied his father; and, though he was then but a boy of eight years of age, he drove a team from Winter Quarters to the Salt Lake Valley. The family first located between the Cottonwoods on the Lyman Survey. A desire for mental growth is a ruling instinct with this family; and so young Francis Lyman was quickly sent from home to school

at the Old Fort, during the winter of 1848-49, until log houses and school houses could be built at the settlement on Cottonwood.

The family remained on the Lyman Survey until 1851, when Amasa Lyman and General Charles C. Rich were called on another pioneer mission to go to San Bernardino, Southern California, to purchase the San Bernardino Ranch and build up a settlement there. Francis Marion went with the family. He was now eleven years of age. On reaching the Cajon Pass the company camped under the sycamore trees. Here they remained two months, and during their stay a first class school was established under the shelter of the sycamores. Nothing is more false than the statement that the Mormons do not encourage education. Even in the desert, education has not been neglected by them, and to-day "Young Mormondom" is the best and soundest educated piece of humanity in all these Pacific States and Territories.

Having reconnoitered the country for settlement and duly affected the purchase, this pioneer company located on the San Bernardino Ranch in the fall of 1851. Early in '52, young Francis had a most severe sickness. Recovering he again went to school. In the fall of '52 he accompanied his father and Charles C. Rich to Salt Lake City. He spent that winter at school in this city, and was present at the laying of the corner stone of the temple in 1853. They returned to San Bernardino, where he remained till 1857, when Lyman and Rich came again to the city, designing to go on a mission to England. They were at that famous celebration of the twenty-fourth of July at Cottonwood, when the news arrived that the army was on the road. All the missionaries were called home, and the San Bernardino settlement, which Lyman and Rich founded, was broken up. Francis Marion Lyman was sent back to bring on the families. At this date he married his present wife, Rhoda Ann Taylor, November 18, 1857, and six days afterwards left her with his mother, and came on with a portion of the family. He went down again to San Bernardino, wound up the business and came on to Utah, and located temporarily at Cedar City. His father next organized a company of men with pack mules to explore the country along the Colorado. Francis M. Lyman was one of those explorers, and so was also William H. Shearman. In the fall and winter of the same year, young Lyman made a journey again into Southern California, and another journey there in the spring of 1859. In the fall of '58, he moved to Beaver, and in the summer of '59, moved to Farmington to take charge of his father's farm, who was going with Charles C. Rich to England on a mission. It was at this date that young Lyman commenced a public career. It was in organizing and presiding over a "Young Men's Literary Association." He was at this date nineteen years of age. That winter it was decided that he should go to England with his father. So in the month of March he returned to Beaver, went into the canyon, cut green logs, hauled them out and built a one-room log house in which to leave his wife during his mission, but he was possessed of no supplies to leave her, not even as much as a cow or a hundred of flour. This case is very illustrative of the experience of the young Mormon missionaries, whose lives have been devoted to a cause with an entire self-sacrifice unknown among missionaries of other religious bodies. On the 1st of May, 1860, Amasa Lyman and his son, Charles C. Rich, and others started for England. He was gone two years and a half; he traveled for awhile in the London Conference and afterwards presided over the Essex Conference. It was on this mission in England that the writer first

met him, and was strongly impressed with the idea that young Lyman was destined to make a representative mark among his people.

Having performed this, his first mission to England, he sailed from Liverpool May 13, 1862, on board of the *William Tapscott* with a company of eight hundred Saints. He and Elder John Clark were counselors to William Gibson, the most eloquent and able of the Scotch elders as a preacher, but who being unfit to conduct emigration, Elders Lyman and Clark took charge of the company. Arriving in New York, June 29, after a tedious passage of forty-two days, Elder Lyman was put in sole charge of the company by Horace S. Eldredge. Early in July his company was in Florence, on the camping ground of the emigration crossing the plains that year; and there he remained busy preparing the Saints for the journey until August 15th, when he started for home in company with Elders Amasa M. Lyman and Charles C. Rich, who were returning from their missions to England, and also with Joseph W. Young, who had charge of the emigration on the frontiers, and Hon. William H. Hooper returning home from Congress. They arrived in Salt Lake City on the 16th of September, and he reached his home in Beaver October 16th. Under instructions from President Brigham Young he removed to Fillmore, March, 1863, and there he made his permanent home until 1877, when he was appointed to preside over the Tooele Stake.

While in Millard County he was for many years prosecuting attorney, superintendent of common schools, county clerk and recorder, and for a while he was United States assistant assessor under Col. J. C. Little, A. L. Chetlam, Gen. John E. Smith, R. V. Morris and Dr. John P. Taggart. He was lieutenant-colonel of the Parowan Military District, with a commission from Governor Durkee. In 1869 he was elected to the Utah Legislature, and served four sessions as member from Millard County. During his official labors as County Recorder he did nearly all the business connected with the entering of lands in that county, including homesteading, pre-empting and entering of townsites, in conjunction with Judge Edward Partridge and Major Jos. V. Robison.

On the 4th of October, 1869, he married Miss Clara Caroline Callister, in Salt Lake City, President D. H. Wells officiating.

On the 6th of October, 1873, he was called on his second mission to England. He started from Salt Lake City on the 20th of October, in company with R. V. Morris and thirteen other elders.

Arriving in Liverpool November the 12th, 1873, he was appointed to the Presidency of the Nottingham Conference, and on June the 13th of the following year he was appointed to preside over the London Conference. While on this mission he visited Wales, Scotland, the Isle of Man, and in company with President Joseph F. Smith, John Henry Smith, G. H. Freeman and Milton H. Hardy, he started from London on a visit to Denmark, Germany, Switzerland and France, from which they returned after about a month's travel among the churches upon the continent.

On the 15th of September, 1875, he, together with President Joseph F. Smith and a company of three hundred Saints in charge of R. V. Morris, sailed from Liverpool on board the steamship *Wyoming*. Landing in New York September 26th, Elders Lyman and Smith took train that same day for Salt Lake City, where they arrived October 1st, and on the 11th he reached his home in Fillmore.

In 1877, he attended the dedication of the St. George Temple.

At the organization of the Tooele Stake of Zion, in Tooele City, June 24th, 1877, he was sustained as President of that Stake, with Elders James Ure and William Jefferies as counselors; and at the annual election he was elected County Recorder and Representative to the Territorial Legislature from Tooele County. The People's Party won by a majority of three hundred votes; but the Liberal County Court as a board of canvassers declared the minority Liberal candidates duly elected. Hon. William C. Rydalch, as Selectman of the People's Party protested and the case was taken to the District Court by Representative F. M. Lyman in behalf of the people, to compel a proper count, where the case was decided in his favor. The Liberal canvassers appealed to the Supreme Court of the Territory, and after an eight months' legal struggle the court, by a mandamus, compelled a true count, and Tooele County once more came under the control of the People's Party. The men thus declared elected were F. M. Lyman, Representative to the Legislature; Hugh S. Gowans, Probate Judge, S. W. Woolley and D. H. Caldwell, Selectmen; John Picket, Sheriff; John Gillespie, Coroner; William R. Judd, Assessor and Collector; Thomas Atkin, Jun., Treasurer; F. M. Lyman, Clerk and Recorder; Lysander Gee, Prosecuting Attorney, and J. R. Clark, Superintendent of schools.

In August, 1880, Elder Lyman formed one of the company under Erastus Snow and Brigham Young, Jun., in making a tour in the southern mission. They visited the San Juan Mission, crossed the Southern Ute Reservation, in Colorado, and the Navajo and Zuni Reservations in New Mexico, and visited the settlements of the Saints in eastern Arizona and Little Colorado Stakes. While away on this tour he was chosen at a general conference at Salt Lake City, October 10th, as one of the Twelve Apostles, to fill a vacancy in that quorum caused by the reorganization of the First Presidency. He received his ordination in the Endowment House, Salt Lake City, October 27th, from President John Taylor, assisted by his counselors George Q. Cannon, Joseph F. Smith, and Apostles Wilford Woodruff, Orson Pratt, Erastus Snow, F. D. Richards, Brigham Young and counselor Daniel H. Wells.

Elder Lyman's first mission as an apostle was to the Goose Creek Country, in Cassia County, Idaho, where quite a number of the the Saints from Tooele Stake were located. His party consisted of Edward Hunter, Jun., John W. Cooley, John Q. Knowlton, Samuel F. Lee, Thomas W. Morgan, Cyrus Bates and W. A. Critchfield. They started from Grantsville November 8th, crossed the desert west of the Great Salt Lake and by way of Grouse Creek, reached Oakley on Grouse Creek, November 11th, held meetings with the new settlers, carefully examined the resources of the valley, gave counsel to Elder William C. Martindale and his assistants, who were in charge of the settlement, and returned to Tooele, having accomplished their work.

On December 3rd, 1880, Elder Lyman preached the funeral sermon of his father-in-law, Patriarch Thomas Callister, in Fillmore.

In the same month Elders Lyman and John Henry Smith were sent on a mission to Parowan, Iron County, to harmonize the presidency of the stake and the high council.

In February, 1881, they started on a mission through the stakes of Juab, Sanpete, Sevier, Panguitch, Kanab, St. George, Parowan and Beaver. In April they made a tour of Millard Stake, and in May they made a tour of Wasatch and Sum-

mit Stakes, attending conferences and holding meetings in most of the wards. In June, with Junius F. Wells added, and accompanied by President John R. Murdock, they again traveled through the southern stakes and organized a ward in Frisco, Beaver County. In August Cassia County settlements, in Idaho, were visited by Elders Lyman, John Henry Smith, Heber J. Grant and others; and in October, Elders Lyman and Smith took a tour to the Bear Lake Stake, and held meetings in the settlements of Rich and Bear Lake Counties, from which they were suddenly called to join President Taylor and company in a visit to the settlements of Millard, Beaver and St. George Stakes.

In consequence of the death of his daughter Alta, Elder Lyman returned from St. George, but after her burial, and having attended the Summit Stake conference with President Joseph F. Smith and also the Millard Stake conference, he hastened to meet President Taylor and company at Gunnison on their return from the south.

And thus Apostle F. M. Lyman's ministerial labors have continued from that day to this; but it would be too burdensome for a biographical narrative to follow him in all their details: the linking of the most salient points must be sufficient. One of the most interesting episodes of Elder Lyman's missions is that of his exploring expedition to Mexico, which we copy from the *Historical Record.*

June 5th, 1885, Elder Lyman was appointed to an exploring mission to Mexico to be joined at El Paso, in Texas, by Senor Ignacio Gomez del Campo, from the city of Mexico, to examine government lands suitable for the settlements. From June 12th to the 30th he and John Henry Smith performed a mission in Millard, Parowan and Beaver Stakes. Elder H. J. Grant joined them at Minersville and shared in the labors at the Parowan Stake conference on the 20th and 21st, at which time Bishop John E. Dalley was sustained as first counselor in the Presidency of the Stake, and Bishop Wm. C. Mitchell as a member of the high council. The two wards of Parowan were joined in one, with Charles Adams as Bishop and W. C. McGregor and Lars Mortensen as his counselors.

July 3rd, Elder Lyman left his home in Tooele on his mission to Mexico, at which time members of his family were prostrated with serious attacks of sickness. He left Salt Lake City July 5th without a companion, traveling by rail to El Paso, Texas, where he arrived July 8th, and was met by Elders George Teasdale and Jesse N. Smith on the 9th. Elder Lyman was very kindly received by Senor Escobar, Mexican consul at El Paso, who introduced him to Senor Campo.

At this time the states of Chihauhau and Sonora in Mexico, as well as Arizona, were in terror from the murderous raids of Geronimo, the Apache chief, and his band of outlaws, and they were understood to be in the Sierra Madre, in the state of Chihuahua, the very country they were to explore. Hence Senor Campo concluded to send a military man—Colonel Angel Boquet—with orders for a company of Mexican troops for their protection, should they need them. Elders Lyman, Teasdale and party reached Corralitos, on the Casa Grandes River, in the state of Chihuahua, July 16th, where four days were spent in holding meetings with the camps of the Saints and in getting together a small company of explorers, with riding and pack animals, saddles, provisions, arms and ammunition. Colonel Boquet would not consent to enter the mountains without soldiers, as news of fresh raids on ranches with murder and robbery came in every few days. The party all told was as follows: F. M. Lyman, George Teasdale, A. F. Macdonald,

Jesse N. Smith, George C. (or Parson) Williams, Isaac Turley, A. L. Farnsworth, Edmund Richardson, Moses M. Sanders and Israel Call.

On July 20th they started from Turley's Camp, on the Casa Grandes River. The colonel was not ready with his soldiers, but proposed to overtake the party after a few days. With his troops he attempted to overtake the explorers, but failed, and suffered greatly for want of food before they found their way back to the settlements and supplies. The party finished their explorations July 31st and arrived at Prest. Jesse N. Smith's camp, near La Ascencion, where they were joined by Elders Erastus Snow, John W. Taylor and Frank R. Snow, August 2nd.

August 6th, after having visited all the camps of the Saints in that region of country, Elders E. Snow, Lyman, Teasdale, Taylor and F. R. Snow took passage in wagons with Prest. Lot Smith and M. M. Sanders for San Jose station, on the Mexican Central Railroad. From that point Elders Teasdale, Smith and Sanders returned to the camps, the others going to El Paso by rail, where they were met by Elder Brigham Young and President C. Layton on the 9th.

August 13th, Elders Snow and Lyman started by the Mexican Central Railway for the city of Mexico, where they arrived August 16th. The mission to the city of Mexico and the regions round about occupied those brethren till September 7th. Elder Helaman Pratt, who presided in the Mexican mission, was located in the city of Mexico with his family, also Elder Horace Cummings. At Ozumba Elders Isaac J. Stewart and Wm. W. Cluff, Jun., were located. Elders Snow and Lyman took leave of the city of Mexico September 7th, and arrived in Salt Lake City on the 13th, traveling all the distance by rail.

From October 20th to November 6th Elder Lyman was on a mission to all the settlements of Emery Stake, assisted on the west side of the Stake by Elder B. Young and at Price and Moab, on Grand River, by Elder H. J. Grant. Having been called on another mission to Mexico, he started from Salt Lake City November 10th, in company with Elders Erastus Snow and Brigham Young for the south. They went by rail to Holbrook, on the Atlantic and Pacific Railway, from which point they traveled by team preaching the gospel in all the settlements of the Little Colorado and Eastern Arizona Stakes, and then crossed the great Mogollon Mountains to the Gila settlements, in the St. Joseph Stake. The murderous Apaches were stealing and killing at the time on every hand. They reached the settlement of Safford November 29th, and on the 1st of December, on the road they had passed over, Lorenzo S. Wright, aged thirty-one years, and Seth Wright, twenty-one years of age, sons of the late Hon. Jonathan C. Wright of Box Elder County, Utah, were shot to death by Apaches. Elders Snow, Young and Lyman each spoke at the funeral of the murdered brethren in Layton, December 2nd. After finishing their labors among the Gila settlements, the brethren who accompanied the apostles over the mountains (including President Oscar Mann, Bishop Edward Noble, Smith D. Rogers, Price Nelson and others) returned home, and the elders traveled by teams to St. David on the San Pedro River, accompanied by Presidents Layton, Martineau and Johnson and Bishop Taylor, of Pima, where they arrived December 5th.

From December 11th to 21st the following brethren were gone on an exploring tour in Sonora as far south as the dilapidated town of Arispe, the ex-capital of the state of Sonora, on the Sonora River, viz.: Brigham Young, F. M. Lyman, John W. Campbell, John Hill, Thomas S. Merrill, Joseph N. Curtis and M. G. Trejo. Elder Snow in the meantime made a tour of the Maricopa Stake, on Salt River.

On the return of the exploring party they were joined at St. David by Elders Erastus Snow and George Teasdale.

December 24th, Elders Young and Lyman took train at Benson on the Southern Pacific Railway, accompanied to Deming by Elder Teasdale, and arrived in Salt Lake City December 29th, 1885. Elder Lyman traveled in 1884-85 about 36,000 miles.

January 19th, 1886, Elder Lyman's family were accorded a hearing before the grand jury of the Third District Court, in Salt Lake City.

After his indictment in January, 1886, he was engaged in counseling, corresponding and moving from place to place as he could with safety. Though he did not appear in public he was always in reach of the chief brethren where he traveled and was always busy. During September, October and November he was on a mission in northern Utah and southern Idaho. Much of his labor was done in writing, and he devoted his spare time in reading history. In May, June and July, 1887, Elders John H. Smith and Lyman performed a mission in Arizona, where they re-organized and set in order the Stakes on the Little Colorado. Here they received word of the death of President John Taylor and were called hurriedly home to take part with their fellow-apostles, upon whose shoulders fell the responsibilities of the Presidency of the Church.

Elder Lyman was nearly every day in council with President Woodruff and the apostles from August 2nd until after the October conference, except a week or ten days spent in a special trip with Elder John Henry Smith to Manti to audit the accounts of the temple in August.

For a number of years Apostle Lyman had been reckoning on a visit east to David Whitmer and to take his mother with him to Kirtland to visit her only living sister, with whom she had not met for over fifty years. He felt impressed that unless he made the trip that fall it would be too late.

October 12th, he started with his mother on their eastern tour. They visited Independence and David Whitmer in Missouri. He left his mother with her sister, Mrs. Randall, in Kirtland for six weeks while he visited Palmyra, Manchester and the hill Cumorah. Apostle Lyman also had a very interesting visit in Palmyra with John H. Gilbert, the chief compositor of the first edition of the Book of Mormon. Gilbert wat past eighty-five years of age and a very hale man. He related to Elder Lyman all the particulars of his connection with the work and gave him the following certificate :

"PALMYRA, NEW YORK, October 23rd, 1887.

"At the request of Elder F. M. Lyman, of Utah, I make the following certificate :—I was born in the town of Richmond, Ontario County, New York, April 13th, 1802. I assisted E. B Grandin in estimating the expense of printing 5,000 copies of the Mormon Bible, and the price agreed upon was $3,000. I was the principal compositor of said Bible, commencing on the same in August, 1829, and finishing the same in March, 1830. JOHN H. GILBERT."

Elder Lyman visited many of his Tanner kindred on the shores of Lake George, the home of his grandfather John Tanner and the birth place of his mother. He found kindred at Saratoga Springs, New York City and Brooklyn, New York. He also visited the cities of Philadelphia and Washington, Mt. Vernon, the home of Washington, and Arlington Heights, the home of General Lee, and also visited President Cleveland at the White House. On their return journey Elder Lyman and his mother visited with kindred in and near Chicago and in

northern Iowa. Also visited Carthage and Nauvoo. They arrived in Salt Lake December 18th. Elder Lyman was gone sixty-five days and traveled sixty-five hundred miles, during which he gathered up the genealogies of the Tanner family, and he privately preached the gospel to kindred and friends. He again commenced his home missions, visited Manti in May, 1888, and took part in the dedication of the temple. On July 3rd, he decided that he would take more liberty than he had enjoyed for three years past and move more openly among the people, and if he was apprehended he would take his term in he penitentiary. At the time Elder George Q. Cannon surrendered, he decided to do the same, but had a mission to Canada to perform first. September 18th he started for Canada, and was joined by Elder John W. Taylor in Cache Valley at the Utah & Northern Railway. They went by way of Portland, Oregon, and Puget Sound to British Columbia, and by Central Pacific Railway into Alberta, N. W. T. Here they organized the Saints into a ward and made their settlement permanent. With Elders Taylor and C. O. Card he crossed the continent to Ottawa, the capital of Canada, where they met with Sir John A. McDonald and his ministers, before whom they laid the circumstances and requirements of the oppressed Latter-day Saints. They told them of their desire to plant colonies of their people in the Dominion, and asked of them many concessions such as the Mormons had obtained from the Mexican government, but the British laws were such that the ministers could concede but little of what was required. Sir John and his cabinet were perfectly willing to grant all that the elders could ask in accordance with the laws, and were very willing to give all lawful encouragement. The elders returned the same way to Card settlement, and reached Salt Lake City December 11th.

At 10 a. m. December 12th, 1888, Elder Lyman surrendered to Marshal Frank Dyer, with whom he appeared at once before Judge Sanford of the Third Judicial District, and pled guilty to unlawful cohabitation by living with his wives. January 14th, 1889, was the day set for sentence. During his thirty-two days of liberty he did much labor in the Stakes of Tooele, Sanpete and Millard. On January 14th Judge Sanford sentenced him to pay a fine of $200 and costs, and to eighty-five days' imprisonment in the Utah penitentiary. He paid his fine and served his time and was released on April 8th, in time to attend one day of the annual conference of the Church, at which the Presidency of the Church was re-organized.

In closing this biography of Francis Marion Lyman, it may be observed that he has sustained his apostolic calling with honor to himself and to the satisfaction of the Church, and, had he not been retired from the Legislature by the Edmunds' law, he would undoubtedly have become one of the most distinguished of our local statesmen. Indeed, in the last session in which he served his constituents, in 1881-82, he won the conspicuous position of speaker of the House.

AARON F. FARR.

THE PIONEER OF '47.

Judge Aaron F. Farr, elder brother of Lorin Farr, was born in the State of Vermont, Caledonia County, township of Waterford, October 31st, 1818, at 11:30 p. m.

The family history of the Farrs and the Freemans, from whom he is descended, has already been given in the biography of Lorin Farr, to which the reader is referred for the completion of the family record while we pursue the direct line of his own life and deeds as a representative pioneer.

Aaron Farr lived with his parents until he was nine years of age, and in 1827 he moved with them forty miles north of his birthplace to the town of Charleston, Orleans County, State of Vermont. Here he assisted his father in clearing up a heavy timbered farm.

Of his education it is simply to be observed that he received a common district school education, while his youthful days were devoted to the hardy work of the American pioneer, so consonant with his after career as one of the immortal band of Mormon pioneers, who led the vanguard of the nation on to the Pacific slope in 1847, and founded the Territory of Utah.

Nothing of marked importance transpired in the life of Aaron Farr until the year 1832, when Orson Pratt and Lyman Johnson came into the part of the country where the Farr family were residing and preached to them the gospel of the latter days. Aaron at once believed their testimony and was baptized at the same time with his younger brother Lorin; Elder Lyman Johnson baptized them and Elder Orson Pratt confirmed them.

In 1836, Aaron moved with his father's family to Kirtland, Ohio, the then gathering place of the Saints. There he lived until March 4th, 1837, when he left to settle in Missouri with his brother Lorin, from whom he parted for awhile on the way, as recorded in his brother's biography, and from Terre Haute he journeyed to Far West with Hyrum Smith.

Soon after his arrival at Far West, about the middle of June, the Prophet Joseph called upon him and a few others to accompany him to Davis County to seek out a location for more settlements, which led to the establishment of Adam-Ondi-Ahman, so famous in the early history of the Latter-day Saints. There were in the company Aaron Farr, Erastus Bingham, well known in the history of Utah, Daniel Carter, George Harris and a few others with the Prophet Joseph himself.

While these brethren were there prospecting for a settlement, one day they went out with Joseph and came across a small prairie from five to ten acres surrounded with timber. At this place their attention was attracted to a spot (about an acre) covered here and there with surface black rock. This rock was smooth and flat, from three to four inches thick and from six to ten inches square. No such rock being known in the country, the query arose among the brethren, "Where did it come from?" The Prophet after reflecting awhile said, "Why, this rock was brought here by Adam to build altars to make his offerings after he was driven from the Garden of Eden;" hence came the name of the city of Adam-Ondi-Ahman which the Prophet and his followers built near by this sacred spot

where our first parents and their children made their offerings in the beginning of time.

After making some locations in Davis County for his friends, Aaron Farr returned to Far West, where he tarried for awhile and then went to Fort Leavenworth to get employment. At this time Fort Leavenworth was just being established, and Aaron assisted in making the first brick for the building of Leavenworth. This was in 1837. About the last of July he made a visit to his friends in Far West and returned to Leavenworth and worked during the winter of 1837-38 chopping wood. During this time the mobs had risen against the Saints in Missouri, and the Saints were compelled to leave that State; so after the surrender of Far West to the militia troops of that state, when Joseph, Hyrum and others became prisoners of war, Aaron returned to Far West and prepared to move in common with his people.

In the spring of 1839, he and his father's family removed from Missouri into Illinois and finally settled at Nauvoo, where Aaron engaged in superintending his father's farm. Thus was he engaged until August of 1842, when he was called upon by the Prophet to go on a mission through the western states of Illinois, Indiana and Ohio. He was on this mission nearly a year, when he returned to Nauvoo, where he arrived about the middle of July, 1843.

On the 16th of January, 1844, Aaron Farr was married to Persis Atherton at the Mansion House kept by the Prophet, and Joseph himself personally performed the ceremony.

Then came the terrible massacre of the Prophet and his brother Hyrum, the patriarch of the Church, and Aaron in common with all the Saints in Nauvoo bore the griefs and trials of that awful period of the Church.

He remained in Nauvoo with his wife and his father's family until the Saints were forced to leave their beloved Nauvoo and its temple to make their wonderful exodus to the Rocky Mountains, which has been so often likened to the exodus of the children of Israel from Egypt under the leadership of Moses. Brigham was the Moses of this exodus of our modern Israel, and Aaron Farr was one of the selected band of pioneers who accompanied him to the "chambers of the mountains" to find for Israel a place of rest after the stormy experience of their many drivings and martyrdoms.

Aaron Farr and his family were among the first of the Saints who left Nauvoo and crossed the Mississippi to start on the journey west. He crossed before the river froze, which was immediately after the advance company under Brigham had effected the passage in the little "fleet" of rude boats which they had gathered and constructed to take the Saints across to the Iowa side. The second company crossed on the ice. Aaron and his family, as before observed, was with the first company, and they camped with Brigham on Sugar Creek.

The "Camp of Israel," as it was called, remained on Sugar Creek nearly a month. At about noon on the 1st of March, 1846, the "Camp of Israel" began to move, and at four o'clock nearly four hundred wagons were on the way, traveling in a north-westerly direction. In one of those wagons was Aaron Farr and others of his family. At night they camped again on Sugar Creek, having advanced five miles. Scraping away the snow, they pitched their tents on the hard frozen ground, and after building large fires in front they made themselves as comfortable as possible under the circumstances. In his diary Orson Pratt wrote

that night, "Notwithstanding our sufferings, hardships and privations, we are cheerful and rejoice that we have the privilege of passing through tribulations for the truth's sake."

Aaron Farr journeyed in the company of President Young to Council Bluffs, the design being that a pioneer band of picked men should go on with the President and the majority of the apostles to the Rocky Mountains that year. This, the original design, however, was interrupted by the call of the Mormon Battalion, which was recruited from the various camps on the road; and after their start to take part with General Kearney in our war with Mexico, Brigham and the depleted companies went into Winter Quarters and the pioneer journey was deferred till the following year.

It was late in the fall before the Saints were comfortably housed, though with the wonderful unanimity and co-operation characteristic of this community in their exodus, a temporary city soon sprang up; but still winter was near and the cattle as well as the people had to be cared for. It became necessary, therefore, that some of the most suitable men should be picked out to look after the stock of the families of the soldiers who had gone on their service for the safety and good of the entire community at the call of their country. Aaron Farr was one with nine others chosen to look after this stock during the winter. The stock already was being scattered to the four winds. Aaron followed it during the entire winter in his wagon with his wife and child, moving from camp to camp up the river seventy-five miles to find feed for the stock.

In March, 1847, Aaron Farr received notice to hasten to Winter Quarters to join the pioneer band under President Young to make the journey to the mountains early in the season.

Aaron Farr promptly obeyed the order; and hastening to Winter Quarters was enrolled in the pioneer band which consisted of one hundred and forty-three men, three women and two children, having seventy-three wagons. They were organized into tens though several of the tens were uneven in their numbers: the Utah Gazetteer, the list of which we presume is made up from the Church Historian's record, gives the number of companies or tens as thirteen, but Wilford Woodruff's private journal whose record was made at the time of the organization gives the companies as fourteen, company fourteen commanded by Captain Joseph Matthews; Wilford's journal is doubtless correct. Aaron Farr was organized into the tenth company which was enrolled as follows: Appleton M. Harmon, H. K. Whitney, O. P. Rockwell, J. C. Redden, F. M. Pomeroy, William Clayton, Orson K. Whitney, N. T. Brown, John Pack, Aaron Farr and Nathaniel Fairbanks.

These pioneers were organized and traveled as a military body, named as companies of hundreds, fifties and tens. The superior officers were; Brigham Young, Lieut-general; Stephen Markham, Colonel; John Pack, First Major; Shadrach Roundy, Second Major; Captains of hundreds, Stephen Markham and A. P. Rockwood. Colonel Stephen Markham was the officer in practical military command, but all orders were issued by Lieut-general Brigham Young, who traveled in advance with his staff to inspect the route. The chief of the apostles and elders who were nearly always with him were: Heber C. Kimball, Willard Richards, Wilford Woodruff, George A. Smith, Albert Carrington and sometimes Orson Pratt and Amasa M. Lyman.

On the 7th of April, 1847, the day after the general conference, the pioneers

started from Winter Quarters. One of the seventy-three wagons in the company belonged to Aaron Farr which his father and brother Lorin had helped fit up and furnish for the pioneer journey, while they with the rest of the family remained at Winter Quarters, intending to follow in the earliest companies the same year. Nathaniel Fairbanks was Aaron Farr's traveling companion and occupied his wagon with him.

The companies were not fully organized until after they had started from Winter Quarters when they were put under strict military discipline by Colonel Markham and efficiently drilled and on the alert to resist surprises from Indian bands, or to intimidate them from attacks by their soldierly appearance and preparation.

As soon as the pioneers were thus organized Lieut-general Young issued general orders to the "regiment," as it was styled in military form. The men were ordered to travel in compact body, being in an Indian country; every man to carry his gun loaded, the locks to be shut on a piece of buckskin, with caps ready in case of attack: flint locks, with cotton and powder flask handy, and every man to walk by the side of his wagon with orders not to leave it, unless sent by the officer in command, and the wagons to be formed two abreast, where practicable on the march.

The pioneers reached Grand Island on the 1st of May. This was the day on which they had their first buffalo hunt. They killed four cows, three bulls, and five calves. There was much excitement in the chase, for scarcely one of the hunters had chased a buffalo before.

Several days after while on a hunt, the hunters were called in, a party of four hundred Indian warriors near by having showed signs of an attack. The Indians had previously been threatening, and were setting fire to the prairie on the north side of the Platte. The pioneers fired their cannon twice to warn the Indians that they were on the watch. Indian threatenings continued occasionally, and the buffalo hunts increased in their interest. Some days they saw as many as fifty thousand buffalo.

The pioneers reached Green River in the beginning of July. They were several days fording the river. Here they kept the 4th of July. Here also they were met by Elder Samuel Brannan from the bay of San Francisco. He came to give an account of the company that sailed with him in the ship *Brooklyn*. They had established themselves two hundred miles up the river, were building a city, and he had already started a newspaper. Brannan's object was to induce President Young to continue with the pioneer band into California to make that the gathering place of the Saints; this had been Brannan's colonizing scheme from the outset in which it has been said that leading politicians at Washington including President Polk were concerned and backing to share the lands with the Mormon colonizers. But Brigham was the Moses of the time and he chose the valleys of the Rocky Mountains for the new gathering place; and two years later, when the gold finders rushed to California, all the Saints and "all the world," perceived how sagacious and foresighted Brigham Young was as a leader and colonizer.

At Green River, after crossing, it was thought advisable to send back five men to act as guides to the coming emigration through the Black Hills. Those chosen were Phineas Young, Aaron Farr, Rodney Badger, William Walker and Jonathan Pugmire.

At the old Platte ferry these guides were joined by five more of the pioneers.

This was a hundred and twenty miles this side of Laramie, and the increase of numbers, exhausting their supplies, nearly caused the starvation of the whole company of guides, as they did not meet the advance companies until they got within about three hundred miles of Winter Quarters, which they had expected to meet near the Black Hills with abundant provisions for their journey to the mountains.

The guides had plenty of food until they reached Laramie, from which point until they reached the advancing companies, they were almost destitute of food and suffered greatly. For five days and nights they had but two prairie dogs and a skunk between ten men. They saw no game on the way, not a buffalo was to be seen on the plains of the armies of buffalo which the pioneers had met a little while before, for the Indians had driven them off and they had gone into the hills.

It was a great relief to the guides when they met the companies a little this side of Grand Island, opposite Ash Hollow, and also a welcome meeting to the anxious trains which were following cautiously in the track of the pioneer band. The news brought of the successful journey of the pioneers so far as Green River, the certainty that they had then already reached the valleys of the Rocky Mountains, with the presence of the guides sent to pilot the companies of the Saints through the Black Hills, gave great comfort and assurance to the emigrants of that year. There were numerous trains together when the guides met them, traveling thus as a precaution lest jealous, hostile Indians seeing so many people invading their lands should surprise and massacre some of the trains.

In one of the advancing trains Aaron Farr found his own family. It was in Daniel Spencer's hundred, and in this train Aaron returned on the pioneer track, acting as guide to the company.

On the 3rd of September, Spencer's company were met upon the Big Sandy by the main body of the pioneers, under President Young, returning to Winter Quarters, with a number of the disbanded soldiers of the Battalion, going back to bring on their families with the body of the Saints the coming year; but Aaron Farr, having now his family with him, continued on to the valley in Spencer's train, which reached Salt Lake City on the 20th of September, 1847, it being the first company to enter the valley after the pioneers.

When he left the pioneer band on Green River to return as a guide to the migrating Saints of that year, Aaron Farr sent on his wagon and team to the valley by his companion, Nathaniel Fairbanks, instructing him to plant his seed, among which were potatoes. The yield of this first crop of potatoes was about a tin cup full as large as marrowfat peas. Next year his brother, Lorin Farr, planted a portion of this cup full, and from his tiny seed got six bushels of very large potatoes, while Aaron did the same, but the seed not being planted in so productive ground the yield was only three bushels, which was considered extraordinary enough.

As soon as he arrived in the valley Aaron immediately commenced to build himself a house in the Old Fort, in what was afterwards the Sixth Ward of Salt Lake City. Being a stalwart, ambitious young man, he resolved to put a floor in his house that season; so he went into the canyon for timber—Red Butte Canyon—and among others got two saw logs suitable for lumber, and with the assistance of William H. Walker, they together whip-sawed about 400 feet of lumber for their floors and doors. These were the first logs whip-sawed in these valleys.

In the spring of 1848, Aaron Farr and William H. Walker moved south of

Salt Lake City on the Big Cottonwood River. Here they built the first two houses erected south of the city; and on the Big Cottonwood River, where his father and mother settled, is the parental home of the Farrs to this day; there grandmother Farr still lives at the extraordinary age of ninety-one years.

In the summer of 1848, after raising a crop on the Cottonwood, Aaron returned to Salt Lake City, where he built himself a house in the 17th ward, completing it by the fall, so that he and his wife were comfortably housed soon after the arrival of his brother pioneers, under President Young, on their second journey from Winter Quarters, bringing with them this time the body of the Saints.

At the October conference of this year, 1848, the First Presidency of the Church was re-organized, and in January, 1849, the entire Church. Aaron and his brother were there and they took part in this general re-organization of the Church in all its quorums. The First Presidency had been chosen and voted for at Winter Quarters, after the return of the pioneers to Council Bluffs, but it was at the general October conference in Salt Lake City in 1848 when all the then living apostles were present, and every quorum of the Church voted in its order, that the grand re-organization of the Church began, and was consummated in January and February, 1849. In this work of re-organization Aaron and his brother Lorin took their representative parts.

Previous to the organization of the State of Deseret, in 1849, Aaron Farr was appointed by Brigham Young to act in the capacity of a civil magistrate to the people. This was done by Brigham in virtue of his authority as a leader and colonizer; but at the organization of the State of Deseret, he was duly elected, as was also his cousin Willard Snow, and he held a regular commission as magistrate under the provisional State government. Indeed Aaron Farr was the first magistrate in the west and he did the first judicial business transacted in all these Pacific States and Territories,—the first in fact who acted, duly authorized, as a civil magistrate, west of the then Territory of Iowa. In the Church organization the bishops themselves were as magistrates to their wards, and the high council a sufficient court; but with the setting up of a secular, civil government, the regular civil magistrate was required.

In 1849, the gold seekers on their way to California passed through Salt Lake City, and then Judge Farr began to hold regular court and to transact business of considerable importance, both between the emigrants themselves and also occasionally between them and the citizens. He has now in his possession the docket of his court, opening with the year 1850, in which there are a number of interesting cases of those early times which are curiosities to-day. One of the suits is substantially against Brigham Young and some of the California emigrants, for trespass, damaging private grounds and property by the emigrants' horses and cattle. The suit was against the emigrants; but, it being shown in the court that it was one of the "bosses" of the President's "temporal affairs" who gave the permission, Judge Farr put upon Brigham quite a heavy fine for those days of simple justice ($29.), when courts were inexpensive, while he let the offending emigrants off very lightly. It was of course, Brigham's man who was fined, but the President, having to pay it, good naturedly refered to it in the tabernacle several Sundays afterwards as a fine upon himself, humorously telling the people that after Judge Farr's legal admonition to Brother Brigham to keep within the limits of the law, he thought others should bear with the Judge without complaint of the strictness

of his administration for the public good. It may be observed that Judge Farr in his administration generally gave satisfaction to both sides, so far as could be expected for two litigating parties to agree in commending a judgment. It is also especially deserving of historical note that his court was the first civil court held in Utah, (or in the State of Deseret); the county and probate courts had not yet commenced their judicial business, when Judge Aaron Farr began as a magistrate of the State, nor was the municipal government of Salt Lake City established until a year later (1851). Thus having been the first magistrate in the west, as well as one of the pioneers of the country, Aaron Farr has very properly been styled Judge now nearly forty years.

At a special conference of the Church in 1852, Aaron Farr was called to go on a mission to the West India Islands. He was accompanied on this mission by Darwin Richardson, A. B. Lambson and Jesse Turpin. They went to Jamaica by way of New Orleans. Arriving at Jamaica they hired a hall and attempted to preach. These elders, however, at the outset were surrounded by a mob who threatened both personal violence and the destruction of the premises in which the meeting was to be held; whereupon the proprietor came to the elders and, telling them that he should hold them responsible for all damages, urged them to escape. Led by the proprietor, they got out by the back way and scaled a wall ten feet high by a ladder. For the purpose of obtaining the protection of the police the elders went to see the attorney-general, but he actually turned them out of doors, refusing them protection and manifesting a bitter, mobocratic spirit. They next went to the American consul, who was a cousin of old President Harrison, and he gave them a letter of introduction to the governor, with a requisition that he should do something to protect American citizens there on a mission to preach the gospel. The governor answered the consul that he saw no cause why they should not have police protection, but made no effort to secure it for them. The consul was indignant and swore roundly at the conduct of the governor and attorney-general. He also advised the elders to leave the country, and as soon as an American ship arrived he made arrangements with the captain for the elders to sail with him to New York. Of course the sterling old consul thus showed his friendship for them as his countrymen rather than as Mormon elders.

After his arrival in New York, Elder Farr was appointed by Apostle Orson Pratt (who was then presiding over the mission in the States) to labor under him; and a notice was published in the *Seer* that "Elder Aaron F. Farr is appointed to succeed Horace S. Elderdge in the presidency of the St. Louis Conference." About the same time President Young called Orson Pratt home and released Aaron Farr in May, sending Milo Andrus to succeed in the presidency of the St. Louis conference. Thus recalled from his missionary labors abroad, Aaron returned home, and he brought through a freight train for Hooper, Horner & Williams, arriving in Salt Lake City October 31st, 1854.

He was with the firm of Hooper & Co. in the store about a month, when he received an appointment from U. S. Marshal Joseph L. Heywood as his deputy. In this capacity he attended supreme court held at Fillmore January, 1855.

In 1856 he went to Los Vegas, in Arizona, on a colonizing mission, and returned the fall of the same year. It may here be also noted that in 1850 he went south with George A. Smith on another colonizing mission. He was one of the colony led by this apostle who founded Iron County in 1850-51.

In March, 1857, Aaron F. Farr moved to Ogden, where his brother Lorin presided, and who was also Mayor of the city. In the following year he moved south with the people of Weber County on to the Provo bottoms, where they remained till after the Peace Commissioners had settled the Utah difficulty of that period, when he returned with them to Ogden.

In January, 1859, he was elected by the Legislature Probate Judge of Weber County. The first signature of Aaron F. Farr attached to a decision in the Probate Court, Probate Record A, page 75, is under date of March 5th, 1859. He succeeded Judge Chauncey W. West. He was succeeded by Francis A. Brown in 1861, and succeeded Judge Brown in May, 1863. From this time he held the judgeship of Weber County till March 1st, 1869, when he was succeeded by Judge Franklin D. Richards. He held his first commission as Probate Judge from Governor Cumming. In 1873, he served the county as a selectman; he had also served Ogden City as alderman by appointment in 1860-61 to fill a vacancy in the council. In 1872, he was sent to the House from Weber County to represent it in the Legislature.

Thus closed the active part of Aaron F. Farr's public life as a pioneer, a counselor, legislator and judge; but he still lives in Ogden a stalwart veteran, one of the last of the pioneers now living, the chief of whom is President Wilford Woodruff; and perhaps next to him, Judge Farr is the most honored relic of that historical band.

JUDGE SHURTLIFF.

Lewis Warren Shurtliff is one of the best representatives of the Mormon commonwealth. He is a man of intellect; one truly liberal in his mental and religious tendencies, eminently tolerant to others, a universalian; in fact, the type of a gentleman, which signifies the same the world over. L. W. Shurtliff has been Judge and is now one of the Selectmen of Weber County and eligible to any office in the state. In this respect —that of eligibility—he is the peer of any American in the land.

As there is a very important historical point to be made for these Mormon pioneers and city founders in a presentation of their family records, we gather a few links from the family record compiled by the late Dr. Nathaniel Bradstreet Shurtleff:

Among the adventurous few who came to New England during the first fifteen years of the existence of the Colony of New Plymouth, was William Shurtleff; and so young was he when he was indentured as an apprentice, in 1634, that he was to serve eleven years, as is made apparent by the following entry, preserved on the seventieth page of the first volume of the Plymouth Court Orders:

"September 2, 1634 } William Shetle hath put himselfe an apprentise to Thomas Clarke for the terme of eleuen yeares from the 16 of May last and at the end of the sayd terme the sayd Thomas is to cloth him with two sutes fit for such a seruant and also eygth Bushells of Indian Corne."

The Thomas Clarke, to whom young Suurtleff was apprenticed, was by trade a carpenter.

The above is the earliest that can be found of Mr. Shurtleff, and nothing is known with certainty concerning his parentage, nor the time of his arrival in this country, nor of the causes or inducements which led him, at such a tender age, to leave his native land.

If it can be inferred from circumstances, he came from Yorkshire, in England; for in the West Riding of that County, and in a portion of it called Hallamshire, is situated the village of Ecclesfield, about five miles due north of the famous town of Sheffield, and about twenty from Scrooby, lately shown by Mr. Hunter to be the early gathering place of the Puritans before they left England for Holland. In this village, at a seat called Whitley hall, once resided the only family, of which we have any knowledge, who bore the name previous to the appearance of William Shurtleff, or any other person of the name, in America. Therefore it is not unreasonable to suppose that he, living so near the nestling-place of the Leyden Pilgrims, and being of an enthusiastic age, became fired by the spirit of adventure or inspired with the holy zeal of the Puritans; and thus became one of the first settlers of the town of Plymouth, and one of the forefathers of New England.

In 1643, Mr. Shurtleff was certainly an inhabitant of Plymouth, where he was enrolled as being of the required age to perform military service for the colony.

In 1646, his name appears in a list of names comprising the townsmen of Plymouth.

At the General Court of the Colony, held at Plymouth on the third of June, 1656, he first appears in public life, being chosen one of "the Surveyors for the highwaies," for the town of Plymouth. In recording this event his name is written "Willam Shirtley."

On the seventh of June, 1659, "Willam Shurtley" was chosen Constable for Plymouth, and on the same day, as "Willam Shirtley," he was first on a list of names of "such as stand propounded to take up their freedom."

The following entry is made in the Colonial Court Orders, under date of the first of May, 1660; probably it is the last during his connection with Plymouth, of which he was then Constable:

"Willam Shurtlife and John Caruer } were admitted freemen att this Court."

He probably removed to Marshfield about this time, as his name cannot be found any later in any of the records of the town of Plymouth.

It is shown in the Plymouth Colony Records that "Willam Shirtley married vnto Elizabeth Lettice the 18th of October 1655." She was a daughter of Thomas and Anne Lettice of Plymouth, who were in New England as early as 1638, if not in 1635. They had three sons, William, Thomas and Abiel.

William, the oldest son and "heir apparent," as he is styled in a recorded document, was born at Plymouth, in 1657. He married Susanne, daughter of Hon. Barnabas Lothrop of Barnstable, in October, 1683, and died on the fourth of February, 1729-30, in the seventy-second year of his age. He was a Selectman of Plymouth for some years, captain of the train-band, a delegate to the Provincial Assembly in 1694, and Town Treasurer from 1695 to 1704, inclusive. When the town of Plympton was set off from Plymouth and incorporated he became an inhabitant of the new town; and at the first election for town officers, which took place on the first day of March, 1707-8, he was chosen Clerk. This office he held three years, and the earliest records of that town, written by him, are now preserved and are in excellent order.

A little more than a century ago, one parish of the town of Plympton contained more legal voters of the name of Shurtleff than can now be found within the limits of the Commonwealth of Massachusetts, and perhaps in the United States.

Branches of the family can be found permanently settled in various parts of Massachusetts, and in a few other States of the Union.

The Shurtliffs of Utah were very early identified with the Mormon Church. Father Luman A. Shurtliff, now of Weber County, was born in Massachusetts, on the 13th of March, 1807, from which State his father removed to Ohio, on the Western Reserve, in 1813. His son, Lewis Warren Shurtliff, was born in Loraine County, Ohio, on the 24th of July, 1835. Immediately after the birth of Lewis, the father came into the Church, sold his place and removed to Kirtland, taking several families with him. There, in this first gathering place of the Saints, he purchased a considerable piece of land, which he lost when driven out of Kirtland. From there he went to Far West, from which place he was also driven with the Saints. By the time they reached Commerce, afterwards called Nauvoo, Father Shurtliff was poor. The Prophet now sent him out to preach, and he continued in the ministry for seven years, being quite noted in the Church as a preacher and successful in the ministry.

We follow now the son, the special subject of the sketch. During all the persecutions and drivings he was a boy, thrown by all the circumstances of his youth upon his own self-reliance. He was in the great Mormon Exodus. The family wintered at Garden Grove, in 1847, but he was at the conference in the spring of 1848, when Brigham Young was chosen President, on the return of the pioneers to Winter Quarters. After the departure of the Twelve again for the mountains, the family moved over to Council Bluffs, where they stayed till the spring of 1851, when they came on to Salt Lake City, arriving in the fall. They went direct to Weber County before there was an Ogden City, and settled where Harrisville now stands; but they had, with the rest of the early settlers of Weber County, to leave their farms and go into Bingham's Fort. When President Young directed the removal from the fort to build the city of Ogden, the Shurtliffs were among those who constituted its first citizens.

In 1854, Lewis W. Shurtliff was called on the "Salmon River mission" to colonize. He was only twenty years of age when thus called on the most dangerous colonizing expedition yet sent out from Utah. He stayed in the Salmon River mission till it was broken up by Indian depredations and the loss of Mormon lives. While there he married Louisa C. Smith. When he returned to Ogden in 1858, he found the community had gone south, it being about the time of the entrance of the Johnston army. He followed the Saints south, but on the return settled in Ogden, where he purchased property. In 1863, he went to Florence for the emigrating Saints. His wife died in the fall of 1866, and in the spring of 1867 he was called on a mission to England.

This mission to England formed a new era in Bishop Shurtliff's life, for it gave him enlarged views of the outside world. At first he was a traveling elder in the Nottingham Conference, over which he afterwards presided. In August of 1869, he was appointed to preside over the London Conference, in which position he remained till the next August. While abroad he traveled extensively throughout the English conferences, and in Scotland and Wales, but his grand tour on the continent of Europe with President Carrington, in the spring of 1870, gave his crowning experience in viewing the great world outside of us. With Albert Carrington he first went to France and thence to Zurich, in Switzerland, where they were met by Karl G. Maeser, the president of the German and Swiss mission. Having held a conference at Zurich, they went down through Switzerland to Geneva. Returning to Zurich they went to Basle; thence to Frankfort on the Maine; thence to Hanover, to Hamburg and to Copenhagen, at which place they were met

by Jesse N. Smith, president of the Scandinavian mission. At Copenhagen they held conference, and then continued to Stockholm, the capital of Sweden, where they also held conference. From Stockholm they went by steamer to Gottenburg, thence to Christiana, the capital of Norway, where they held conference again. Returning to Copenhagen they took steamer to Stettin, then journeyed by rail to Berlin, from there back to Frankfort, next down the Rhine to Cologne, thence to Brussels, on to France, and over to England. Soon after his return to his conference in London, he was released to come home to Utah, in July, 1870.

Bishop Shurtliff was born in the days of exterminations, cradled in an exodus and matured in the isolation of the Rocky Mountains, but he came home to Utah now laden with the culture and classical reminiscences of Europe—himself quite a cultured man.

On his way to Utah he visited his relatives in Ohio and got home to Ogden in August. President Richards immediately sent for him and appointed him to preside over Plain City, and when President Brigham Young re-organized the Stakes, he was appointed its Bishop. From 1866 to 1872 he remained a widower, being most of the time on missions abroad, but on the 10th of April, 1872, he married Emily M. Wainwright.

From 1870, after his return from Europe, he presided over Plain City till 1883, the latter portion of the time as Bishop, which made him familiarly known throughout Utah as Bishop Shurtliff. In 1883, January 21st, at a conference held in Ogden City, a vacancy having occurred in the Stake presidency, by the resignation of D. H. Peery, Lewis W. Shurtliff was called by President John Tayloy to fill the position. The appointment was sustained by the unanimous vote of the conference, and a general concurrence of feeling, for the Saints of Weber County realized that no fitter man could have been chosen to preside over the interests of their Stake than Lewis W. Shurtliff, who blended in his essential character the spiritual elements of apostleship, with the capacity and experience of a business man. It may be here remarked that the presidency of the Stakes was always considered apostolic, and in the majority of cases until the re-organization of Stakes, just before the death of President Young, members of the quorum of the Twelve had presided over the Stakes of Utah. Lorin Farr was the president of the Weber Stake from the beginning till Apostle F. D. Richards was sent to preside over Weber County; he was succeeded by D. H. Peery at the re-organization, when the Twelve were re-called to the special duties of their quorum to preside over the whole church, and at the resignation of D. H. Peery the presiding mantle of the second Stake of the church (the Weber Stake) fell upon Lewis W. Shurtliff.

Finding that the duties of his new office and calling required his being centrally located, President Shurtliff moved his family to Ogden City. His departure, however, from the settlement over which he had presided so long and faithfully was a source of regret to the inhabitants of Plain City, yet, as President of their Stake, his services and general watchcare continued with them.

Lewis W. Shurtliff was elected Judge of Weber County at the August election of 1883. He was the successor of Judge F. D. Richards who was retired from office by the Edmunds Bill, yet who held the office of Probate Judge, in a test suit in behalf of the Territory, for a period of one year. A vacancy having been assumed by the passage of the Hoar Amendment, Governor Eli H. Murray appointed James N. Kimball Probate Judge of Weber County, whereupon occurred

one of the most famous suits on record in the history of American Territories. Judge Richards held the office "*until his successor was elected and qualified*," according to the terms of the Hoar Amendment, when he retired and Lewis W. Shurtliff was elected in his stead. Judge Shurtliff's commission bears date of September 25th, 1883, and is recorded in Record Probate Court C, page 64, under date of October 1st, 1883, which was the first session of the Probate Court held by him. The first session of the County Court at which Judge Shurtliff presided was held on the 2nd day of October, 1883.

Judge Shurtliff held office until February 4th, 1889, when he was succeeded by Robert W. Cross, who was appointed by President Grover Cleveland, under the Edmunds-Tucker Act, the office now having become, by special legislation, one of appointment, in the gift of the President of the United States. Judge Shurtliff did not, however, retire from the County Court, for on the 5th of February, 1889, he was appointed Selectman to fill a vacancy caused by the resignation of Joseph Stanford, who had become County Recorder. He was also a Selectman in 1882, previous to his election as Judge of the County.

During L. W. Shurtliff's connection with the County Court and his administration as Judge, many public works and improvements have been accomplished, very much through his instrumentality. The first which may be instanced is the Ogden Canyon road, which was purchased by the County during the administration of Judge F. D. Richards, and made a free road to the public, and the improvements consummated under the administration of Judge Shurtliff.

In the municipal history of Ogden of 1879, we read, "A petition was put in circulation (receiving a great many signatures) asking Weber County to buy the Ogden Canyon road and open it for the free use of the public. It was then owned by a company who were obliged to charge toll at such a high rate that people traveling to and from Ogden Valley found such a tax burdensome. The petition was not acted upon at the time, but the intended object was realized afterwards."

The fact is that Lewis W. Shurtliff was one of the stockholders of the Ogden Canyon road, and when the petition, above referred to, for the public good was circulated, appealing to the public spirit of the leading men of the County, he resolved to sell his stock to the County. This in the consummation turned the scale on the public side, and Judge Franklin D. Richards, and the Selectmen of his court, were enabled to carry out their deserving project and the purchase of the Ogden Canyon road at comparatively a nominal price for the County. Thus it became a free road for the public; and, after Judge Shurtliff succeeded to the office of Chief of the court, he was enabled by the help of Selectmen of public spirit, to accomplish all that his predecessor designed by improvements in relation to this road. To-day the Ogden Canyon road is the grandest drive in the Territory, and the canyon one of the finest pleasure resorts in America. Numerous persons during the hot summer season visit this canyon to fish, to enjoy the cool canyon breeze and every sort of recreation that those summer picnic parties may fancy. There are several comfortable hotels in this canyon erected for their periodical visits. Thus has Ogden Canyon road enhanced the reputation of Ogden City and Weber County, besides the purchase having conferred a public benefit, by making it a free road.

Another great county improvement, that has been made during the administration of Judge Shurtliff, is the general survey of the whole of Weber County.

Previous to this authorized survey the public roads were very uncertain, and many of them in much confusion. It had become evident to the members of the Weber County Court that this must be rectified, or in such a county, with a mixed population of Mormon and Gentile growing more equal in numbers every day, with the many and often changes of property, which in the future would naturally occur, the county needed a fair and complete adjustment of all its county roads. It was not only desirable for the purpose of preventing future litigation among property holders, but also for the general defining of the County and its roads on the map for public direction and use. The County survey was commenced in 1884 and continued into 1886. A complete survey was made, rock points being put in at the intersection of roads all over the County, and a map of the County made by order of the County Court. Washington Jenkins was the Civil Engineer.

Another public work performed by the County Court, during the administration of Judge Shurtliff, is that of the establishing of a poor farm and erecting a poor house. The institution has been running now about two years. The house, farm, and all the equipments for a community of the poor cost the County about $20,000. The inmates of the institution cultivate the farm and do various kinds of labor of profit to which they have been accustomed, while the infirm and sick are, of course, supported in rest with due comfort and nursing. Even now the cost per annum of supporting this institution is not more than half what it formerly cost to support the indigent of the County, and it is expected that ultimately the institution will be self-supportive.

In the political campaign of 1882, which brought John T. Caine and Philip Van Zile to the front Judge Shurtliff took an active part, though he did not figure conspiciously as an electioneer, which would not have been consonant with his character. The action opened with the meeting of the Constitutional Convention of the People's Party, in the City Hall, Salt Lake City, on Monday, October 10th, 1882. In this convention Weber County held quite a controlling political influence, just as Ogden did in the subsequent campaign. The delegation from Weber consisted of F. S. Richards, Judge R. K. Williams, Lewis W. Shurtliff, Joseph Stanford and N. Tanner. The business of the convention was very important, one portion of it being the nomination of a successor to George Q. Cannon, he having been formally retired by the action of Congress after the passage of the Edmunds' Act. Weber County held the balance of power in this convention so far as the nomination was concerned. The convention opened with Judge Williams as temporary chairman, and when the balloting came for delegate to Congress, F. S. Richards was the first nominated. He, however, declined and himself nominated the Hon. John T. Caine. It was in this convention and the subsequent action that Lewis W. Shurtliff commenced his political career. He was also a member of the State Constitutional Convention of 1887.

In 1886, Judge Shurtliff was elected to the Utah Legislature, serving his County first in the 27th session; and again he was elected in 1888 to the 28th session. On both occasions he was returned to the council by the People's Party of Weber County. The Weber County members in 1886 were E. Stratford and Joseph A. West to the House; Lewis W. Shurtliff to the Council: in 1888, Charles C. Richards and Nathaniel Montgomery to the House, and Shurtliff again to the Council.

At the present time Lewis W. Shurtliff is the recognized head of the People's

Party in Weber County, a member of the Territorial Central Committee of the People's Party, and also a member of the Territorial Executive Committee.

Holding these positions in the political organizations of Utah on the People's Party side, Lewis W. Shurtliff has the fairest opportunity to play a very important part in our political affairs during the next decade. Within that period we shall probably see the solution of the "Utah problem." The present is the most important and critical passage in the history of our inchoate State, and nothing is more certain than that Weber County will hold the controlling hand, and that in some respects it will dominate and set examples to Salt Lake City and to Salt Lake County.

Though retired from the judgeship, by the appointing power of the President of the United States, Lewis W. Shurtliff is still the President of the Weber County Stake and the head of the People's Party of the County, besides being, in consequence of the former and the potency of his County, a principal factor in all the political affairs of the Territory. In this crisis of the People's Party they will not stand to bandy words with the Liberals over the abstract questions of "Church-and-State" dominance. Shurtliff is President of the Stake and a leader in the political affairs of the Mormon people, and nothing less. That he will use all his influence, and apply his wisdom and the policy of his party to restore it to power in Weber County is very certain; but Lewis W. Shurtliff is no fanatic, nor a factional leader, either in religious or political affairs. While he will undoubtedly be still strongly pronounced as a People's Party leader, and that, too, against the Liberal Party which has carried Ogden and aims for the County, we believe his policy as a leader will be to unite the best and most conservative of the citizens without regard to their ranks as Mormon or Gentile. Evidently there is coming something of a re-construction and re-adjustment in the social and political affairs of Ogden and Weber County, tending to bring the best citizens together in the interest of the commonwealth. To this end Judge Shurtliff and his compeers are working with well-defined aims; and, by the next municipal election of Ogden City, doubtless their plans will be fully developed.

Of Lewis W. Shurtliff's administration as a spiritual and political leader, it may be said in closing, that whereas in former times there was much schism periodically in the community, since Shurtliff became President of the Stake and head of the political affairs of the County, harmony has been restored and fellowship and peace prevail among the brethren.

Wm Budge

WILLIAM BUDGE.

In the wonderful missionary history of the Mormon Church the name of William Budge stands among the foremost of the elders who have ranked as presidents of the great missions abroad and afterwards as presidents of the Stakes of Zion. He is at this writing, president of the Bear Lake Stake. Having faithfully served his people for a number of years in the Legislature of Idaho he still continues their counselor in social as well as religious affairs, notwithstanding the disabilities which an infamous test oath and proscriptive legislation have placed upon him as a leader. Thus introduced as one of the chief men of the Mormon community, we present the following sketch of his eventful life prefaced with brief family notes.

William Budge was born on the first day of May, 1828, in the town of Lanark, in the county of Lanark, Scotland. He is of pure Scotch descent on both sides.

LINKS OF FAMILY HISTORY.

From his private journals, tracing his genealogical line on the father's side, it appears that Grandfather William Budge of Caithness, whose date of birth is unknown, married Ellen Meiclejohn, November, 1770. They had ten children, seven sons and three daughters. Their ninth child, William Budge, (father of President William Budge of this sketch) was born at Edinburgh, August 15th, 1791. He married Mary Scott on the 15th of May, 1818, by whom he had six children, namely William the eldest (who died), Thomas, born August 6th, 1821, Mary, born July 4th 1826, William, born May 1st, 1828, Ellen, born April 2nd, 1831. Andrew Scott, born February 24th, 1835. Thomas, whose name will repeatedly occur in this biography, like his younger brother, William, came into the Mormon Church, and is well known as a citizen both of Utah and Idaho.

On the mother's side the family line is traced, (in the journal of President Budge) back to his great-grandfather, John Scott, who married Marion Braidfoot. They had six children, Thomas, the eldest, and grandfather of William Budge, was born February 5th, 1736.

Thomas Scott married his first wife Mary Mathieson, by whom he had five children. The first wife died and he married Mary Wilson, by whom he had three other children namely, Marion, born May 17th, 1791, Mary, born April 30th, 1793, and Andrew, born January 24th, 1795. Mary Scott was William Budge's mother: she was born in Douglas, near Douglas Castle.

The native place of the Budge family was Caithness where they can be traced for generations. Here, at Caithness, Grandfather Budge is found in the family record at the time of his marriage to Ellen Meiclejohn, in 1770. Here their four eldest children were born; but in 1782 we find him and his wife in Gibralter, where their fifth child George was born. They returned to Scotland about 1783, and settled at Edinburgh, where father William Budge was born in 1791. Here, in Edinburgh, the Budge family remained until after William (the father) reached the age of maturity, when he moved to Lanark, where on the 15th of May 1818 he married Mary Scott, as before noted. An elder brother, David, soon afterwards

followed him to Lanark. Of "Uncle David," whose name is frequently mentioned in the first chapters of President Budge's journals, may be told the interesting story of his communistic relation with the great Robert Owen, the venerated apostle of English socialism.

It scarcely need be told that the experiment of English socialism, bearing the name of Robert Owen, was made at New Lanark, three miles from Lanark, the birthplace of Elder William Budge. David Dale was the owner of the celebrated cotton mills at New Lanark, on the Clyde. Robert Owen married his daughter and became the partner of his father-in-law; and the vast social schemes which he introduced into the communistic system, known as Owenism, will send the name of Robert Owen down through the ages.

"He was," says Chambers, naturally active, and interfering, and being a humane man, it struck him that much degredation, vice and suffering arose from the disorganized condition in which the progress of machinery and manufactures was huddling the manufacturing population together. He introduced into the New Lanark community education, sanitary reform, and various civilizing agencies, which philanthropists of the present day are but imperfectly accomplishing in the great manufacturing districts. The mills became a center of attraction. They were daily visited by every illustrious traveler in Britain, from crowned heads downwards, and it was delightful not only to see the decency and order of everything, but to hear the bland persuasive eloquence of the garrulous and benevolent organizer."

Now Uncle David Budge was a member of Owen's community at New Lanark—he was a musical genius, a skillful violinist, and a dancing master, and Owen engaged him as dancing master to his community at New Lanark. David Budge was also an editor and publisher of a newspaper in the town of Lanark. His paper was devoted to the promulgation of the gospel of English socialism, which half a century ago caused the hearts of the best reformers of England to rejoice and believe a social millennium was near. Thus it appears that Uncle David Budge, an actual member of New Lanark community, and editor and publisher of a newspaper devoted to the interests of that community, was a compeer of such men as George Jacob Holyoak, Fergus O'Conner, Brontier O'Brien, George W. Reynolds, Douglas Jerrold, Julian Harney, Ernest Jones, Henry Vincent and others, who gave to the English and Scotch people their vigorous aggressive journalism, and daring free thought, and in latter times produced those grand masters of sociology—John Stuart Mill and Herbert Spencer.

This connection of Elder Budge's uncle David with this remarkable social movement in our mother country, which began about half a century ago, is very pertinent in the history of the British Mormon Elders; for it is a singular fact that many of the disciples of Robert Owen, and of the Chartists and freethinkers of those times, came into the Mormon Church, and were workers in building up the European Mission. The writer has personally known many of them. For example, Gerald Massey, one of England's greatest modern poets, and who, though self-taught is learned in all Egyptian lore, when he was in Salt Lake City lecturing told the writer that his father was once a Mormon Elder; perhaps this famous lecturer, and poet himself had once been a baptized "Saint of Latter-days." These examples and the anecdote of Uncle David Budge are given to type those elders and compeers of William Budge, with whom we shall presently

find him building up the British and European missions over which he in due time was called to preside.

EARLY LIFE OF ELDER BUDGE—HIS PARENTS.

At the time Elder William Budge was born, his father was the proprietor of a grocery and dry goods store in Lanark. Father Budge, with his family, moved to Wishall, and finally to Airdrie. His business as a storekeeper was continued for a while at Wishall, but he was, soon after his removal, engaged as an agent for Blackie & Sons, the great book publishers of Glasgow. This employment took Father Budge first to the city of Glasgow, next to the west Highlands, again to Glasgow, and then to Airdrie. At the latter place the mother died July 10th, 1842. The father married again and lived ten years after the death of William's mother. He also died at Airdrie in 1852, soon after his son went out to preach the gospel of the latter-day dispensation, which he himself did not embrace. He and William's mother sleep side by side in Chapel Street churchyard, in the town of Airdrie.

Of the religious character and persuasion of Father and Mother Budge, it may be observed that they were hereditary Presbyterians. They were plain, honest, religious persons, who brought up their children strictly as became Christian parents of the rigid Presbyterian order dear to Scottish hearts; so from his boyhood William was acquainted with the Scriptures and well read in the history and literature of the Covenanters.

In consequenee of moving about from place to place with his parents, the early education of Elder Budge was neglected, or rather, often interrupted. He is a self-educated as well as a self-made man.

At the age of sixteen William was employed to assist an intimate friend of the family who kept a country inn, to which were attached large pleasure grounds for the public. Later he was engaged at an establishment in the boot and shoe business, where he remained until he went out into the ministry as a traveling elder.

At about the same age, sixteen to seventeen, William Budge began to reflect on religious matters, for which condition of mind the strict Christian training which his parents had given him, and his familiar readings of the Scriptures, had thus early in life prepared him. In this state of mind he visited the churches around trying to find a church that agreed with the ancient pattern set forth in the New Testament. Searching in vain, he became disappointed, yet became interested in the Primitive Methodists more than in any other sect; and this was because of their greater sociability, absence of formality and pride, and the spiritual influence that attended them in their fellowship and ministry. Indeed, he was upon the point of joining the Primitive Methodist Church; but just at this time a young companion told him about a society of Chartists of Airdrie, who, in addition to their political agitations, held religious service on Sundays, when their local lecturers preached a kind of Christian socialism. This was in keeping with the school of Robert Owen, who, while not believing in His divinity, made Christ his example as the Supreme Teacher of the race, and founder of the social order destined to prevail over the earth in the millennium which shall come to mankind. This to the Latter-day Saints is Zion and the reign of Christ upon the earth. Such a phase of gospel, which he heard preached by the Chartists of

Airdrie on Sundays—a Christian socialism —drew young William from the Primitive Methodists, and he attended these Chartists Sunday meetings until he removed to the city of Glasgow, but still continued in the inquiring state of mind.

At length, in the city of Glasgow, an acquaintance prevailed upon him to attend a Mormon meeting held in the Mechanics' Hall, at Calton, one of the suburbs of that great city. It may be observed that the Glasgow Branch of the Mormon Church numbered at this date about a thousand members.

What little William Budge had heard about the Mormons did not predispose him favorably towards the people or their faith, when he sat down in that meeting in the Mechanics' Hall. The first speaker was our own Eli B. Kelsey, so well known in Utah history. He had just arrived from America, having been sent over by the authorities during the exodus of the Saints from Nauvoo. Though in after years Elder Kelsey was a veritable iconoclast on the platform, at this time he was no preacher, yet he was well read in ancient and modern history and had been a school teacher in Nauvoo; so, seeing many strangers present, he gave way and introduced Elder John 'Shields, the local president of the Glasgow branch, who was a good preacher. Elder Shields opened a very able gospel discourse, proving every doctrine and view of his subject by constant references to the Scriptures, with which young William Budge, like Timothy, had been familiar from his childhood. Soon William became deeply interested in the sermon, wondering at the glorious light of the gospel of latter days as it opened to his mind, which, as by inspiration from the same spirit that rested upon the preacher, grasped the subject as a familiar theme. He believed at once; the Spirit bore testimony to him of the gospel as taught by the Latter-day Saints. This is no exaggeration of his after thoughts and remembrance of that night's conversion: thousands of young men who were brought into the Church in Great Britain at about that period have borne a similar testimony.

From that time William Budge continued to attend the meetings of the Saints on Sundays as an investigator until he was baptized into the Church, fully established in the faith. He was baptized on the last night of the year 1848, in the river Clyde, Elder John McMillan officiating.

Soon after his baptism, William Budge was ordained a teacher in the Church on the 27th of May, 1849, by Elder Matthew Gardner, and on the 2nd of September, 1850, he was ordained a priest by Elder John O. Angus. During this period he went out in the neighborhood of Glasgow opening up new districts and establishing new branches and baptizing a number of his converts into the Church.

In the spring of 1851, dissatisfaction arose in the Glasgow Conference, caused by the imprudence of the president of the conference, leading some astray and compromising the standing of others. A trial of the case was held in the Church under the direction of the general authorities at Liverpool, the result of which was that those disaffected were given the privilege of re-baptism, and although William Budge was quite young and only a priest, he was appointed by the Liverpool authorities to re-baptize them: about a hundred were thus restored to fellowship under his administration. It was perhaps this circumstance which immediately led to his call into the regular traveling ministry.

On the 20th of April, 1851, Elder George B. Wallace, one of the First Presidency of the British Mission, of which Apostle Franklin D. Richards was then the head, visited Glasgow, and young William Budge, having been by his exemplary

conduct brought prominently before the notice of the authorities as above described, was called by Elder Wallace to go on a mission to England to preach the gospel. The mission was accepted, and William Budge was ordained an elder in the Church by President George B. Wallace.

At this suggestive point we may for a moment rest the biographical narrative for a brief exposition of that wonderful missionary movement of the Mormon Church in this age, with which Elder William Budge was thenceforth to be associated as a principal character in the history of the latter day church.

The proclamation came to the first elders of the church announcing, as with the trump of the archangel of the dispensation, that this was the "marvelous work and a wonder" spoken of by Isaiah the prophet. But it was not until the year 1837, after the calling of the Twelve Apostles and the completion of the Kirtland temple that the British Mission was opened. Bbout that time a great apostasy occurred in the Church in Kirtland, which brought Brigham Young to the front and in the mysterious ways of providence, led directly to the opening of the British Mission, over which in later years William Budge presided.

"In the darkest hour of this apostasy," says Joseph, "the Lord revealed to me that something must be done to save the church." That saving movement shown unto the Prophet was none other than the opening of the British Mission. Narrating this event Heber C. Kimball in his journal says:

"On or about the 1st of June, 1837, the Prophet Joseph came to me while I was seated in the front stand, above the sacrament table, on the Melchizedek side of the temple in Kirtland, and whispering to me, said: 'Brother Heber, the Spirit of the Lord has whispered to me, let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation.'"

Immediately thereafter, the Apostle Heber, accompanied by Apostle Orson Hyde, Willard Richards and several other elders, sailed on board of the ship *Garrick*, bound for Liverpool, where they landed July 18th, 1837. Then commenced at Preston, England, the most marvelous and successful missionary work under the ministry of the latter day apostles and elders that the world has seen since the days St. Peter opened the gates of the kingdom of heaven to the Roman Empire and the unwearying Paul performed his missions to the Gentile nations.

Having laid the foundation of the British mission, Heber C. Kimball and Orson Hyde returned to America, leaving the British Church under the presidency of Willard Richards, Joseph Fielding and William Clayton; but in 1840, after the rise of Nauvoo, Brigham Young led the Apostles to England, and nine of the Twelve sat with him in a general conference at Manchester, in October, 1840.

It was during this second mission of the Apostles to England that Orson Pratt opened Scotland, Elder Budge's native land, and Wilford Woodruff wrought his unparalleled missionary work in Herefordshire and adjoining counties, baptizing over a thousand souls and organizing three conferences of the Church within a year; and during that second apostolic campaign in Great Britain under Brigham, the emigration of the Saints from Europe commenced, after which seven of the Twelve—namely, Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards embarked for America with a company of 130 Saints, leaving Parley P. Pratt in charge of the British Mission and Orson Hyde on his way to Jerusalem.

The seven years following, the British Mission rested from its extraordinary

missionary work, yet grew like a strong, fruitful tree towards maturity, putting forth its many branches, blossoming with spiritual gifts and power. It was during this epoch that the Prophet and his brother Hyrum were martyred and the Church was making her exodus.

Then came the grander missionary period, beginning about the year 1848, when a host of young men came into the Church in England, Scotland and Wales, who became distinguished throughout Europe as missionaries, some of whom for the last quarter of a century have been pillars of the Church in Zion and representative men in her political commonwealth. Among the foremost of those young men who came into the Church in 1848, as we have seen, was William Budge.

A few passages from the journal of the missions of Elder Budge among the nations of Europe will give the reader of to-day, and of the next generation, an interesting view of the experience of the missionaries in the early days of the Church, when they went into their various fields of labor, mere boys, trusting in the God of Israel, with the sublime faith and simplicity of a host of young Davids going out with a sling and a stone to battle in the name of the Lord. In his journal he says:

Elder G. B. Wallace one of the first presidency of the British Conferences visiting Glasgow on the 20th of April 1851, called upon me to go on a mission to England to preach the gospel. Being willing to go as desired, I immediately prepared to leave my native country, for the first time, being wanted in Carlysle on the 25th, if possible. I finished up my business, visited some of the Saints, also my father who is not in the Church and some other acquaintances. My father was considerably affected and against my going away; but knowing it was no use trying to persuade me from my purpose, he said little but wished me well and gave me his blessing.

On the night previous to my departure from Glasgow I slept at Sister Caldwell's in St. Andrews Square and in the morning was escorted to the train by a number of the Saints, among whom were my eldest brother Thomas and my sister Ellen.

I took leave of the city of Glasgow and was soon riding at the rate of twenty-five miles an hour in the direction of my field of labor; but while riding in that carriage which was taking me so fast from home, from relations and friends, many and strange were my thoughts.

I thought that little more than two years ago I was connected with no religious body of people, also of my becoming acquainted with the doctrines, and then becoming a member, of the Church of Jesus Christ of Latter-day Saints, whose doctrines I was now going, a stranger among strangers, to preach without purse or scrip, according to the order of the kingdom of God.

I had expected when I left my native land I would have left it for America, the gathering place of the Saints, where I would be able to do good for myself and others; but all these speculations vanished when the words, "You are wanted to preach the gospel" were whispered in my ear by the servant of the Lord.

I thought again, what were these little sacrifices to the glorious prospects now before me; I was going forth a messenger from Jehovah with the glad tidings of salvation to a fallen world; I was going forth clothed with the priesthood of the Son of God to restore the gospel in its fullness and to administer those ordinances which bring down the blessings of God upon the sons and daughters of men. I arrived at Carlysle on Friday, April 25th, at 12 o'clock, noon, having traveled the distance of one hundred and twenty-five miles in five hours by railway, passing through the counties of Renfrewshire, Airshire and Dunfrieshire. I found Elder Appleton M. Harmon, president of the Carlysle Conference, under whom I was appointed to labor.

I left Carlysle on the morning of the 28th for Workington, a town in the west of Cumberland, that being my field of labor for a time. When I left Carlysle I

had about seven shillings, five of which I had given me by the Saints of that place. When I reached Dilston, a villlage about four miles from Carlysle, I called upon a Brother Adams and took dinner with him and his family; they pressed me to stay all night, but I felt so anxious to get to my place of destination that I only rested about an hour and again took the road, walking to Aspatrea. I felt very tired and after taking refreshment I rode by railway to Maryport, where I intended to stay all night with Elder Wilson, a young man who left Carlysle two days before me to preach the gospel in and around the town of Maryport. I was kindly received by him at his lodgings and passed the time very comfortably.

On the 29th I walked through the town and had breakfast with a friend of Brother Wilson's, then went to Workington, a distance of six miles—a fine walk by the sea shore. Having now arrived at the field of my future labors, my first care was to look for lodgings, comfortable and cheap. We (for Brother Wilson had accompanied me) went from place to place, and as I had my carpet bag and was very much fatigued after my walk the day previous, it was very inconvenient, but at length we were directed to a place where we might be accommodated, and with no small degree of pleasure we started in search of and found it. Was told I might be lodged, but as soon as it was known what body of people I belonged to "it was not answerable to take any person at present." It was in vain that I offered money, so I was obliged to set out again in search of a place to lay my head and was at last successful. As Brother Wilson could conveniently lodge with me he agreed to stay all night, so after I had deposited my articles in safety, we went in search of a room to preach in, which we readily found through the kindness of a schoolmaster. We then went from door to door telling the people the time and place of meeting, and after all our trouble had only two persons to hear us. It was very discouraging, certainly; but we lost no time in going to the street and opening a meeting, and had a pretty fair attendance.

This day, before going to meeting, we visited a very respectable Methodist family to whom I had a letter of introduction, was received very kindly and had tea with them; was also introduced to a preacher of the Methodist faith and another young man, a member of the same body.

On the 30th I went a little way with Brother Wilson, who returned to Maryport. I then distributed a few tracts that I had brought with me from Glasgow, but could get no talk with the people; preached in the street at night, gave away some small tracts, which the people would hardly come forward to receive lest I should charge for them. They seemed much afraid to be seen listening and stood principally at the corners and in the doorways.

May 1st. This day I am twenty-three years of age. I distributed some more tracts, but could get no talk with those that received them. Visited a schoolmaster and preached to him, told him I was a stranger and wanted acquaintances, he was very civil but also a stranger in the town. Rainy evening, no preaching outside. I felt rather lonely, no one to speak to.

May 2nd. Gathered and delivered more tracts, had no favorable opportunity of teaching the people. Visited a young man who promised to call to-morrow evening at my lodgings. Gave the Methodist preacher "Spencer's Letters" and talked to the other young man, his friend, to whom I had given a "Voice of Warning." Everything very dull, people generally careless about the gospel. Visited two families, but they seemed satisfied with their own views. Cold night so no meeting outside. Since I have been here I have had very little to eat, generally bought two biscuits which with a drink of water satisfied me.

May 3rd. I went out this morning to look for something to eat, called at a house nearly out of the town, asked for and obtained some breakfast, left some tracts and was invited back again. Visited an old lady aged over ninety-one years and apparently dying, talked with her and according to her desire laid hands upon her. Could get no meeting outside as the weather was unfavorable. Was accosted on the street by a young man, a laborer, who wanted to know something more about the gospel he had heard me preach in the street. I took him to my lodgings, where we had some interesting conversation; he invited me to breakfast next morning. Was next visited by a young gentleman, we walked out together conversing upon the gospel.

May 4th, Sunday. I breakfasted with the young laborer, taught the family with whom he lodged and was kindly invited to dinner. Visited Mr. Turnbull and had tea with him.

May 5th. I visited the old lady to whom I had administered, found her a good deal better and very glad to see me. I talked and prayed with her again, and she informed me that some people had been in her house to whom she related the circumstances of my first visit and how she had been benefitted, and they were anxious to see me.

May 6th. Lifted and laid some tracts. Weather still very unfavorable for getting among the people. Visited a family, talked and took tea with them. Went home and found there Angus McMillan and Brother Fulton from Glasgow, two brothers whom I had expected. We tried to preach in the street, but the people would not come forward, a few only stood afar off.

These two young missionaries, McMillan and Fulton, left Glasgow on foot, they having been called on this same mission with Elder Budge. Arriving they told him their experience on the way, for they had been greatly troubled by evil spirits. About this time Elder Budge had succeeded in converting a family to the truth of the work, and they were preparing to enter the Church by baptism. These being the first-fruits of his missionary labors, he was greatly exercised in his mind over the event and the prospect of being able to build up a branch of the Church in that place, a result which was considered in those grand missionary days as a test at once of a young elder's fitness for the ministry. One night as he was lying in bed thinking of the coming baptisms, he suddenly discovered what appeared to be a dark cloud in one corner of the room which, as he looked upon it, evolved a figure, the outlines of which were distinctly visible. The dark personage—for personage it was—drew towards the bed, and bending over the young missionary threw his power on him, striking the crown of his head with his evil influence, which gradually going down to his feet bound him as in a vise. Recovering his presence of mind, the young missionary rebuked the Evil Power by the authority of the priesthood which he held, but the evil spirit would not obey the rebuke. Surprised at this, he bethought that he had not used the name of Jesus, whereupon he rebuked the devil again in the name of Jesus and he was relieved, the power gradually leaving him from the foot to the head, similarly as it had struck and overcome him, and he was comforted by a divine spirit. He now rejoiced, for he received the manifestation of these two powers as a testimony that he should overcome and prevail on his mission in preaching the gospel.

The name of the family that Elder Budge had converted was Ray; the first baptized was Mr. Ray's eldest son, a fine young man twenty years of age, and several days after Mrs. Ray and her mother were also baptized. At the same time Elder Budge was laboring to bring a young man by the name of George Turnbull into the Church: this Turnbull was afterwards one of the chief clerks in the emigrational department of the Liverpool Office.

We cannot follow Elder Budge in all the walks of his eventful missionary life, but have given the opening as an example of a Mormon elder's career, and of the sublime faith and self-sacrifice by which was wrought out that wonderful missionary work in Europe which will compare with that of the early apostles under Peter and Paul.

Elder Budge was transferred from the Glasgow to the Southampton Conference arriving in his new field of labor on the 13th of December, 1851.

Decemher 29th, 1852, his father died in Glasgow. By letter of February 4th, 1854, he was appointed to labor in the Norwich Conference under the presidency of Elder Dana, and arrived in this new field of labor the 19th of March, 1854.

The 25th of the following July, Elder Budge was appointed by Pastor Dana to labor in the Cambridgeshire Conference, under the presidency of Elder John M. Bourne, and arrived in Cambridge, the headquarters of the conference, the 29th of July.

He was destined not to remain long in this field of labor for on the 29th of August, just one year after his arrival in the Cambridgeshire Conference, he received the following letter of appointment from the Liverpool Office which changed his field of labor to the continent:

MILLENNIAL STAR OFFICE, 51 WILTON ST., LIVERPOOL,
August 28th, 1854.

To whom it may Concern:

This is to certify that Elder William Budge is hereby appointed to labor under the presidency of Elder Daniel Tyler, president of the Swiss and Italian Missions of the Church of Jesus Christ of Latter-day Saints.

Elder Budge is recommended to all people as a faithful minister of our Lord Jesus Christ, and they are earnestly entreated to receive him as such, listen to the message of life which he bears, and abide by his teachings, and they will be led in the way of truth and salvation.

Signed by F. D. Richards as president of the European Mission.

The following excerpts from a letter from the Liverpool Office, accompanying this letter of appointment, illustrates the high grade of efficiency and character sustained by Elder Budge:

Having received a request from Elder Tyler to appoint you to labor under his presidency, I take pleasure in handing you, herewith, an appointment to that effect. * * * * * * * * * * * * *

Although I have not the pleasure of a personal acquaintance with you, still, by reputation, I know you as a faithful laborer in the Church of Christ, and feel an intense desire in your personal welfare and in that portion of the great work which may be committed to your care.

The 23rd of September he went to London on his way to the continent. The 27th he went to Brighton and joined Elder Samuel Francis who had also been appointed to labor on the continent. The 28th the two embarked to Newhaven with through tickets for Paris. After delay at the Custom House at Deippe, and traveling eight or ten miles an hour on the railroad, they arrived in Paris early in the morning of the 29th. At 2 p. m. the same day, they left Paris for Macon where they arrived at 6 o'clock the following morning. At 7 o'clock they were seated in the Diligence for Geneva, the headquarters of the Swiss and Italian missions. They arrived at their destination at 8 o'clock in the evening.

It was the first experience of these young elders in foreign travel, and the changes in modes of travel, in the people, and the appearance of the country were very interesting and instructive. On their arrival in Geneva they were conducted to the house of Elder T. B. H. Stenhouse, where they found a number of the brethren who had met to attend a general conference of these missions.

Sunday, October 1st, the leading elders of the Swiss and Italian Missions met in council. This conference lasted three days and was a time of rejoicing and

encouragement to all. At this meeting Elder Budge was appointed to labor in the Zurich Conference, the most important one in the Swiss Mission.

October 4th, Elder Budge left Geneva in company with Elder Mayer for Zurich. They first sailed on Geneva Lake about thirty miles, then walked two miles to the town of Lausanne. About 5 o'clock the same evening they took seats in the Diligence for Berne, the capital of Switzerland, where they arrived at 5 o'clock the following morning. Per Diligence they arrived at Baden the afternoon of the same day, and continued their journey per railway and on foot to the village of Weiningen, where was a small branch of the Church, and where it was designed Elder Budge should, for a season, make his home. The beautiful scenery, and the great variety of dress and customs among the people made this journey through the cantons of Switzerland very interesting. They were kindly received at the residence of Brother Heiz where a prayer meeting was held in the evening; but not much to the edification of Elder Budge as he did not understand the language.

The 6th of October, Elder Mayer went on to Zurich and left Elder Budge with his German speaking friends, his journal, and his books. Elder Budge found himself among friends, but in an anomalous situation over which he soliloquizes in his journal as follows:

How strange it seems when a person cannot make known his thoughts nor understand people when they talk. The very sound of German is harsh, but I suppose I shall get accustomed to it after awhile. The Prophet disclosed the latter-day work as a strange work. How well we can see this as it is developed, both in the circumstances and in the means of bringing it about. Who of the world would think of visiting a strange country, without a knowledge of the language, for the purpose of preaching to the people and that without influence or means. Yet the Lord does it and will accomplish His purpose.

Sunday, October the 8th, Elder Budge attended meeting in Zurich at the house of Brother Breners. The authorities of the county were very suspicious of anything like a gathering of the people, making it necessary to do things very quietly. From this time until the 25th of November Elder Budge continued to study the German language in the hospitable family of Brother Heiz; generally visiting Zurich once a week.

For some time, a spirit of persecution had been working up among the inhabitants of Weiningen. The village minister had increased the excitement among the people by lecturing against the Mormons. For three or four days, at this date, they had been threatening to put a stop to Mormonism, They commenced their operations the same evening. About 8 o'clock, while Brother Henry Heiz had gone to baptize two persons, a riotous crowd gathered around the house, forced window shutters, and finally forced an entrance at the outer door where some of the brethern had gone to remonstrate with them. They would not listen but forced their way into the room. They were more especially after Elders Mayer and Budge. The former was not in the place. When they saw Elder Budge they gave a howl of satisfaction. He was instantly seized by several men and dragged to the door. The brethren made a desperate effort and succeeded in rescuing him, when a general fight began, as far as was practicable between seven or eight and a party of about fifty of the enemy, who had crowded into the room. In the melee the light was extinguished and the parties were in darkness. It occurred to Elder Budge to try to escape and, perhaps, by that means save the property in the house from destruction, and the people from the riotous mob.

Sister Rozela Heiz whispered to him to follow her. With crowding and caution the doorway was reached, when a man laid hold of Elder Budge by the hair, but he was at once relieved by bringing his elbow forcibly in contact with the stomach of his assailant. He was piloted into a back room from which he made his exit by a window. Listening from the shadows of an adjoining orchard, he found that the mob were searching the premises for him, and concluded to make his way to Zurich. There he was kindly received at the residence of Elder Baer at about 2 o'clock in the morning with body brusied, bare-headed, and clothing much torn. After partaking of refreshments he went to bed and slept soundly.

The 28th of October, Elder Budge went on a visit to another town. Returning to Zurich early in the evening of the 30th, he received the news that he was wanted before the stadthalder, or mayor, the following morning. The police had been in search of him, and Elder Mayer, being with the stadthalder the previous day, had been asked concerning him. He stated that Mr. Budge was on a visit to a friend but would attend when he returned. In the morning of December 1st, Elder Budge visited the police office. He was admitted to the presence of the stadthalder and, through an interpreter, was examined at considerable length as to where he was from, what had been his business, and for what he was in Switzerland. To the latter query he answered, that he was there to learn the German language, and give lessons in the English. The stadthalder advised him not to take an active part with the Mormons, as perhaps he was not aware, not being able to read the newspapers, of the extent the people were excited against Mormonism. He was also informed that he would be sent for in about a week to obtain the necessary papers to remain in Zurich, as it was dangerous for him longer to remain in Weiningen. Rumors were afloat that the Mormons were about to be expelled. About this time Elder Budge received information from the canton of Berne, that the spirit of persecution was being aroused there.

About the 16th of December, Elders Mayer and Budge received notice from the police to leave the canton of Zurich within eight days. Elder Mayer made application to the American Consul in Zurich, who would do nothing for him, and Elder Budge wrote to the British ambassador at Berne who laid his case before the general government. From the explanations given, and the information furnished by Elder Budge, he did not deem it practicable to interfere further in the matter, and Elder Budge was compelled to leave the canton of Zurich. He then visited two more of the most liberal cantons in succession, but was compelled to leave after being examined by the authorities several times. Besides his movements were watched and his whereabouts published in the newspapers that circulated through the other cantons. He had now no hope of remaining in any of the German cantons. as the authorities were determined to do all in their power to stop the progress of Mormonism. In this effort they were also sustained by the general government.

The newspapers and his passport gave sufficient information to effect his capture at any time. All manner of slander was heaped upon the elders by the evil disposed, and the people manifested so much bitterness that it was not safe for him to appear among them. He was visited by Elder C. R. Savage and, in consequence of the slanderous reports in circulation, both were imprisoned for three days and nights. Elder Budge had been directed by President Tyler, that when it was no longer wisdom to remain to leave and visit him, which he did. The author-

ities laid nothing to the charge of the elders except that their religion was displeasing to portions of the community.

Elder Budge remained in Switzerland until the latter part of April, when he left for England, where he arrived on the 28th of April, 1855. He was appointed to labor in the Norwich Pastoral District, which included the Norwich, Cambridge, Bedford and Northampton Conferences, under the presidency of Elder C. A. Dana. His time was diligently occupied in visiting and preaching among the people. An opening occurring in Germany for the labors of an elder, he was immediately called there by the Liverpool Office. He left England in September, 1855, and a few days later arrived in Dresden, Saxony. Here he brought into the Church Prof. Carl G. Maeser of the Brigham Young Academy at Provo and his brother-in-law Edward Schoenfeld and their families. There being indications of trouble, he left for Switzerland, and returned to England in company with Elder Daniel Tyler. He was imprisoned and brought before civil authorities eighteen times during his short mission on the continent. He arrived in England the 30th of November, 1855. After a few days' rest in Liverpool he was appointed to labor as a traveling elder in the London conference, of which Elder J. D. Ross was president, with Elder W. C. Dunbar presiding over the pastorate. He had charge of a district including several branches of the Church. He also occasionally translated correspondence between the Liverpool Office and Germany and Switzerland, as forwarded to him by President F. D. Richards. The latter ever took great interest in foreigu missions and to him he was personally indebted for counsel and encouragement in times of danger and uncertainty. It was then but a few years after the general political uprising in Europe, which was quenched in blood, and governments were fearful, suspicious and revengeful. It was no light matter to travel in their dominions with, to them, no better excuse than an elder could usually give. The passport system was so well organized that it kept a man always on the surface and liable at any moment to be examined by spies and police. It was under such circumstances that counsel was appreciated and reassuring, and many elders remember the fatherly interest taken in them by President Richards in those days.

The 10th of July, 1856, Elder Budge was appointed president of the London conference. His predecessor, Elder J. D. Ross, had succeeded Elder W. C. Dunbar, who was released to return to Zion. During the time of his presidency he had charge of the general book agency and the emigration business of the London and other conferences, which was a trust of great importance at that time. He was afterwards appointed pastor of the Birmingham Pastorate, including the Birmingham, Staffordshire, Shrewsbury and Warwickshire conferences. In this responsible position he labored until March 13th, 1858, when the following appeared in the *Millennial Star* of that date:

"Elder James D. Ross is appointed first counselor to the President of the Church of Jesus Christ of Latter-day Saints in Great Britain and adjacent countries, and Elder William Budge second counselor," followed by the usual recommendation to the confidence and faith of the saints. This presidency directed the affairs of the church in Europe while Buchanan's army invaded Utah. In fact, at this date that army occupied Fort Bridger and most of the Utah elders had been called home. The labors of this presidency were individually well defined. Elder Ross, known as the "Walking Bible," was more especially a preacher of doctrine,

while it usually fell to the lot of Elder Budge to settle disputes or misunderstandings and adjust disorders that might occur among the churches where there was need of the personal labors of the presidency.

After more than ten years of faithful and successful labor in the ministry in Great Britain and on the continent, the time came for Elder Budge to gather with the saints. With his little family of wife and child, his wife's sister and her companion and Sister Elizabeth Pritchard, he sailed from England for America on the 11th of May, 1860, on the ship *William Tapscott*. On the same vessel sailed Asa Calkin, the ex-president of the European mission, and a company of seven hundred and thirty saints, over whom Elder Calkin was appointed to preside. He being indisposed during the voyage, the responsibilities of watching over the interests of the saints, in accordance with his request and the desires of the people, devolved upon Elder Budge.

The voyage was lengthy and tedious and accompanied with unusual difficulties. Storms and head-winds were prevalent, making progress difficult and slow, but with the usual good fortune of the saints, through the blessings of God, the vessel arrived in New York harbor after a voyage of six weeks. During the voyage the small pox broke out among the passengers and eight persons were afflicted with the disease. The anxiety and dread among so many people crowded together on ship-board on the discovery of this affliction cannot be readily imagined by those who have not had experience in an over-crowded sailing vessel of the olden times. In New York the vessel was quarantined for several days. The doctors vaccinated all the passengers and the crew of the vessel. The sick were removed to the hospital on Staten Island, and when they recovered rejoined the company at Florence.

As soon as the vessel arrived in New York harbor Elder Budge received a letter from Geo. Q. Cannon, who superintended the emigration for Utah that season, to take the presidency of the company from New York to Florence. The company reached their destination on the frontier with, probably, no more than the usual troubles attending such a journey. Elder Cannon met it on the way, and his presence and influence were a source of much encouragement. The company remained in Florence several weeks on account of some difficulty in obtaining cattle. As the season was well advanced, it was concluded that all who intended to cross the plains in the ordinary way should get together and go as one company. This delay was a rest to Elder Budge, who had been engaged in arduous missionary work for ten years, and it prepared him to enjoy life in accordance with previous anticipations. He had looked forward to the time when he could be honorably relieved from prominent public labors and enter into the quiet of private life. He had anticipated that the commencement of such a desirable life would be about the time he sailed from Liverpool to Zion. Elder Calkin's indisposition on ship-board and President Cannon's instructions, however, interfered with his expectations, and instead, called for his utmost exertions and all the wisdom with which the Lord blessed him. He concluded that Florence was the place where he would be free from heavy responsibilities, as there was nothing he could do to advantage in a public way as he was unacquainted with frontier life. He married his wife, Julia Stratford, who is still living, in London in 1857. She had been a constant help and encouragement to him. In Florence they had their first experience in frontier life by living in an old, dilapidated log cabin while waiting to commence their journey across the great wilderness which lay between them and the object of their

toils. While quietly spending much of his time in reading, one day a message came from President Cannon requesting that he would get up a company of men with spades and picks and go out several miles on the road the company was expected to travel and make some needed repairs. He knew nothing about road-making, but with characteristic energy men were ready, equipped with the necessary tools, at the time mentioned, when information was received that the road had been repaired by the last company that had gone west.

At length the cattle were brought in, the wagons loaded and preparations made for moving out, when all hands were summoned to meet at the usual gathering place to organize the company. Elder Budge was a little late in gathering, possibly a little anxious for fear he might be drawn into business. President Cannon gave some seasonable instruction to the people in view of the long journey immediately before them, then called Elder Budge from a distant part of the assembly and nominated him for captain of the company. While he was doubtless astonished, his manifest executive ability recommended him for the position. His lack of experience in the new life was amply made up in the appointment of Elder Nephi Johnson as his assistant, a man who had grown up in the church, had crossed the plains and was thoroughly versed in the exigencies of camp life.

This company had a very successful journey and arrived in Salt Lake the 5th of October, 1860. Mr. Budge owned one team and wagon; it brought ten persons and their provisions across the plains, and when they got out on Emigration Square there was but little freight left. Mr. Budge had little except his family and strong hands backed by indomitable will and purpose. He rented a house in Farmington, Davis County, which was without windows, as the owner had moved away and taken them with him.

January 10th, 1864, at the dedication of the new meeting-house in Farmington, he was ordained a bishop under the hands of President Brigham Young, Apostle E. T. Benson and Bishop E. Hunter, and instructed to take charge in that capacity of Providence, Cache County, to which place he soon afterwards moved.

June 24th, 1870, he was set apart as the bishop of Bear Lake Stake of Zion. As an evidence of the confidence of the people he has filled almost every office within their gift. He has been twice a member of the Legislature of Idaho and a delegate to several Territorial conventions. Being acquainted with many of the leading men of both political parties, he has often been the means of modifying and reconciling adverse interests between Mormons and non-Mormons with good results.

The 14th of June, 1878, Elder Budge was called by President John Taylor to preside over the European mission. For this purpose he left home in July of that year and returned in November, 1880.

Elder Budge says of his family, "All my children are dutiful and obedient, those who are married as well as those who are single." The following assertion with regard to the leading motives of his life, the writer considers well sustained by this biographical sketch:

I have made no particular effort to make money, but have endeavored to honor my religious obligations, which in the midst of the many cares and anxieties connected with this life, may have been very imperfectly done.

JAMES H. HART.

The subject of this brief sketch, whose biography for its subject and eventfulness might fill a volume, is properly one of the authorities of the Mormon Church. He was in the early period of the British mission a young missionary of considerable mark and talent. Forty years ago the writer met him in London, his native city, and even though scarcely past the age of youth, James H. Hart had won distinction in the London conference. He was in the ministry several years before President Budge and emigrated to America quite early, when St. Louis was the grand rendezvous of the Mormons on their way to Utah. At that time Erastus Snow was president of the churches in the west, and James H. Hart became his right-hand man. The *Luminary* was published at St. Louis under Erastus Snow's presidency, and James H. Hart was practically its editor and manager. The *Luminary* was one of the best papers ever published in the Mormon Church, and the editorial plume belonged to Elder Hart. In due time he came to Utah and after the retiring and death of William C. Staines, James H. Hart became the general emigration agent of the Church. He is one of the colonists of Bear Lake County and has served his constituents several terms in the Idaho Legislature. He is at the present the first counselor to President Budge in the presidency of the Bear Lake Stake.

GEORGE OSMOND.

Of the second counselor in the presidency of Bear Lake Stake we read in the biographical part of the History of Idaho, published in 1884, as follows:

George Osmond, who lives at Bloomington, Bear Lake County, is a native of England, and came into this world on May 23rd, 1836, in Hackney, London. On November 27th, 1850, Mr. Osmond joined the Latter-day Saints, and from that time to the time of leaving he labored in their interests as a missionary, whenever his other labors would permit.

He left England November 27th, 1854, and came to New Orleans and worked his way up to St. Louis. Here he married Miss Georgiana Huckvale, in 1855, being in his nineteenth year. She was a native of England.

They went to Salt Lake, starting the day after they were married, and arrived there November 27th, 1855, and immediately commenced farming, and has followed it ever since. In the spring of 1864, he, with his family and a company of pioneers, pushed their way into Idaho (then supposed to be Utah), and founded the settlement of Bloomington, Bear Lake County.

He was elected Probate Judge at the organization of the county. Mr. Osmond has been identified with all the public works and improvements of the county.

He is second counselor to President Budge, of the Bear Lake Stake. He is the father of ten children, four boys and six girls.

CHARLES C. RICH.

Charles C. Rich, the founder of Bear Lake County, was one of the apostolic generals of Mormondom, and a descendant of the Puritan stock of America. Like Heber C. Kimball, he showed in the type of his character, the real stamp that one naturally looks for in the descendants of those mighty men of God who fought for civil and religious liberty in their native England, or fled to establish their rights in the New England that they founded; so Charles C. Rich, in his youth, was an apostolic soldier, actually fighting with the sword in the "wars of the Saints" in Missouri and Illinois. In the Prophet Joseph's days he was more distinguished as General Rich than he was as a missionary preacher of the faith. Yet he was by no means ambitious for military distinction, but rather a true Christian soldier—a defender of the faith.

After the death of the Prophet, when the Saints moved to the Rocky Mountains, General Rich was chosen by President Young a member of the Quorum of Twelve Apostles. With Apostle Amasa Lyman and a colony of Mormons he went into Southern California, and founded the settlement of San Bernardino, which prosperous city was abandoned by the Saints at the breaking out of the Utah war. This war being over, he was appointed, in 1860, to a mission to England. There he labored several years in the presidency.

Apostle Rich was a man of excellent and marked character. For his uprightness, unwavering fidelity and unblemished life, he had but few equals. He was honored by his chief, from whom probably he never received a rebuke, and was respected by the entire community. He was a man who has (according to his faith) committed but few errors in his eventful life, and had no enemies. Of course he was a polygamic patriarch; he was the father of fifty children, nearly all of whom are sons.

Charles C. Rich was born on the 21st of August, 1809, in Camel County, Kentucky. He was brought up in the state of Indiana until he was twenty years of age, when he moved with his father into Illinois, where in 1831, he heard Mormonism preached by Lyman Wight; he was baptized by Elder George M. Hinkle. He died at his home in Rich County.

It is not the fault of the author that the veteran Apostolic General Charles C. Rich has not a steel plate and an extended biography in his book, the same as his apostolic Brother Lorenzo Snow. The reason is that his sons design to publish a volume in honor of the life of their venerated father.

WALTER HOGE.

Another of the Mormon brethren distinguished in the History of Idaho, was born in Newcastle-on-Tyne, Northumberland, England, on the 17th day of November, 1844. His early life was spent in Scotland. In the autumn of 1862, he

sailed from London in the *Robert Lowe*, rounded Cape Horn, and arrived at Vancouver's Island, January 12th, 1863. After a varied experience in the mining Territories he arrived in Cache County, Utah, about the last of October, 1867, where he spent the winter running a saw-mill. He there became a member of the Mormon Church. In November, 1870, he settled in Paris, Bear Lake County. Says the author of the History of Idaho:

He has been engaged in various industrial pursuits, in all of which he has been successful. Teaching school was his first occupation after his arrival in Bear Lake, and several of the now prominent citizens of the county were at that time his pupils.

He afterwards became mail contractor, stock-raiser, and dairyman, each of which proved, under his judicious management, successful, and he was enabled from each, in its turn, to save something, by which he has been enabled to build his neat little cottage, and surround himself with the comforts he now enjoys. His business at present writing consists of two saw-mills—one steam and one water-power—both of which are situated adjacent to large bodies of pine timber, which he manufactures into lumber and supplies to the citizens of Bear Lake County, and also ships large quantities over the Oregon Short Line Railroad to the Wood River mines and other places. During his residence in Paris he has held the positions of Deputy United States Clerk for the Third District Court, and Postmaster of Paris, both of which he ably and satisfactorily filled. At the present time he is Sheriff of the county, and through his efforts the county has been rid of its worst characters, some of whom are now in the penitentiary, while others have had to flee for their safety.

He married Miss Amelia A. Smith on the 6th day of December, 1869. Their union has been blessed with four children, one boy and three girls.

HYRUM S. AND EDWIN T. WOOLLEY.

These "Utah boys" are also quoted by the author of the History of Idaho as representative men of that Territory. They are the sons of Bishop Edwin and Ellen W. Woolley. Hyrum was born in Salt Lake City, July 16th, 1852. At the age of eighteen years he left home and located at Georgetown, Idaho.

He tilled the land and raised stock till the winter set in, when he entered a small store in Montpelier as a clerk and the next winter was engaged as a clerk in Paris. In the summer of the following year he married Miss Mariam M. Rich, daughter of Hon. Charles C. Rich, and then went on a mission to the Sandwich Islands. Returning after a four years' absence he located again in Bear Lake County. He afterwards entered into partnership with his brother, Edwin T. Woolley. Of the Woolley Brothers the History of Idaho says:

By their energy they have created a demand for the produce of the valley, buying up and shipping by rail several car-loads of produce annually, and to this is largely attributable their success in business. Their importations from the east amount to some seven or eight car-loads, and the local trade amounts to some twelve more. The produce of the county consists of grain, dairy produce, and lumber, principally.

CHARLES O. CARD,

The president at this writing of the Cache Valley Stake, was born November 5th, 1839, in the town of Ossian, Alleghany County, New York. He is the son of Cyrus W. Card, who was one of the founders of Logan City. His mother was Sarah Tuttle Card, and she was the daughter of a revolutionary soldier, Jesse Tuttle, who fought at Bunker Hill, at which battle he was wounded.

Charles O. Card's father was baptized by Elder William Corey and he emigrated in 1856. The family settled in Farmington, where Father Card remained until March, 1860, when he moved to Logan and became one of the founders of that city. Father Card and his son Charles put up the first shingle and lath mill in Logan, and later, a saw, lumber, shingle and lath mill.

Charles O. Card was early one of the minute men of the county. He was appointed superintendent of the construction of the tabernacle and in May, 1877, was appointed by President Young to take charge of the building of the Logan Temple. When Bishop Preston was appointed president of the Cache Valley Stake, Charles O. Card was appointed his second counselor. He is at this writing president of the Cache Stake, but his useful and busy life has called him on a colonizing mission into Canada, and George O. Pitkin is now acting in his stead for a while in Cache County.

GEORGE O. PITKIN,

Bishop of Millville and acting president of the Stake of Cache Valley, was born in Caldwell County, Far West, August 19th, 1837. His parents were baptized by Joseph the Prophet in 1831, in Portage County, Ohio, they being among the first members of the Church. They moved to Jackson County to build up Zion, thence to Clay County, Missouri, thence to Ray County, and next to Caldwell County where their son George O. Pitkin was born. They were in all the persecutions of the saints, and when he was one year old they left the State of Missouri and moved to Quincy, Illinois, thence to Nauvoo, where they remained till 1846, when the family moved towards the Rocky Mountains in the great exodus of the saints. The family wintered in Davis County, Iowa, where his mother, aunt and brother died, all through exposure and privation. In 1847, the father and the remainder of his family journeyed on to Kanesville, and in 1848 to Utah, and settled on Cottonwood River. In 1850, they moved to Ogden, and in the spring of 1852 went to Oregon with his father, thence to California, and returned to Utah in 1857 and settled in Ogden. In 1859, George O. Pitkin moved to Cache County and settled in Millville, where he built the first house. In 1862, he went on a mission with an ox team to the frontier to help emigrate the poor saints. In the spring of 1863 he was called to the bishopric. In 1880, he went on a mission to the Southern States. In 1886, he was appointed by President John Taylor to take charge of Cache

Valley Stake in the absence of Charles O. Card, who is on a mission. This position George O. Pitkin still occupies, besides that of his regular office as Bishop of Millville.

SAMUEL ROSKELLEY.

A pioneer of Cache County, who wintered in Cache Valley as a rancher several years before Peter Maughan went there as a colonizer, and who afterwards became bishop of Smithfield, was born at Devonport, Devon, England, January 1st, 1837. He is the sixth and youngest son of Thomas and Ann Kill Roskelley. He received a liberal education in his youth.

When he was sixteen years of age, hearing of the Latter-day Saints he went to their meetings and became convinced of their divine mission. He was baptized by Elder James Caffall in his native town, December 3rd, 1851, and was confirmed by Elder William G. Mills, December 7th.

In the spring of 1853 his way was opened to gather to Utah. Leaving Liverpool on the ship *Falcon* March 26th, 1853, with a large company of saints, he arrived in Salt Lake City, October 16th, 1853. He secured a home for the winter in Springville, Utah County, where he worked for his board during the winter.

In the spring of 1854 he moved to Salt Lake City and was employed by President B. Young. For him he came to Cache Valley in July, 1855, in company of those who designed to locate ranches, and cut hay for stock; the valley being considered at that time too cold for the raising of grain and fruit.

Being called on a mission to England, he left Salt Lake City September 12th, 1856, crossing the plains with the missionary company in charge of Apostle Parley P. Pratt, and with other missionaries sailed for Liverpool on the ship *Thornton*, and arrived at his destination after a very rough passage December 20th, 1856. He was appointed by Apostles O. Pratt and E. T. Benson to the Welsh mission. After laboring for a short time in the Eastern Glamorgan, Monmouth and Breckenshire conferences, visiting the saints and studying the Welsh language, he was appointed to organize and preside over the Cardiff conference. He was called home with the Utah missionaries at the outbreak of the "Buchanan War." Arriving home he found all the cities, towns and villages of northern Utah vacated, the inhabitants having moved south.

After the "Buchanan War," he moved to Cache Valley in April, 1860, settling at Richmond, where he opened a farm and also assisted in building a sawmill. Under his leadership the Richmond choir became noted for their excellent singing. "Hard Times" was sung for the first time in this Territory by that choir.

He was called and ordained bishop of Smithfield, November 30th, 1862, by Apostle Ezra T. Benson. He also filled the office of president of the co-operative institution of that ward for six years. He was elected Mayor of Smithfield City by the popular vote three terms, between 1870 and 1880. He held the office of director of the Utah & Northern Railroad from its organization until sold to the U. P. R. R. Co., and was superintendent of common schools for Cache County seven years in succession. He was called at the general conference in April, 1880, to fill a

mission to England. He left Ogden April 13th, 1880, and arrived in Liverpool on the 29th of the same month. He was appointed to labor in the London conference under the presidency of Elder George H. Taylor, and succeeded him in the presidency of that conference, laboring with diligence and zeal during his stay in that country. He left Liverpool on his return to Utah, June 25th, 1881, in charge of a company of seven hundred and seventy-five Latter-day Saints, arriving at Ogden, Utah, July 15th, 1881. He was set apart as president of the high priest's quorum of Cache Stake, August 6th, 1882, and on the same day was called to labor as a missionary in the St. George temple for a season. On his return home he was set apart as recorder of Logan temple at its opening for work, on the 21st of May, 1884, and he occupies that position at the present time.

M. W. MERRILL.

We regret not having notes of the life of Bishop Merrill. He was born in the British province of New Burnswick, Canada. He joined the Mormon Church and to-day ranks as one of the ecclesiastical authorities of Utah. He is president of the Logan Temple Association, and all the business of the temple is under his immediate charge. But Bishop Merrill has also been one of the principal business managers of the north and a railroad man. He succeeded Moses Thatcher as the superintendent of the Utah & Northern Rail Road as it is now called. He was a right-hand-man of Bishop William B. Preston, who holds Bishop Merrill in the highest estimation. His home is still in Richmond, of which he is esteemed as its principal citizen from his former position as bishop of the place and his present standing among the authorities of the Church. Since writing the above, at the General Conference, October 6th, 1889, M. W. Merrill was appointed one of the apostles of the Church.

JAMES A. LEISHMAN.

James Allen Leishman, one of the ecclesiastical authorities of Cache Valley Stake, was born September 1st, 1829, in Johnstone, Renfrewshire, Scotland. He joined the Mormon Church November 5th, 1845, and emigrated to St. Louis in 1848. He continued his journey to Utah in 1852, and settled in Cache Valley, at Wellsville, in 1860, and in 1872, he moved to Logan. He has been connected with the Logan temple from the beginning and was the clerk of its construction committee for seven years. He was a school teacher twelve years and Clerk of the County Court four years. He is new clerk of the Stake, a member of the high council and assistant recorder of the temple.

FREDERICK TURNER,

One of the representative business men of Cache County, was born in London, England, on the 17th of August, 1847. His father's name was John Turner, his mother's, Mary Ann Newman. His parents joined the Church in 1856 and emigrated in the spring of 1857 on board the ship *George Washington*. After a passage of thirty days they landed at Boston, where they remained two years. Here Frederick attended school and obtained the basis of a moderate education. They next moved westward as far as Chicago (their destination being Utah), and there the family remained another two years. In the spring of 1861 they continued their journey. At Florence they were organized into Homer Duncan's company. The boy "Fred," who was then fourteen years of age, walked most of the way across the plains, driving a team. The company reached Salt Lake City in August, 1861. The family went straight to Hyde Park, which was at that time just being established. In the spring of 1864 Father Turner moved to Bear Lake County as a colonist, while his son Fred remained in Hyde Park and went to work for himself. He was now seventeen years of age. Father and mother settled at Montpelier, where they died. For several years Fred followed freighting into Montana at the opening of the gold mines.

In the fall of 1869, he married Elvira Hyde, daughter of Judge W. Hyde. She died eleven months afterwards, leaving a child, who died on his first birthday.

After the death of his wife, Mr. Turner went off to the Cottonwoods, where he contracted for hauling ore from the Flagstaff mine. He hauled freight up from Sandy to the mines and ore down. He remained three years at this business and then returned to Hyde Park in 1874. Soon afterwards he married his deceased wife's sister, Caroline D. Hyde. After this he settled down and became manager of Hyde Park Co-op store.

In the spring of 1880 he removed to Logan and was appointed manager of Zion's Board of Trade, and remained in that position until the spring of 1888, when it was sold to the Consolidated Implement Company.

During this period of eight years Mr. Fred Turner served two terms in the city council, as a councilor, of Logan City, and five years as a County Commissioner.

In May, 1889, Mr. Turner started a creamery, about a mile and a half from Logan centre, using the "deep setting process," from which a very fine article of butter is produced. The same is being shipped to various points in Montana and other adjacent Territories, as well as to Salt Lake and other home markets. The business promises to be an extensive concern throughout the whole County. He is putting up a very fine article known as "Turner's Gilt Edge."

Of his family it may be noted that Mr. Turner is the father of six children, four boys and two girls, all by his present wife, the late Judge Hyde's daughter. A steel plate and biography of her father, who was universally respected will be found in this volume.

Of his official position in the Church it may be noted that he is, at this writing, a bishop's counsellor and the acting bishop of the sixth ward, Logan.

In fine in all his spheres, Mr. Fred Turner of Logan ranks among the foremost of the representative men of Cache County.

WILLIAM L. WEBSTER.

Of Franklin, who has represented his county in the Idaho Legislature, was born at Sandy Lane Bottom, Yorkshire, England, October, 1834. He was raised by his maternal grandfather and grandmother. At the age of fourteen he was apprenticed to the boot and shoe business at the town of Clayton, Yorkshire, at which he served his full time, seven years.

Just before he was out of his apprenticeship he joined the Mormon Church, being baptized by Elder George Robinson. He was an active worker in the local ministry for the next two years, till his emigration, and was esteemed by his brethren as an earnest young man for the cause of truth.

He sailed from Liverpool on board the *George Washington* on the 26th of March, 1857, and landed in Boston after a twenty-one days' passage. He went to work at his business at Dorchester, about three miles from Boston; removed back to Boston in the fall and engaged as foreman for a Mr. Wilson, formerly of London, England. Shortly after this he went into partnership with a Mr. James Slack and opened a boot and shoe establishment.

In May, 1859, Miss Emma Whaley from Clayton, England, of the Bradfordshire conference, with whom he had kept company previous to his emigration, arrived in Boston, and on the 13th of June Mr. Webster and her were married by Elder John Eardley, president of the Boston branch. He did a good business and made sufficient means to bring him to Utah. He left Boston early in May, 1860, and started from Florence on the 6th of June in an "independent company," Jesse Murphy captain, and arrived in Salt Lake City about the 1st of September. He immediately went into the shoe business, working first for T. B. Broderick, afterwards for Mr. Riser and then for himself until December 25th, when he left Salt Lake City for Franklin, which was then a frontier town.

In Franklin Mr. Webster followed his occupation in the boot and shoe trade, and in 1875 connected with it the harness branch, so necessary in the country trade. In 1877 he added merchandising on a small scale, buying his bills of goods on credit. When the Utah Northern was in process of construction from Franklin north he removed to Oneida, which is now Armo. In 1879, he moved to Eagle Rock, where he flourished in business, and next to Beaver Canyon, during which time he made many satisfactory relations along the line and grew in commercial reputation. He returned to Franklin in the fall of 1879 and resumed there his mercantile business; and notwithstanding the great competition, his business so increased that he built in 1882 a large rock store 30x60, two stories and a basement, at a cost of $5,000.

Of his political career it may be noted that he was elected by the People's Party to the Idaho Legislature. He went to Boise City in December, 1880, and served in the House in the winter of 1880-81, and he was elected to the council in 1882, and served his second term defending the rights of his constituents and giving general satisfaction. While in the Legislature he assisted in passing several popular bills and withstood the bitter fight of the anti-Mormons; still he made many friends at Boise City and was respected by the opposition for his manly defence of his people. In 1884, his name was placed in nomination for the third time, but his son, who was a partner with him, being on a mission in the Southern

States, he could not leave the management of his business, and in consequence he declined the nomination.

Mr. Webster continued in mercantile business until June, 1889, his house being one of the leading houses in Cache Valley. At this time the merchants of Franklin agreed to consolidate their various businesses into one mercantile institution, now known as the Oneida Mercantile Union ; and notwithstanding Webster's prosperity and influence with the citizens, he sacrificed his own business to join this commercial union.

At the organization of the Oneida Stake, Elder Webster was ordained a member of the high council, and also set apart as superintendent of Sunday schools, with Isaac B. Nash and Thomas Thorpe, assistants. On the division of the Oneida Stake, Thomas Thorpe ceased to act and James Hurd of Franklin was appointed in his place.

Of his family it is to be noted: his wife, Emma Whaley, was born in Clayton, Yorkshire, England, September 19th, 1834. Their eldest son, William Moroni Webster, was born January 11th, 1860, in Salt Lake City. James Whaley Webster was born November 29th, 1862, at Franklin ; Mary Ann was born September 23rd, 1864, at Franklin ; Samuel W., August 21st, 1866, at Franklin ; Alfred F., December 26th, 1868; George W., December 16th, 1871, who died June 6th, 1879. His eldest son, William, has been in commercial business all the time and in partnership since 1880. He is now chosen as one of the assistant managers in the Oneida Mercantile Union. He is an energetic business man and highly respected by the citizens of Franklin.

GEORGE LIONEL FARRELL.

George Lionel Farrell, the Bishop of Smithfield is the son of William Farrell and Alice Sadler Bird. He was born in Hewelsfield, Gloucestershire England, February 16th, 1829.

From his mother, Bishop Farrell inherited independence and patriotism and from his father a highly religious and mental organization. Up to the advent of Mormonism in his family, his father had belonged to no denomination of Christians. His father, for thirty years, was impressed with the conviction that a man would arise and restore the ancient gospel ; so he never joined any church, but read the Bible and explained it to his family. When Mormonism came he said : "This is what I have been waiting for for thirty years!" As soon as his family heard that he had found what he had been looking for so long, they rejoiced and followed his example and became members of the Church of Latter-day Saints, in the town of Newport, Monmouthshire, in 1849.

The son, George L. Farrell, now Bishop of Smithfield, was put to school at the age of six years, where he remained until he had reached his tenth year, when, on account of the death of his brother, he was taken from school and set to the

tailoring trade, at which he worked seven years. After serving his time at the tailoring, he went to rope making, serving his time also at that business. During this period, he bought books and studied in the evenings, gaining a substantial education.

In the year 1850, in the month of March, Bishop Farrell joined the Church, and in February of the year 1853, he embarked at Liverpool, on board of the ship *International*, and sailed for America, landing in New Orleans in April. In Liverpool he had agreed with one of the native elders from Newport to take himself, mother, two sisters, and his betrothed, to Utah for ten pounds per head, but at Keokuk, on account of cattle and outfit for the plains being higher than expected, the brother failed in fulfilling his contract. In consequence of this, he left his sisters and mother at Keokuk, and went on with the brother to Council Bluffs, with the intention of continuing directly to Utah, and sending for his mother and sisters as soon as possible. His father, it may be observed, had died in England. On the way, Bishop Farrell was taken sick with mountain fever, and was not able to continue his journey across the plains that season, so his companion left him near the Bluffs with a family and returned into Missouri. After his recovery he went to work with a farmer by the name of Wells, labored and bought a piece of land, made a farm and raised some stock. These were the causes of his tarrying in the frontier State, Iowa, for several years, instead of proceeding directly to Utah, according to his first intentions. In April, 1859, he left his farm in charge of a neighbor, by the name of William McDonald, who was not in the Church, and started for Utah with his mother and two sisters, his betrothed having died in 1854. He arrived in Salt Lake City on the 12th day of August, 1859, and in the same week moved to Farmington, where he worked for Amasa Lyman until October, when he moved into Cache Valley and located upon the bench where Logan now stands. He found a few log cabins started in fort form, it being the year 1859, which saw the rise of the capital of the north, and Bishop George L. Farrell properly ranks as one of its founders. In the interests and the building up of the public the interests of his family have always been secondary. No public enterprise ever went needy of his support and no town has ever secured his interest without immediate and conspicuous evidence of his zeal and ability. In November of the year 1859, Logan was organized with William B. Preston as bishop and Geo. L. Farrell clerk of the Ward, which office he filled for sixteen years. Ever since that date he has been not only identified with the growth of the capital of the Stake, but in all the interests of Cache Valley; for, in the winter of 1859-60, he was appointed tithing clerk, which office he filled for twenty-one years. He was also at the same period appointed county recorder, which office he filled until December, 1874, when he was called to Europe on a mission.

On his arrival in England, Bishop Farrell was appointed to labor in, and subsequently preside over, the Nottingham Conference, where he labored twenty months.

Elder Farrell returned to Utah from his mission in 1876, assisting Captain N. C. Flygare to bring a company of 640 Saints from Liverpool to Ogden. He arrived home on the 19th of July, and resumed his duties as general clerk and manager of the Tithing Office.

The following from the journals of Bishop Farrell tells of his appointment to Smithfield.

LOGAN, SUNDAY, May 15th, 1880.

I arose early and prepared to go to Smithfield, to attend meeting, according to the call of President W. B. Preston. Arrived and attended school, 10 a. m. Elders T. E. Ricks and Eli Bell addressed the school. Had a pleasant time. Benediction by Elder C. O. Card. At 1 p. m. attended meeting. After the opening exercises, President W. B. Preston arose and said, that the circumstances in which the people of Smithfield had been thrown of late made it necessary to reorganize the Ward, and appoint another bishop in the place of Samuel Roskelley, who is now on a mission in England. He therefore nominated George L. Farrell for Bishop of Smithfield, and said it had been so ordered by the Council of the Apostles, and confirmed by the Presidency of the Stake. President Moses Thatcher then spoke at some length upon the subject, bearing testimony of the fitness of Elder Farrell. After which President Preston said:

"We know Brother Farrell to be a man who can be depended upon." He had labored with him ever since he came to Logan in 1859, and had always found him willing and obedient.

President Preston then called upon the people to vote, "and," says the Bishop in his record, "I believe every hand was raised." He then called for the negative vote, but there was none. Elder C. O. Card arose and said that he was one with President Preston in the nomination, and in sustaining Brother Farrell as Bishop of Smithfield, and asked the blessing of the Lord upon him in his labors.

Elder Farrell was then ordained under the hands of Presidents Thatcher, Preston and Card, Apostle Thatcher being mouth.

Since his appointment to the bishopric, Smithfield has thrived under his administration. A spirit of patriotism and pride of home has become general. Shade trees are growing up to make the already shady Smithfield one of the coolest of small cities. Neat fences and new buildings are taking the places of dilapidated pole railings and dirt covered log rooms. A splendid brick tabernacle designed by Architect T. O. Angell Jr. is nearing completion, standing among what will be a grove of stately and tastefully arranged trees. We will close the sketch of Bishop Farrell with the following additional notes of his history:

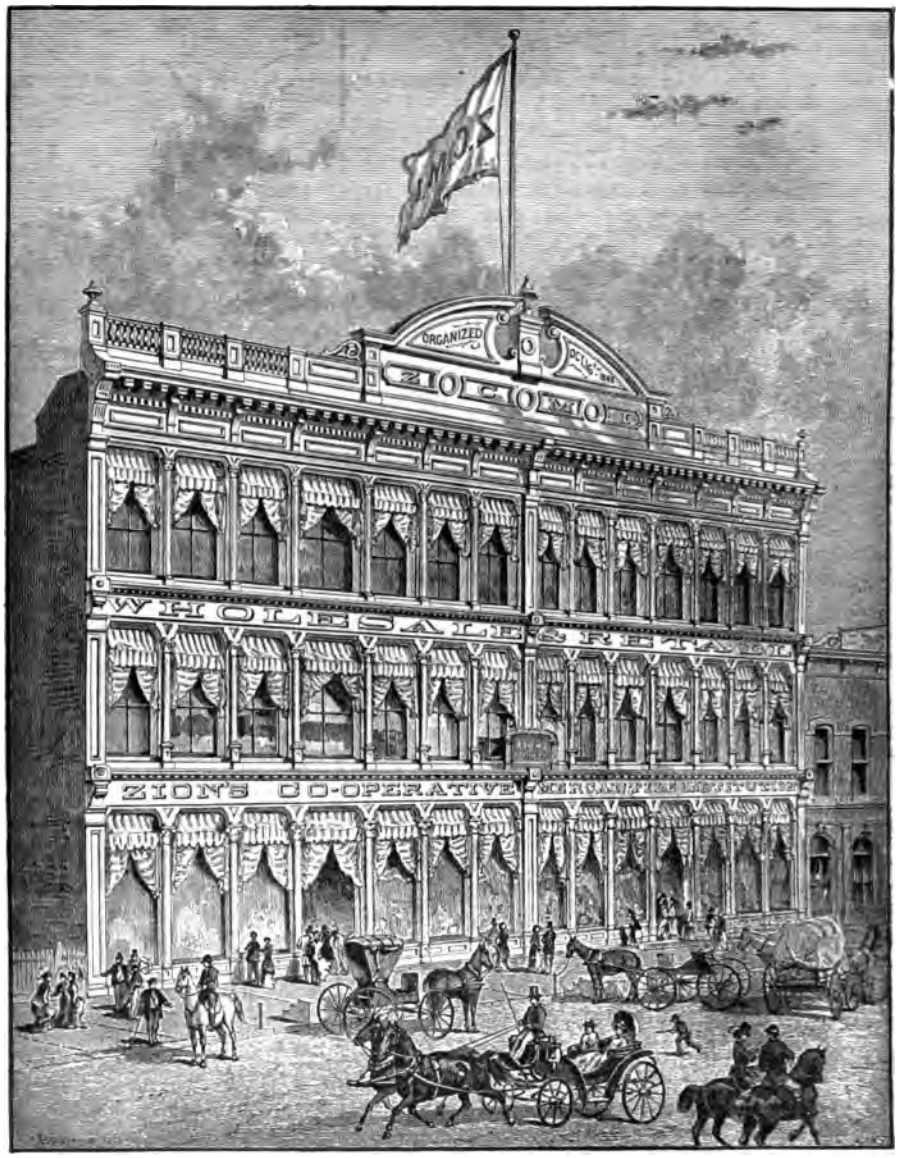
On the 12th day of August, 1860, the militia of the County was organized, Thomas E. Ricks being appointed captain of cavalry, and George L Farrell his adjutant. At the organization of Cache Valley Stake, G. L. Farrell was ordained and set apart to preside over the High Priests of Cache Valley Stake, and in the summer of 1876, he was appointed the president of the Central Board of Y. M. M. I. Associations of the Stake, both of which positions he filled with satisfaction to the presidency, until he was set apart as Bishop of Smithfield.

In May, 1888, the bishop went to Lees Creek, North West Territory, Canada, and has helped to establish a flourishing little colony there.

Z. C. M. I.

The organization of Z. C. M. I. was effected in the winter of 1868-69. It consisted of a president, vice-president, secretary, treasurer and seven directors. Brigham Young, the principal founder of the Institution was very properly chosen president; J. M. Bernhisel, vice-president; Wm. Clayton, secretary and D. O. Calder, treasurer; George A. Smith, William Jennings, G. Q. Cannon, Wm. H. Hooper, H. S. Eldredge, H. W. Lawrence and H. B. Clawson, directors; H. B Clawson, superintendent.

Several changes, however, were soon made in the board and officers of the



Z. C. M. I. SALT LAKE CITY.

institution Thomas G. Webber succeeded Wm. Clayton as secretary. Thomas Williams was elected at the same time treasurer. Henry W. Lawrence retired from the institution and sold his interest in it to Horace S. Eldredge.

The institution commenced business in Salt Lake City in March, 1869, and was incorporated December 1st, 1870, upon an act passed by the Legislature, which

was approved by the governor, Feb. 18th, 1870. It opened business in the Eagle Emporium, built by Wm. Jennings, which building was several times enlarged to meet the gigantic growth of the institution; and at length was reared, in 1876, during the superintendency of H. S. Eldredge, the fine mercantile structure presented in the accompanying picture. Z. C. M. I. has also built and lavishly endowed with capital, and furnished with every necessary equipment, that magnificent boot and shoe factory on the Z. C. M. I. premises, which is a credit to our Territory and an assurance that Utah will yet become a great manufacturing state.

To meet the growing demands of business crowding upon the institution it became necessary to erect a large warehouse in Provo, and in the spring of the present year, 1889, the rock fire-proof building erected by Bunting, Wheeler & Co. at Eagle Rock, together with the stock of merchandise, was purchased and a branch of the institution opened at that important point. A large immigration of Mormon colonists having moved into the Snake River Valley and vicinity, all desirous, of course, to do trading with their own institutions, it became necessary to start a wholesale and retail branch at Eagle Rock, and a suitable stock of goods were purchased and shipped in from the east and west to that point, which serves as a base from which the towns and settlements between Eagle Rock and the Teton basin and northward, now draw their supplies.

In following out the Institution's usual custom of giving its customers good, reliable, standard goods at the lowest possible margins, more goods were sold at this point than probably ever before, and ranchers and others who had been accustomed to pay higher prices were congratulating themselves upon the establishment of a store at that point, which showed to them how much they could get for the dollar. At the present writing probably twenty-five per cent more goods are sold for a given sum of money than some few years since, and the margins of profit are being reduced from time to time and to such an extent that it is almost a scientific problem to run a large mercantile establishment at the present time.

The policy of the institution is, as it has been from the very beginning, not so much to make money to pay out in dividends to its stockholders, but to benefit the community at large, to build up home-manufactures, to sustain and foster home industry; and, where there is a single article manufactured in Utah that can be made to take the place of the imported article, the institution invariably adopts it and places it upon the market. For example, over two-thirds of the boots and shoes sold by the institution, and all of the overalls are now manufactured in its shoe factory and clothing factory, nearly the whole of the blankets, flannels and other piece goods that are sold by the institution are of home manufacture. The whole of the yarns used in knitting hosiery and all that are sold by the institution are home manufactured, as are all of the brooms and a very large per centage of the soap as well as nearly all of the candy.

It is the Institution's intention in the future to keep fully abreast with the times, and as an evidence of it they have lately refitted and re-arranged their retail departments, have put in position a magnificent passenger elevator for the accommodation of their patrons, and have opened up in the second story of their large building an elegantly fitted cloak room where ladies cloaks, mantels and ladies wear will be exhibited.

There is no other mercantile venture in the annals of the Territory that has been so successful as that of Z. C. M. I.: not only have they sold goods cheap,

but paid a very renumerative interest to their five hundred or six hundred stockholders for the capital invested. From the beginning up to the present time there has been distributed in dividends $1,794,334.42.

The first president was Brigham Young. At his death he was succeeded by W. H. Hooper; Hooper was succeeded by John Taylor, upon whose death Wilford Woodruff was elected to the presidency. The present organization is: Wilford Woodruff, president; Moses Thatcher, vice-president; Thos. G. Webber, secretary and treasurer. Directors: Geo. Q. Cannon, Jos. F. Smith, H. J. Grant, John Sharp, Geo. Romney, J. R. Winder, H. Dinwoody, P. T. Farnsworth, J. R. Barnes, W. H. Rowe and T. W. Jennings. At the death of General H. S. Eldredge the general superintendent, the position was offered to Thos. G. Webber who is now the present superintendent of the institution and its branches.

The institution has given to Utah a commercial status unknown before its organization, and has fully established the integrity of the community. It has relations with all the manufacturing centres in America, and a great many in Europe. There is no institution in America whose credit stands higher than that of Z. C. M. I. Purchasing from the manufacturers and manufacturers' agents almost exclusively, the institution, of course, obtains its goods at as close figures as any jobbing house in America, and this is the secret of its being able to meet all competition. The original capital of the institution was between $300,000 and $400,000, which has now been increased to $1,000,000.

Z. C. M. I. SHOE FACTORY.

One of the greatest manufacturing institutions in the west is the Shoe Factory and Clothing Factory established and fostered by Zion's Co-operative Mercantile Institution, than which nothing gives better promise that Utah is destined to become as great as a manufacturing State as she is certain to be a mining State.

The manufacture of boots and shoes in the proper factory sense began in March, 1874, by about twenty-five shoe makers organizing as the Workingmen's Co-operative Association. In 1877, Mr. William H. Rowe, a thoroughly trained boot and shoe manufacturer from England, who had been in the service of Z. C. M. I. nearly four years in the shoe and leather department, purchased the business of the Workingmen's Co-op. In the fall of 1878, the businessw as united with the Deseret Tanning and Manufacturing Association, and Mr. Wm. H. Rowe, resigning his individual enterprise, was appointed superintendent of the concern, and since then under his able management and the fostering care of Z. C. M. I. the boot and shoe factory, and later, the clothing factory, have together grown to be what it now is—one of the greatest and best conducted manufacturing institutions in the west.

In June, 1887, Mr. Rowe was sent to the eastern states by the superintendency of Z. C. M. I. to investigate the best plans and most economical of factory buildings suitable to the circumstances of this country. He visited between sixty and seventy factories of all kinds, ranging from Boston, Massachusetts, to Concord,

New Hampshire, spending the whole of his time for five weeks in the investigation of the plans and methods of work of these factories. The result is the magnificent boot and shoe and clothing factory which gives such an imposing manufacturing appearance to Salt Lake City on the north side of the Z. C. M. I. block. The following is a description of the factory and its operations by Superintendent Rowe, as given to a reporter for publication in the Christmas *Herald* of 1878:

THE STYLE OF BUILDING.

You will notice that we have a projection on the east side, which we call a tower. In this tower are the stairways and entrances to each work room, dressing rooms for each room, water closets and elevator. You will notice one fact about this building remarkable in this western country, namely, that it is entirely on the mill construction system. In every ten feet of space we have two windows. The weight of the building is on these pilasters which you observe running up the sides—they are arch from the bottom, which makes the structure very strong. The girders are resting upon these pilasters and rock cobbles laid in the wall, so if ever a fire should break out it would not disturb the main walls of the building. You observe that there are no joists in this building—these iron caps or shoes you see, which weigh about six hundred pounds each, are on the top of every pillar, which are sixteen feet apart, and the girders that run through and across the building rest upon these iron shoes, which, as before remarked, are on the top of every column. There are five floors. We will begin in the basement—this basement is used for storage room, engine room and machinist's workshop. It has a fine cement floor all through, which makes it perfectly dry, so that any kind of stock can be kept in it without any danger whatever. The height of the ceiling is eight feet six inches. The next floor has a ten foot six inch ceiling, and is used for sole-leather room, bottoming room and findings room; the second floor for stock room and sales room; the third floor for cutting, fitting stitching and treeing rooms; and the fourth floor for the clothing factory. Now we have reached the roof, which I consider is the finest in the United States. The fire wall is three feet high and two feet thick at the top. The roof is made of three-inch plank, grooved and spline-driven down a four-ply felt, tar and gravel—the pitch is superb. There are four ways to run water off, and the four-ply roofing comes up eighteen inches, so there is no fear of any amount of snow or water packing in in any way and causing a leak. I believe this roof is good for fifty years. For light, ventilation and convenience for work people, many eastern manufacturers have pronounced this building the most perfect they have seen. The plans were got out according to the items I gathered in the east, and then prepared by Messrs. Dallas & Hedges. Watson Brothers did the masonry; Robert Bowman, of Watson Brothers, superintending the carpentering work; Davis & Howe made the castings, which weigh about seventy-five thousand pounds, and David James & Co. did the plumbing. There are 500,000 bricks and 300,000 feet of lumber in the building, according to specification. The whole structure goes to show the solid character of the superintendent in carrying out the plans in every detail, and putting up a building that will always be a "pride of the west," and it also reflects great credit on the directors and superintendency for the enterprise they manifested.

In showing you the manipulation of our

BOOT AND SHOE MACHINERY,

we had better begin at the beginning. The whole process can be seen at this desk. You see the record book? Well, every case of boots and shoes made has a number, which is stamped on the inside of every boot or shoe—the description is made on this ticket, which passes first to the cutting room, then to the fitting room, after which it goes to the sole leather room, bottoming room, finishing room, treeing room and then to the packing room. You will be somewhat surprised, no doubt, at the number of hands each shoe passes through, which is thirty-four.

We will now go to the cutting room where the ticket first goes. The stock is selected by the foreman, who charges it up to the different cutters, who cut it up

into whatever the ticket calls for, and what is left he returns. It is measured, and he receives credit for the same, so that we can readily tell what his part of the work costs—this work is done by the piece. You notice all these drawers marked nicely on the back here—here are 132 sets of patterns, and the average to each set is from fifty to eighty-two pieces. I mention this so that you may know the amount of detail work there is in cutting out the tops, the first part of the shoe. In the ordinary button shoe there are some twelve or eighteen pieces to cut as exact as it is possible to be done. There are nine cutting boards—some cutters cut the outsides, some fittings and some the linings, according to their ability. A good cutter can average about seven to ten dozen per day of ordinary work—outsides. All these cutters here but one, I am happy to say, are our own apprentices, and are now working as journeymen, first-class workmen, capable of getting a living in any town where boots and shoes are manufactured. This part of the work is not done by machinery. Now we will proceed to the

FITTING AND STITCHING ROOM.

Here you see is a clutch pulley, so that a child can handle the power in this room—this comes direct from the main shaft, and runs the machinery of this room, without interfering with the others The work passes from the cutters to the ink table, from the ink table to the skiving machine—we use two Amazeen skivers—then to the fitters, who prepare it for the operators on the sewing machines. The linings are made by a Wilcox & Gibbs' machine, the topping is done by a two needle Union machine, which runs at the rate of about 2,220 stitches per minute, the closing is done by a Weed feed machine, and the other work is done by Wheeler & Wilson's machines, which run at the rate of about 1,100 stitches per minute. The button holes are made by a pair of Lufkin button hole machines—the two machines are run by one operator. They are automatic—while she feeds one machine the other works its button-hole, and stops automatically when the hole is worked. Our heavy work is all passed to the west side of the room, where we have ten wax-thread machines, which are used for saddle seam work, counter sewing, and all kind of heavy work relative to men's boots and shoes. The crimping is done in this end of the room, where it is kept clean and nice, not in the ordinary dirty way that crimping rooms are kept. When a case of tops is completed it is passed down into the sole leather room, or in other words, bottoming room The process of preparing the tops ready for the sole leather room is about eight days. The capacity of this room at present is about 500 pairs per day. Now we will proceed to

THE SOLE LEATHER ROOM,

and look at the different operators. This is a Hawkins sole cutter—we call it our Jumbo, it weighs 3,000 pounds. It will cut soles, insoles and tapsoles at the rate of 500 per day. This man cuts all the bottom stock, except the lifting, that is used in the factory. Well, you haven't got much time to look around so we will pass on speedily. This is a beam sole cutter; some factories use this exclusively, but we simply use it for lift cutting. This machine is a stripper, used for stripping sole leather and counter stock, or skirting, preparatory to fitting it into small work. This knife, you see, is four feet long, and will go throgh an inch board instantly. It is one of the most dangerous machines we have in the factory—the foreman is about the only one that uses it—he is well insured. This is our sole leather roller—it takes the place of the old snob's lap iron. We can get a pressure of about half a ton on each piece of leather that passes through. This is a Stowes splitter and skiver. You see it is necessary, when we take a case of shoes, to have the stock all one thickness, and every sole and insole is put through this machine, which makes them even and nice, instead of the old-fashioned way of whittling with a knife—a boy can put through sixty pairs in fifteen minutes. This is our sole moulding machine. It moulds the sole to the shape of a last before going to the sole layer to put the soles on. This is our heel-building outfit. These boys simply build the heels, and then they are simply placed under this heelpress and pressed even, so that they are all one thicknecs when ready to be pleaced on the

particular case of shoes they are required for. This is a trip counter skiver and shank skiver, which is necessary to complete and fit up all bottom stock. This is a Hartford rounding machine of recent invention. The stock, instead of being dyed out, is simply stripped, and an ordinary iron pattern put on the machine, and it rounds it in any shape requisite. The capacity is ten cases per day. It saves us the expense of buying dies which cost $4. each. These smaller machines you see here are the channel cutter, flap opener, wire quilting machine and counter divider. We will now have a look at the lasters. Around this lasting rink you see there are nine men at work, who are able to last all work that is being made in the factory today. The insoles, counter and tops are given to these lasters. Lasting the tops, preparatory for the sole sewing, is one of the most particular parts of shoemaking. It is necessary for all these men to be good, practical shoemakers. A good laster can earn as much as any one in the shoe manufacturing business. As they complete their work it is passed to this man to lay the soles with this tacking machine. This man can tack on soles for as many shoes as can be lasted by those nine men around that rink. From the sole-laying machine the work goes on these horses and then to this McKay sewer, or this standard screw machine. Some shoes are made by the standard screw machine and some by the McKay sewer—the standard screws are preferable in this country, as they wear longer. I think without a doubt, that the standard screw machine is the finest of all shoe machinery made. This thick, heavy wire on the top goes at immense rapidity; it drives the wire through any thickness of sole that may be put on this iron, and cuts it off automatically, and feeds for the next stitch—one man can standard-screw from five to six 60-pair cases in ten hours. From the standard screw machine we go to the leveler. Here the channels are put down, or the wire smoothed off and leveled. With this machine instead of the old-fashioned hammering, we are enabled to procure a very heavy pressure. This steel roll goes over the bottom, which leaves it verry smooth. These are Busell trimmers, which are very unique, the capacity of each being about six cases per day—this goes at about 4,500 revolutions per minute, The dust off the edges of the shoes is taken off by a blower into one room, so as to keep everything clean. From the edge trimmer the work goes to the heel attacher, then to the heel breaster, and then to the heel trimmer. This is a heel trimmer, capable of trimming a heel in any shape and leaving it very smooth. Its capacity is ten 60-pair cases per day. Next it goes to the heel scourer, where it is scoured preparatory to inking, ready for the edge setter or heel burnisher. These are two Union edge setters, one Tapley heel burnisher, one heel waxer and one edge waxer. The waxers do the common work, while the Tapley heel burnisher and Union edge setter do the finer work. Now we approach

THE FINISHING DEPARTMENT,

which contains one Globe buffer, one Naumkeag buffer, one heel sanding machine, one Briggs & Crooker burnishing machine, a monogram machine, an embossing machine and a fair stitch machine. This is one of the most important rooms in the factory, as they have to take very great care that the goods are clean, prior to putting the finishing touch on them. There are 120 pulleys in this room, and all at work. Now let us go to the

TREEING AND PACKING DEPARTMENT.

We have five benches here, and a treer between each bench. It keeps these men fully occupied treeing and dressing the goods, and casing them, prior to shipping. This is a very important department—all the faults, and little failings that necessarily occur in manufacturing, are to be thoroughly examined, and if the goods are not in the proper condition not to pass them without reporting. All our goods are warranted. By the way, I may mention that all the sole leather used here is of our own manufacture—we make 200 sides of pure oak-tanned sole leather every week, using between 400 and 500 cords of bark per annum.

Now I will show you

THE CLOTHING FACTORY.

This overall manufacturing was originally started by young Spence Clawson,

who was then buyer for the Co-op., and now one of our enterprising merchants. We make about thirty dozen overalls per day, consuming about 900 yards of denims, or 22,500 per month. We are in the same fix here as in the shoe factory —all behind. We make the celebrated "Mountaineer" brand of overalls. We have also made here about 700 dozen underwear, from the flannel manufactured by the Provo Manufacturing Company. This underwear is mostly shipped out of the country. This cutting board is 166 feet long. We take 72 bolts of demins, lay them along this table, and cut through them with this steam knife. The machines are Singers, Standards and Wheeler & Wilsons—mostly Singers—and they run at the rate of from 1,100 to 1,800 stitches per minute. The buttons are put on by this Magnet machine. That boy can put buttons on thirty dozen overalls a day, ten buttons to a pair, which makes 3,600 buttons per day. This room is systematized the same as the shoe factory. It is done on the "team system." For instance: One girl makes the tickets, another sews the legs up, another puts the waist bands on, and so on, until they go through thirteen hands. It has been very hard work to compete in this branch of business, but so far we have been successful. There is no doubt but what we shall double our capacity in this room next year. We are also introducing a line of cheviot shirts.

The machinery throughout the whole building is run by a Frazer & Chalmers corliss engine, 54 horse power, at a fifth cut-off. You notice we work very easy. The engine is placed in the centre of the building, thereby balancing the weight of all the machinery. It has direct power, as the belt comes up and runs on the main shaft, and the two upper rooms are also run from the main shaft, being only two counter shafts in the whole arrangement. I was very careful in arranging this machinary, and studied economy and it has proved to be a great saving in fuel.

THE FACTORY AND TANNERY

give employment to about 200 persons, which directly feeds and clothes about 600 people. I think about 80 per cent of the heads of families live in their own homes, besides furnishing employment in factory. All pasteboard boxes that the shoes are packed in, and all the paper used are made at home, thus furnishing employment to other branches of industry.

The Ogden branch of Z. C. M. I. is under the able management of Mr. John Watson. The history of the Ogden Branch, with the cut of the magnificent building which gave to the Main Street a fine architectural appearance before "the boom," will be found in the body of this volume in Ogden chapters. The Logan branch of Z. C. M. I. is under Mr. Robert L. Watson, the veteran manager of the Z. C. M. I. branches, both of Ogden and Logan, and who for years was dry goods purchaser for Z. C. M. I. in the East. The history of the Logan branch is embodied in the commercial history of Cache Valley.

Z. C. M. I. with all its branches is under the executive management and direction of Superintendent Webber. Undoubtedly to Col. Thomas G. Webber, who was so long the secretary and treasurer of the institution, much of its success is to be credited. For upwards of nineteen years he has controlled the finances of this mammoth establishment with integrity, wisdom and a far-seeing judgment that has placed its credit second to no other business house in America. Familiar with every detail of the institution's business; an indefatigable worker; courteous, but at the same time a thorough disciplinarian, he has won the respect and esteem of all who come in contact with him, and no officer of the institution enjoys a greater popularity among its hundreds of employes than does Thomas G. Webber. On the death of General H. S. Eldredge, to the great satisfaction of all concerned, he was chosen superintendent of this gigantic commercial commonwealth.

THE LOGAN HOUSE

Is the pioneer hotel of the north. It will be seen in the body of the history of Cache Valley, that John R. Blanchard, the builder and proprietor of the Logan House, was one of the first settlers of Logan City. He built on his present location; soon after which he commenced hotel keeping. His establishment has grown from time to time; it is now known as the Logan House, and John R. Blanchard is classed among the regular hotel keepers of the west. His house is generally well filled. He carries on the livery stable business in connection with his hotel. For a long time Mr. Blanchard carried the first mails from the railroad to the town. His passenger coach meets all the trains day and night.

The Logan House is situated on the business block, close to the Opera House and Thatcher's Bank. It is well appointed for commercial travelers with large sample rooms on the ground floor. The management of the house is first class, the table good, and every attention is paid by Mr. Blanchard to the comfort and entertainment of the guests.

J. R. Blanchard came to Utah in 1851, he thus being one of the pioneers of Utah. He has crossed the plains five times with ox-teams for merchandise and immigrants.

He was born in the State of New York, July, 1830, imigrated from New York in 1840, thence to Nauvoo the next year and then on to Winter Quarters in 1846, staying at Farmington on the way until the next season. When they broke up the Pottowattiamie Stake, and gathered the remnant of the body of the Church left from the exodus. Father Blanchard and his family came on to the mountains. The family stopped a few weeks at Salt Lake and then settled in Farmington. J. R. Blanchard immediately after the return from the "Move" South came to Logan.

THE PEOPLE'S HOTEL, LOGAN,

Kept by Mrs. J. H. Brown, is a very select house. First class families of Salt Lake and other cities visiting the temple city, and the temple for religious services, will find the People's Hotel exactly their home during their sojourn in the temple city. Indeed, the house *is a home* to the guests, and Mrs. J. H. Brown is a lady in the most gentle and motherly sense. She provides a first-class table, such as one finds in the best homes; her house has twenty-six rooms; many commercial travelers put up there; carriages from the People's Hotel are always at the depot. She is the mother of the lamented young sculptor of Utah, Harry Brown.

IN MEMORY OF GENIUS.

Logan had reason to be proud of her young sculptor, the lamented Harry Brown, who met his death from exposure in the rain while doing the fine masonry work of the Cullen Hotel, Salt Lake City. He learnt fine marble carving under his father, James Henry Brown, and sculpture proper in the School of Sculptors, Boston, under Professor Bartlett, the master sculptor, who, at the death of his favorite pupil thus wrote to his mother:

I send you my sympathy. It gives me great pleasure to tell you that I had the highest esteem for Harry, both as a man and a sculptor. All his conduct while in my school commended itself to my admiration. He was exceptional in his loyal courage for his art. No human being could have shown more.

TURNER'S CREAMERY.

The situation of this already famous dairy is about a mile and a half from the centre of Logan. It is worthy of a visit for country enjoyment among cows, cream and butter. In this dairy is made and potted for every western market as fine butter as is manufactured in the United States. Undoubtedly this dairy is going to be of great benefit to Cache County in its export business. The tables of the best families in Utah are supplied with "Turner's Gilt Edge."

CARDON'S

Fine stone-cut watch and jewelry store is in the centre of Main Street, Logan, opposite the tabernacle. It is the finest jewelry establishment outside of Salt Lake and does credit to the city. Mr. Cardon has also a photograph gallery.

THATCHER BROTHERS' BANKING COMPANY

Is situated on Main and Second Street. This new and fine bank building is the last marked improvement of Logan City.

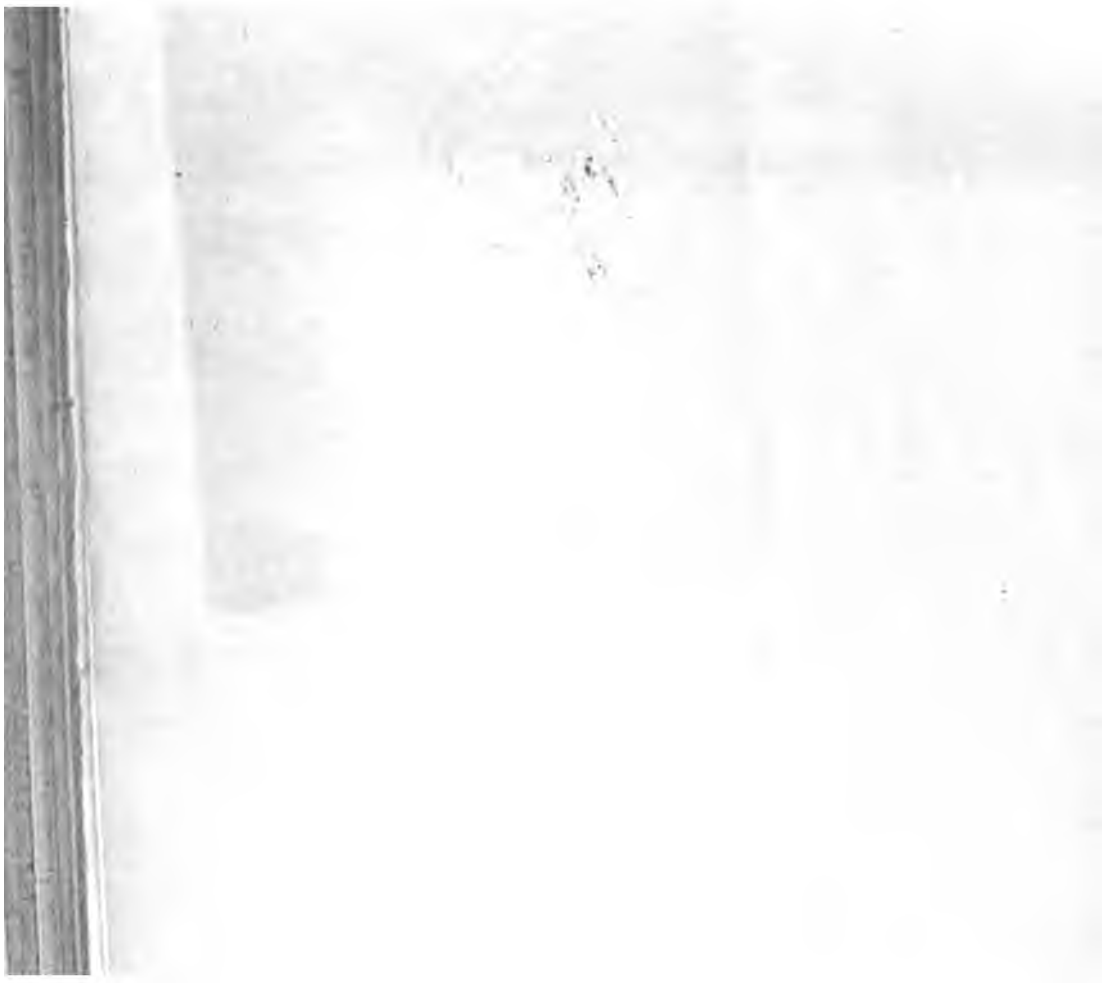
RITER BROTHERS.

Vsitors to Logan will find Riter Brothers drug store located in the centre of Main Street, opposite the tabernacle. It is the representative wholesale and retail store of the county. Mr. Ben F. Riter is an educated pharmaceutist and can be relied upon in his profession.

OREGON SHORT LINE AND UTAH NORTHERN RAILWAY.

Standard guage line running through northern, central and southern Utah. First class equipment, good road-bed, convenient trains and fast time. A tourist sleeper car has recently been added to the equipment and runs regularly between Salt Lake and Milford, making this portion of the trip comfortable and agreeable. Rates for freight and passengers low and satisfaction guaranteed.

G. M. CUMMING, General Manager.



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